

A
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BIBLE DICTIONARY

Embracing Some Special Features

To Which Are Added
Some New Testament Synonyms

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A (Aleph) to Age

A.

Aleph, the first letter in the Hebrew alphabet. In numerals it stands for 1, and with two points for 1,000. A (alpha) the first letter in the Greek alphabet. The small letter with a dash after (α'), stands for 1. For this letter as a name of Christ see ALPHA.

Aaron

[Aa'ron] Eldest son of Amram and Jochebed, of the tribe of Levi. We first read of him when Moses was excusing himself from being sent to deliver Israel from Egypt because he was 'slow of speech.' Jehovah declared that his brother Aaron who was coming to meet him could speak well and should be his spokesman. Aaron accompanied Moses in his interviews with Pharaoh, and with his rod some of the miraculous plagues were called forth. He with Hur held up the hands of Moses on the Mount when Israel fought with Amalek. Ex. 17: 12. Aaron with his two sons Nadab and Abihu with seventy of the elders, went with Moses into the mount where "they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Ex. 24: 9, 10. When Moses retired higher into the mount, he left Israel in charge of Aaron and Hur. Ex. 24: 14.

Aaron, alas, had not the stability of his brother,* but at the request of the people, and apparently without a protest, made for them the golden calf: he also built an altar before it, and made proclamation of a feast to Jehovah on the morrow.

* Moses was *with God* — Aaron *with the people*. The stability of Moses was dependent upon the fact, that he was sustained by sovereign grace in communion with the thoughts of God: while Aaron below fell in with the thoughts of the people.

He was thus engaged while God was directing Moses respecting the tabernacle and its offerings, and declaring that Aaron and his sons were to be the appointed priests. Their appointment stood, showing how marvellously God's grace abounds over sin, and that none are

chosen because of their inherent goodness. †

† Aaron's rod that budded had more to do with the tribe of Levi being chosen for the priesthood than with Aaron as an individual. Num. 17: 8.

Aaron with Miriam (priest and prophetess) spake against Moses, with whom as mediator God had established His covenant for Israel in sovereign mercy, Ex. 34: 27; and to whom God spake 'mouth to mouth' at that time. Their excuse was that he had married an Ethiopian woman (sign of the same sovereign grace that goes out to Gentiles who have no claim to it). Aaron humbled himself and interceded for Miriam. Num. 12. Aaron also sinned with Moses at the waters of Meribah, and was not allowed to enter the promised land. Num. 20: 10-29. He was stripped of his robes, which were put on Eleazar his son, and he died and was buried on Mount Hor. Viewed officially Aaron is a striking type of Christ. In his consecration he was clothed with the priestly garments, with the breastplate, the mitre and the crown, and then was anointed with oil, type of the Holy Spirit. It was only in connection with his sons that there was any washing spoken of, or any sacrifice, even as Christ identified Himself with the priestly company, His brethren. Ex. 24: 4, 10, 19, 20; Heb. 2: 11-13

Aaronic Priesthood

The first thought in priesthood is that those appointed might minister *to the Lord* in the priests' office, that they might be a company in nearness to and in communion *with the Lord*. God had said of Israel that He had brought them to Himself, and redemption had been accomplished; but the people, having placed themselves under law, could not be in nearness, and needed the priesthood to maintain their relations with God, and to help them by the way. The high priest was appointed that he might offer both gifts and sacrifices for sins, and might exercise forbearance towards the ignorant and the erring Heb. 5: 1, 2. The priest was to teach the children of Israel all the statutes which the Lord had spoken. Lev. 10: 11. He was the messenger of the Lord of hosts. Malachi 2: 7. He offered up the sacrifices, and blessed the people. Lev. 9. He daily offered incense and attended to the lamps of the 'candlestick.' Minute instructions

were given by God respecting everything the priest had to do, nothing being left for his own individual devising. Ample provision was made for the priests in portions of the sacrifices being given to them and by the first-fruits. After the death of Nadab and Abihu, Aaron was allowed to enter the holiest of all only once a year, and then not without blood. Lev. 16: 1, 2. Whenever he officiated in the sanctuary in his garments of glory and beauty, *the people* were also presented, for in his breastplate and on the shoulder-pieces were the names of the children of Israel. Proper priestly work for the people was not to work out redemption for them, but to maintain their relations with God. See MELCHISEDEC.

Aaronites [Aa'ronites]

The descendants of Aaron. 1 Chr. 12: 27; 1 Chr. 27: 17.

Ab.

See MONTHS.

Ab

This word, signifying 'father, source, origin,' is much used in compound proper names: as Ab-salom, 'father of peace;' it is also used in female proper names as Ab-igail, 'source of joy'; though some retain the word 'father' in females' names as 'the father's joy.' Fürst gives also to Ab the meanings of 'freshness strength, fruit'; but in proper names he often takes Ab to signify God; as Abijah, 'God is jah.' See NAMES.

Abaddon [Abad'don]

In Rev. 9: 11 this name is shown to be the same as Apollyon, 'the destroyer,' who is described as 'the angel of the bottomless pit.' It is perhaps not so much one of the names of Satan, as his character personified. It occurs six times in the Old Testament, in three of which it is associated with hell (*sheol*): Job 26: 6; Prov. 15: 11; Prov. 27: 20; once with death: 'Destruction and Death say,' etc., Job 28: 22; and once with the grave. Ps. 88: 11. In all these passages, and in Job 31:12, it is translated 'destruction'.

Abagtha [Abag'tha]

One of the eunuchs that served Ahasuerus. Esther 1: 10. In the LXX different names are given for these seven eunuchs, namely, Aman, Bazan, Tharrha, Barazi, Zatholtha, Abataza, and Tharaba.

Abana [Aba'na]

One of the rivers of Damascus, which the proud Naaman declared were better than all the waters of Israel, 2 Kings 5: 12; the other is Pharpar. These are probably the rivers now called Barada and Awaj; Barada being supposed to be Abana. This is the Chrysorrhoas of the ancients. Robinson says, "it rises in the high plain south of Zebdany on Anti-Lebanon, and rushes in a south-easterly course down the mountain till it issues at Mezzeh from its chasm upon the plain. Here it turns eastward, and flowing along the north wall of the city takes its way across the plain to the two northern lakes. It is a deep, broad, rushing mountain stream; and although not less than nine or ten branches are 'taken from it, some of them quite large, for the supply of the city and the plain, yet it still flows on as a large stream, and enters the middle lake by two channels." It is judged that this river furnishes water to 14 villages, and 150,000 inhabitants. In the Arabic version Abana is translated 'Barda,' which goes to confirm the conjecture that Barada is the Abana of Scripture.

Abarim [Aba'rim]

Probably the chain of mountains that lie 'beyond' or to the east of the Dead Sea and the lower Jordan. Num. 33: 47, 48. Deut. 32: 49, 50, shows that mount Nebo was connected with Abarim and that it was 'over against Jericho' and also that it was where Moses viewed the land and died. Num. 27: 12, 13. Deut. 3: 27 connects this with Pisgah; so that Pisgah and Nebo apparently formed part of Abarim, in the land of Moab. Abarim is translated 'passages' in Jer. 22: 20.

Abba [Ab'ba]

The Greek form is $\alpha\beta\beta\tilde{\alpha}$ *father*: it is the same as *Ab* in Hebrew, but was pronounced *Abba* in the time of our Saviour. It occurs three times in the New Testament, and is always followed by 'father,' and

translated Abba Father; that is, the 'abba' is transcribed and *not* translated: if it were translated it would be 'Father Father.' In the Greek it stands thus: ἀββᾶ ὁ πατήρ the 'Abba' being Aramaic, and the 'Father' Greek. In the, Old Testament *Ab* was not restricted in its use to children. Elisha used it toward Elijah; servants applied it to their masters, etc.: see 2 Kings 2: 12 ; 2 Kings 5: 13; 2 Kings 6: 21, etc. Jehovah asked, "Hath the rain a father?" Job 38: 28. In the N.T. it appears to be used in a stricter sense of relationship: "Ye have received the Spirit of adoption [or sonship] , whereby we cry, Abba Father," Rom. 8: 15; and "*because* ye are sons, God hath sent forth the Spirit of *his Son* into your hearts, crying, Abba Father." Gal. 4: 6. The only other instance is when the Lord thus addresses His Father, Mark 14: 36; and the Spirit in the hearts of believers puts the very words He used into their lips. It has been suggested that in the two words the Jew and the Gentile each say 'Father' in his own language — the Aramaic being then spoken by the Jews, and Greek the language of the Gentiles in Palestine and many other places. God had been revealed in the Old Testament as Jehovah, the Almighty, etc., but it was reserved for New Testament times for Him to be made known to believers in the relationship of Father: cf. John 20: 17.

Abda [Ab'da]

1. Father of Adoniram. 1 Kings 4: 6.
2. Son of Shammua. Neh. 11: 17: apparently called OBADIAH the Son of Shemaiah in 1 Chr. 9: 16.

Abdeel [Ab'deel]

Father of Shelemiah. Jer. 36: 26. The name is omitted by the LXX.

Abdi [Ab'di]

1. Father of Kish, a Levite. 2 Chr. 29: 12.
2. Son of Malluch, a Levite. 1 Chr. 6: 44.
3. One who had taken a strange wife. Ezra 10: 26.

Abdiel [Ab'diel]

Son of Guni, of the family of Gad. 1 Chr. 5: 15

Abdon [Ab'don]

1. The tenth judge of Israel: he succeeded Elon, and ruled eight years. Judges 12: 13, 15.

2. Son of Shashak. 1 Chr. 8: 23.

3. Son of Jehiel, of Gibeon. 1 Chr. 8: 30; 1 Chr. 9: 35, 36.

4. Son of Micha, 2 Chr. 34: 20: the same as ACHBOR, *q.v.*

5. City in the tribe of Asher, one of the four given to the Gershonites. Joshua 21: 30; 1 Chr. 6: 74. Probably the same as Hebron in the list of the cities of Asher in Joshua 19: 28. According to Gesenius, Abdon is read here in twenty Hebrew MSS. instead of Hebron, though most of the ancient versions favour Hebron. This is not the well-known Hebron which is in Judah's lot. Abdon is identified with *Abdeh*, 33 3' N, 35 9' E.

Abednego [Abed'nego]

The Chaldee name, signifying 'servant of Nego,' given to Azariah, one of Daniel's companions. Refusing to worship Nebuchadnezzar's golden image, he was cast into the fiery furnace; but was miraculously delivered by his God. Dan. 1: 7; Dan. 3: 1-30.

Abel [A'bel]

The second Son of Adam. The name, *Hebel* given him by his mother, signifying 'breath' or 'vanity,' possibly originated in her disappointment at Cain not proving to be the promised Redeemer. In process of time the great difference in the two brothers was manifested by Abel offering to God a slain animal, whilst Cain brought the fruit of own labour from the cursed ground, ignoring the facts that in the fall of Adam life had been forfeited and the ground cursed. Abel presented a sacrifice in the way of faith through a slain firstling of the flock. Heb. 11: 4. He thus obtained a witness that he

was righteous, God testifying of his gifts: cf. Matt. 23: 35. Thus early were brought out in clear lines the two seeds: one born of God, and the other 'of that wicked one' 1 John 3: 12. Abel is a type of Christ, as Cain is that of the Jew. As the Jews broke the law against both God and their neighbour, so Cain disregarded God's judgement on man, and slew his brother. In Cain is also exemplified the religion of the natural man, who, disregarding his distance from God, thinks he can approach at any time and with any form of worship.

Abel [A'bel]

The name signifying 'meadow,' given to several places, which are distinguished by the other names appended. The name 'Abel' stands alone in 1 Sam. 6: 18; for which see 'ABEL, THE GREAT;' and in 2 Sam. 20: 14,18, for which see 'ABEL-BETH-MAACHAH.'

Abelbethmaachah [A'bel-beth-ma'achah]

A city of importance in the extreme North of Palestine in the lot of Naphtali or Manassh: it is mentioned with Ijon and Dan. In 2 Sam. 20: 15 it is called 'Abel of BETH-MAACHAH' and the wisdom of its rulers was said to be proverbial, 2 Sam. 20: 18. It was here that Sheba took shelter from Joab, but was put to death by the inhabitants. It was taken with other cities by Benhadad, 1 Kings 15: 20, and subsequently by Tiglath-pileser, 2 Kings 15: 29, when its inhabitants were carried away captive to Assyria. It is called ABEL-MAIM in 2 Chr. 16: 4. This has been identified with *Abl*, 33 15' N, 35 34' E.

Abelmaim [A'bel-ma'im].

See ABEL-BETH-MAACHAH.

Abelmeholah [A'bel-meho'lah]

City in the Jordan valley, mentioned with Beth-shean. 1 Kings 4: 12. To the border of this place Gideon pursued the Midianites. Judges 7: 22. From here Elisha, was called to be a prophet. 1 Kings 19: 16. Its site is identified by Major Conder with *Ain Helweh* 32 19' N, 35 30'

E.

Abelmizraim [A'bel-mizra'im]

This signifies, with the Hebrew points, 'meadow of the Egyptians;' but 'mourning of the Egyptians' if read without or with different points. The context in Gen. 50: 11 indicates 'mourning' as a part of the name. It was the threshing floor of Atad 'beyond Jordan.' This would seem to place the seven days' mourning on the east of Jordan, before the body was carried into Canaan, for interment: cf. Gen. 50: 12, 13. But some hold that Moses by 'beyond Jordan' signifies the *west* because of his standpoint being on the east. The inhabitants of the land being called Canaanites also points to the west; and it is remarkable that Jerome uses a similar expression in 'trans-Jordanem,' and then states that ATAD, which is the same place, was between the Jordan and Jericho. It is not identified.

Abelshittim [A'bel-shit'tim]

The last encampment of the Israelites on the east of Jordan. Num. 33: 49. It was nearly opposite to Jericho. Josephus says (Ant. iv. 8, 1) it was the same as *Abila*, a place full of palm trees. There are groves of Acacias (as the name implies) still in the neighbourhood. It is more often called SHITTIM. Identified with *Kefrein* 31 51' N, 35 39' E.

Abel, the Great

The A.V. has "the Great [stone of] Abel." 1 Sam. 6: 18. Delitzsch believes that this is not a proper name and that Abel is a mistake for *eben*, 'a stone,' the final *n* being put instead of *l*: and if so it would be simply "the great stone," which is also mentioned in verses 14 and 15. This is the rendering adopted by the LXX and the Targum.

Abez [A'bez].

A town of Issachar only mentioned in Joshua 19: 20. It has been identified with *el-Beida*, 32 43' N, 35 9' E.

Abi [A'bi]

See ABIJAH, No. 4.

Abia, Abiah [Abi'a, Abi'ah]

1. One of Samuel's sons, a judge in Israel, who took bribes and perverted judgement. The Israelites gave this as their reason for wanting a king. 1 Sam. 8: 2; 1 Chr. 6: 28.

2. Wife of Hezron. 1 Chr. 2: 24.

3. Son of Becher a Benjamite. 1 Chr. 7: 8.

4. Son of Rehoboam, the son of Solomon. 1 Chr. 3: 10; Matt. 1: 7.
See ABIJAH, No. 1.

5. One of the courses of priests. Luke 1: 5. See ABIJAH, No. 3.

Abialbon. [A'bi-al'bon]

One of David's mighty men, 2 Sam. 23: 31: he is called ABIEL in 1 Chr. 11: 32.

Abiasaph. [Abi'asaph]

Levite, one of the sons of Korah, and the head of one of the families of the Korhites. Ex. 6: 24. In 1 Chr. 6: 37; 1 Chr. 9: 19 there is EBIASAPH a Son of Korah, who is probably the same. The Ebiasaph of 1 Chr. 6: 23 is apparently a great grandson of Korah.

Abiathar. [Abi'athar]

Son of Ahimelech the high priest. He escaped from the slaughter of the priests executed by Doeg at the command of Saul, 1 Sam. 22: 18, 20. He became an adherent of David, and was acknowledged as high priest; but becoming involved in Adonijah's rebellion he was deprived of the priesthood by Solomon and sent to dwell in the city of Anathoth which belonged to the sons of Aaron. 1 Kings 2: 26; 1 Chr. 6: 60. In 1 Kings 4: 4, Abiathar is named with Zadok as priests (not *the* priests); though deposed, Abiathar was still a priest. There is

a difficulty in 2 Sam. 8: 17 and 1 Chr. 18: 16 where 'Ahimelech (or Abimelech) the son of Abiathar' is named as priest with Zadok in the time of David. Some suppose that the names should be transposed, and that Abiathar is meant; but this Ahimelech may have been a son of the above-named Abiathar (it not being at all unusual to name a son after his grandfather) and for some reason he is mentioned in these passages as priest instead of his father. He may have been a more worthy man than his father, who was thrust out of the priesthood for his own sin, though it fulfilled the prophecy concerning the house of Eli in Shiloh. 1 Sam. 2: 31-36; 1 Kings 2: 27. Our Lord in Mark 2: 26 speaks of Abiathar as high priest, in connection with David eating the showbread, doubtless because he afterwards attained to that office.

Abib. [A'bib]

See MONTHS.

Abida, Abidah. [Abi'da, Abi'dah]

One of the sons of Midian. Gen. 25: 4; 1 Chr. 1: 33.

Abidan. [Abi'dan]

Son of Gideoni: head of a house of the tribe of Benjamin at the Exodus. Num. 1: 11; Num. 2: 22; Num. 7: 60, 65; Num. 10: 24.

Abiel. [A'biel]

1. Father of Kish and of Ner and grandfather of Saul and of Abner. That this is the most probable genealogy is confirmed by Ner being said to be Saul's uncle, 1 Sam. 9: 1; 1 Sam. 14: 50, 51; though in 1 Chr. 8: 33; 1 Chr. 9: 39, Saul is said to be the son of Kish, the son of Ner. *This* Ner may have been an earlier ancestor; and here Abiel is not named at all. It was not unusual to leave out many names in the genealogies.

2. One of David's mighty men, 1 Chr. 11: 32; he is called Abi-Albon in 2 Sam. 23: 31.

Abiezer. [Abie'zer]

1. Son of Gilead, a descendant of Manasseh, Joshua 17: 1, 2, most probably the same is alluded to in Num. 26: 30, under the contracted form of JEEZER. Abiezer became a family name: Gideon blew a trumpet, and Abiezer was gathered after him. Judges 6: 34; Judges 8: 2.

2. One of David's mighty men. 2 Sam. 23: 27; 1 Chr. 11: 28; 1 Chr. 27: 12.

3. Son of Hammoleketh, and nephew of Gilead, 1 Chr. 7: 18.

Abiezrite. [Abiez'rite]

One of the family of Abiezer, No. 1. Judges 6: 11, 24; Judges 8: 32.

Abigail [Ab'igail]

1. The Carmelitess who became the wife of David after the death of her churlish husband Nabal. This gracious woman humbled herself, confessed the 'iniquity' of her husband, and appeased David. She showed wonderful faith in recognising the counsels of God as resting upon David, and called him 'lord' whilst in rejection and being hunted by Saul. 1 Sam. 25: 14-42. By Abigail David had a son named Chileab 2 Sam. 3: 3; but called Daniel in 1 Chr. 3: 1.

2. A sister or half sister of David: she was the mother of Amasa by a man named Ithra or Jether, described both as an Israelite and an Ishmeelite. 2 Sam. 17: 25; 1 Chr. 2: 16, 17. See JETHER

Abihil. [Abih'il]

1. Daughter of Eliab, and wife of Rehoboam, king of Judah. 2 Chr. 11: 18.

2. Father of Zuriel, chief of the Levitical family of Merari. Num. 3: 35.

3. Wife of Abishur. 1 Chr. 2: 29.

4. Son of Huri, of the family of Gad. 1 Chr. 5: 14.

5. Father of queen Esther, and uncle of Mordecai. Esther 2: 15; Esther 9: 29

Abihu. [Abi'hu]

Abihu and Nadab, sons of Aaron, with seventy of the elders of Israel, were invited to ascend with Moses, where they saw God and did eat and drink, Ex. 24: 1, 9-11. They were consecrated to minister to the Lord as priests, yet on the first occasion of their exercising the priesthood for Israel they offered strange fire, which the Lord had not commanded, and were smitten by fire from God. Lev. 10: 1, 2. Immediately before this we read that "there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat." That fire was never to go out, and doubtless the fire Abihu should have used was the fire that was upon the brazen altar, as is ordained in Lev. 16: 12. We read elsewhere that everything was to be done 'as the Lord commanded Moses;' but of this which Nadab and Abihu did, it expressly says it was *not* commanded; therefore it was sin, and God was dishonoured. Their death followed, and Aaron and his other sons were not to leave the tabernacle nor mourn for the dead. Num. 26: 60, 61; 1 Chr. 24: 1, 2. The case of Nadab and Abihu should teach us that not every kind of worship is acceptable to God: "they that worship him *must* worship him in spirit and in truth," John 4: 24: mere outward worship will not do and it must be according to what God has revealed. If separated from the sacrifice of Christ it is but the energy of nature, and is offensive to God.

Abihud. [Abi'hud]

Son of Bela, and grandson of Benjamin. 1 Chr. 8: 3.

Abijah. [Abi'jah]

1. Son and successor of Rehoboam, king of Judah. He began to reign in the eighteenth year of Jeroboam, king of Israel (B.C. 958) and reigned three years. He walked in the sin of his father Rehoboam, but for David's sake he was placed on the throne, that, as Jehovah had said, David might have 'a light alway before me in Jerusalem.' 1

Kings 11: 36; 1 Kings 15: 4. "There was war between Abijah and Jeroboam," and Abijah by a patriotic address to Israel sought to recover the ten tribes. This could not be; for the rupture in the kingdom had been brought about by God on account of their wickedness. Nevertheless Abijah trusted in Jehovah while he did not fail to rebuke Israel touching the golden calves they had erected. God smote Jeroboam and all Israel, and there fell 500,000 chosen men of Israel. Abijah also took the cities of Bethel, Jeshanah and Ephraim; and Jeroboam was not able to recover strength all the days of Abijah. 2 Chr. 13. In the above war Israel had 800,000 chosen men, and Judah 400,000. These numbers, together with the number slain, have been much called in question by critics, who say they ought to be 80,000 and 40,000, and 50,000 slain; which numbers are to be found in some of the early Latin copies and also in some early copies of Josephus. But the numbers in the Hebrew scriptures must have the preference: and what is there improbable in the numbers when we compare them with the number of men 'that drew sword' when David last numbered the people? 1 Chr. 21: 5. Israel had 1,100,000; Judah had 470,000 and this was without Levi and Benjamin, who were not counted. This was about fifty years before the battle, ample time (notwithstanding the loss at the pestilence that followed the numbering) for a large increase. In 2 Sam. 24: 9, the number of fighting men in Israel is given as only 800,000. It is supposed that this does not include the standing army, which according to 1 Chr. 27: 1, amounted to $24,000 \times 12 = 288,000$, which with its officers would be about 300,000, and this added to 800,000 = 1,100,000. On the other hand, the fighting men of Judah are in Samuel said to be 500,000. David may have had 30,000 with him at Jerusalem, from whence Joab went out, which may be here included, but which are not included in 1 Chr. 21: 5.

Abijah 'waxed mighty and married fourteen wives;' which may have been a snare to him. 2 Chr. 13: 1-22. He is called ABIJAM in 1 Kings 14: 31; 1 Kings 15: 1-8; and ABIA in 1 Chr. 3: 10; Matt. 1: 7.

2. Son of Jeroboam I., king of Israel. His mother disguised herself and went to Ahijah the prophet to inquire whether her child should recover from his sickness. Jehovah revealed to the prophet who it was that came to him, and he told out to the mother the heavy

judgement that should befall her husband and his house; but because there was "some good thing toward the Lord God of Israel" in Abijah, he should come to his grave peacefully. In mercy he was taken from the coming judgement. As his mother came to the threshold of the door the child died. 1 Kings 14: 1-17.

3. Descendant of Eleazar who gave his name to the eighth of the twenty-four courses of priests. 1 Chr. 24: 10. The same is called ABIA in Luke 1: 5.

4. Daughter of Zechariah and mother of Hezekiah 2 Chr. 29: 1: contracted into ABI in 2 Kings 18: 2.

5. One or more of the priests who returned from the captivity, one of whom sealed the covenant. Neh. 10: 7; Neh. 12: 4 17

Abijam. [Abi'jam]

See ABIJAH No. 1.

Abilene. [Abile'ne]

The district over which Lysanias was tetrarch. Luke 3: 1. Abila was its chief city. Josephus speaks of this as "Abila of Lysanias" to distinguish it from other cities of the same name. It was described by ancient writers as eighteen miles from Damascus on the way to Heliopolis or Baalbek, and Robinson reached its site in six hours, on the eastern slope of the Anti-Libanus. The centre of the district of Abilene lies about 33 35' N, 36 5' E. Its extent is not known: it is probable that its limits varied at different times.

Abimael. [Abim'ael]

Descendant of Joktan. Gen. 10: 28; 1 Chr. 1: 22.

Abimelech. [Abim'elech]

1. King of Gerar, who, believing Sarah to be Abraham's sister, took her into his harem, but being warned by God* he returned Sarah, calling Abraham her *brother*, as a rebuke. Gen. 20.

* A witness of God's rights in His people, Ps. 105: 14, 15, and that He will vindicate His faithfulness in His ways with them even when they are unfaithful.

2. A similar thing happened with Isaac and Rebecca under another king of the same name — the name being a title of the kings of the Philistines, as Pharaoh was that of the kings of Egypt. Gen. 26: 1-16.

3. Son of Gideon by a Shechemite concubine. He induced the men of Shechem to choose him as ruler and then slew 70 of his brethren. Jotham alone escaped, who pronounced a curse upon the murderers. This was fulfilled by many of the men of Shechem being killed, and Abimelech being mortally wounded by a piece of a millstone cast upon him by a woman at the attack upon Thebez. Judges 8: 31; Judges 9; 2 Sam. 11: 21.

4. Priest in the time of David, 1 Chr. 18: 16: also called AHIMELECH in 2 Sam. 8: 17. See ABIATHAR.

Abinadab. [Abin'adab]

1. A man at Kirjath-jearim, at whose house the ark remained for many years after it had been returned by the Philistines. The twenty years referred to in 1 Sam. 7. no doubt give the time that elapsed before the repentance of Israel led them to lament after Jehovah. The ark abode in Abinadab's house long after this, however, and was not removed till the early part of David's reign. 2 Sam. 6.; 1 Chr. 13: 7.

2. One of the sons of Jesse. 1 Sam. 16: 8; 1 Sam. 17: 13.

3. One of Saul's sons who was killed with his brethren at Saul's last battle with the Philistines. 1 Sam. 31: 2.

4. Father of one of Solomon's twelve officers who provided victuals for the king and household. 1 Kings 4: 11.

Abinoam. [Abin'oam]

Father of Barak. Judges 4: 6, 12; Judges 5: 1, 12

Abiram. [Abi'ram]

1. A Reubenite, son of Eliab, who rose in the conspiracy headed by Korah against Moses and Aaron, and who perished by the judgement of God, Num. 16: See KORAH

2. Eldest son of Hiel, the Bethelite. Hiel laid the foundation of Jericho in Abiram his first-born, and thus fulfilled the first part of the prophecy by Joshua. A signal instance of how even the Israelites disregarded the word of Jehovah. Joshua 6: 26; 1 Kings 16: 34.

Abishag. [Ab'ishag]

The Shunammite damsel who cherished David in his old age. 1 Kings 1: 3, 15. After David's death, his son Adonijah asked to have Abishag for wife, for which Solomon put him to death. 1 Kings 2: 17-23.

Abishai. [Abish'ai]

Son of David's sister Zeruah, and brother of Joab. He was one of David's officers and served him many years. He accompanied David into Saul's camp while he slept. 1 Sam. 26: 6-9. With Joab he slew Abner. 2 Sam. 3: 30. In his zeal for David he asked permission to slay Shimei. 2 Sam. 16: 9; 2 Sam. 19: 21. In the rebellion of Absalom he commanded a third of David's army. 2 Sam. 18: 2. He rescued David from Ishbi-benob the giant. 2 Sam. 21: 17. He was captain of the second three of David's 'mighty men,' and slew three hundred men. 2 Sam. 23: 18. To him is attributed the slaughter of eighteen thousand Syrians or Edomites in the valley of salt. 1 Chr. 18: 12; 2 Sam. 8: 13.

Abishalom. [Abish'alom]

Father of Maachah, wife of Rehoboam and mother of Abijam, king of Judah. 1 Kings 15: 1, 2, 10. But in 2 Chr. 11: 20 we read that Maachah was the daughter of Absalom; therefore Abishalom appears to be a fuller way of writing Absalom, and refers to the son of David. See ABSALOM.

Abishua. [Abish'ua]

1. Son of Phinehas (son of Eleazar), and father of Bukki. 1 Chr. 6: 4, 5, 50; Ezra 7: 5. Josephus says that Abishua was high priest after Phinehas. Ant. viii. 1, 3.

2. Son of Bela, and grandson of Benjamin. 1 Chr. 8: 1, 4.

Abishur. [Ab'ishur]

One of the sons of Shammai. 1 Chr. 2: 28, 29.

Abital. [Ab'ital]

One of David's wives. 2 Sam. 3: 4; 1 Chr. 3: 3.

Abitub. [Ab'itub]

Son of Shaharaim and Hushim. 1 Chr. 8: 8, 11.

Abiud. [Ab'iud]

Son of Zorobabel, in the genealogy of the Lord Jesus, Matt. 1: 13: not mentioned in the Old Testament.

Abjects, *nekeh*.

This word occurs only in Psalm 35: 15. The root signifies 'to smite,' and Horsley translates "smiters were gathered together against me." The LXX, "Plagues were plentifully brought against me." Hengstenberg retains 'abjects,' and says, "the smitten are men of the lowest grade, the poorest," whom the Psalmist said "I knew not." He thinks Job 30: 1, seq., is "a strikingly coincident parallel passage."

Abner. [Ab'ner]

The Son of Ner, Saul's uncle; Abner was consequently Saul's cousin. 1 Sam. 14: 51. He was Saul's 'captain of the host' when David slew Goliath, and he presented David to Saul. 1 Sam. 17: 55, 57. He was with Saul when David took away the spear and cruse of water while they slept: for which David reproached him, saying he was worthy

of death because he had not more faithfully guarded his master. 1 Sam. 26: 5-16. After the death of Saul (apparently about 5 years after) Abner made Ish-bosheth king over Israel; but this did not include Judah over which David was king. 2 Sam. 2: 8-10. In one of the conflicts between the two houses Abner was overcome, and Asahel, Joab's brother, 'light of foot as a wild roe,' pursued Abner. Abner cautioned him twice, and then slew him. 2 Sam. 2: 17-23. This act of self-defence was afterwards made the plea for Abner's death. Saul had had a concubine named Rizpah, and this woman Abner took; for which he was reproached by Ish-bosheth (who probably thought it was a prelude to his seizing the kingdom). This so incensed Abner that he revolted from his master and made overtures to David. David demanded that Abner should bring with him Michal, Saul's daughter, David's former wife. This he accomplished, and he and the men with him were well received by David, who made a feast for them. But Joab, who was absent, was angry when he heard of it, probably jealous lest the command of the army should be divided between himself and Abner. He sent messengers for Abner's return, and then, under the pretence of privately communing with him, smote him, professedly to avenge the death of his brother Asahel. David was much grieved at this murder, and followed the bier and fasted till the sun went down. He rehearsed on the occasion the following dirge:

"Died Abner as a fool dieth?

Thy hands were not bound,

Nor thy feet put into fetters:

As a man falleth before wicked men so fellest thou."

David further said that in Abner's death a prince and a great man had fallen, and that Jehovah would avenge his death. This last was accomplished, according to David's dying injunction, by the direction of King Solomon, and Joab was slain by Benaiah. Yet doubtless the holy government of God was fulfilled in the death of Abner. Personal pique turned him round to David, and yet he knew well, while upholding the house of Saul, that David was God's anointed king.

Abomination.

The word 'abomination' is used in the O.T. in reference to any iniquity as viewed by a holy God. It also designates what was unfit to be presented in the service of God, such as an animal with any sort of blemish being brought as a sacrifice; the price of a dog being put into the treasury, etc. Deut. 17: 1; Deut. 23: 18. The divine service became itself an abomination to God when it had fallen into a mere outward observance or was in association with iniquity. Isa. 1: 13; Prov. 28: 9. But idolatry was the special thing that was declared to be abomination to Jehovah. The idols themselves are thus designated: 2 Kings 23: 13; Isa. 44: 19; and Ezek. 8. shows the idolatry that was carried on in secret, and the 'greater abomination,' of bringing it actually into the inner court of the Lord's house, between the porch and the altar! The word is but seldom used in the N.T. and applies then to wickedness in general.

Abomination of Desolation.

This exact expression occurs only in Matt. 24: 15 and Mark 13: 14, referring to what had been revealed to Daniel in Dan. 12: 11, where it is connected with the great tribulation (ver. 1) spoken of by the Lord in those Gospels. Dan. 9: 27 shows that the time of the abomination is in the last half of the last of the seventy weeks of Daniel named in Dan. 9: 24. The person who makes a covenant with the Jews in those days and afterwards breaks it, we know to be the head of the future Roman empire. See SEVENTY WEEKS. Of this person an image will be made, and the people will be constrained to worship it, Rev. 13: 14, 15; but we do not read that it will be carried into the future temple; whereas our Lord says that the abomination will stand in the holy place. On the other hand we read that the Antichrist "exalteth himself above all that is called God, or that is worshipped; so that he, as God, *sitteth in the temple of God*, showing himself that he is God." 2 Thess. 2: 4. The 'abomination of desolation' is evidently connected with the trinity of evil spoken of in Rev. 13 and will be the work of Satan, the Roman beast, and the false prophet. It will end in dire desolation. The desolator is the Assyrian, Isa. 8: 7, 8; Isa. 28: 2, 18 the northern king who will then hold the territory of Assyria. Dan. 11: 40.

Abraham. [A'braham]

Son of Terah and grandson of Nahor, the seventh descendant from Shem. His name was at first ABRAM, 'father of elevation,' but was altered by God into ABRAHAM, 'father of a multitude.' In this name (Abraham) the blessing of the Gentiles is secured by God. The family dwelt in Ur of the Chaldees, and were idolaters. Joshua 24: 2. Abraham was the first to receive a definite *call* from God to leave not only the idolatrous nation to which his ancestors belonged, but to leave his kindred and his father's house and to go into a land that God would show him. God would bless him and make him a blessing, and bless all who blessed him and would curse all who cursed him. Gen. 12: 1-3. He thus became the depository of God's promise and blessing. Abraham at first only partially obeyed the call: he left Ur and went to dwell at Haran, in Mesopotamia (Charran in Acts 7: 4), but *with* his father and kindred; and did not enter Canaan until the death of his father. When in the land God promised that unto his seed He would give the land. Abraham built an altar, and called upon the name of Jehovah. A famine occurring in the land Abraham went to sojourn in Egypt, and for want of faith he called Sarai his sister and she was taken into the house of Pharaoh, but the Lord protected her, and Abraham with his wife was sent away with a rebuke. When near Bethel he could again call on the name of the Lord. He had now become so rich in cattle that disputes arose between his herdsmen and those of Lot, and Abraham asked Lot to choose where he would sojourn, if he went to the right Abraham would go to the left; and they separated. Again Jehovah declared that as far as Abraham's eye could reach in all directions the land should belong to his seed. The next recorded event is that Lot was taken prisoner and carried to the north. Abraham pursued the enemy and recovered all. He refused to take even a thread of the spoil from the king of Sodom: he would not be made rich from such a source; but he was blessed by Melchisedec, king of Salem, the priest of the most high God, who brought forth bread and wine: to whom Abraham gave tenths of all. See MELCHISEDEC. God now revealed Himself to Abraham as His shield and exceeding great reward.

When Abraham lamented to God that he had no son, God declared

that he should have a son, and that his seed should be as the stars of the heaven for multitude. *Abraham believed God, and it was counted to him for righteousness.* This is the first time that faith is spoken of. Still he asked whereby should he know that his seed should possess the land, and was told to take a heifer, a she goat, and a ram, all of three years old, a turtle dove and a young pigeon. These he divided in the midst, except the birds, and laid them one against another. When the sun went down a smoking furnace and a burning lamp passed between the pieces: type of the fire that consumes the dross, and a light for the path. The same day God made a *covenant* with Abraham that to his seed should the land be given from the river of Egypt to the great river Euphrates : cf. Jer. 34: 18, 19: it had been ratified in death, a type of Christ. When Abraham had fallen into a deep sleep, he was informed that his seed should be in a strange land, and be afflicted 400 years. Gen. 15 See ISRAEL IN EGYPT.

Abraham had believed that God would give him a son, but now he waits not God's time, and at Sarai's suggestion he associates with Hagar, a bondmaid, and Ishmael is born, Gen. 16. — a figure of the law, that is, man's attempt to possess the blessing by his own effort.

God now reveals Himself to Abraham as 'the almighty God,' a name which signifies that all resource is in God Himself. 'God talked with him,' and made a covenant with him according to that name. It is now that his name is changed from Abram, because he was to be a father of many nations. Abraham was to walk before the Almighty God and be perfect, and was to keep the covenant by having all the males circumcised (a figure of no confidence in the flesh), which he at once put into practice. Sarai's name was altered to Sarah, for she was to be a *princess* and should have a son.

Abraham entertained three visitors: on two leaving him the third is spoken of as the Lord who asks, "shall I hide from Abraham the thing which I do?" According to John 15: 14, 15, this gives the key to Abraham being called "the friend of God." 2 Chr. 20: 7; Isa. 41: 8; James 2: 23. God opened His mind to him, and Abraham was emboldened to plead for the righteous in Sodom.

Abraham's faith again fails him and at Gerar he once more calls

Sarah his sister, which might have led to sin had not God protected her, and Abraham is again rebuked.

Isaac is born, and conflict ensues between that which is a type of the flesh and the Spirit: Hagar and her son Ishmael are cast out. Gen. 21: cf. Gal. 4: 22-31. God then tried the faith of Abraham by telling him to offer up his son Isaac for a burnt offering. Abraham obeyed, and, but for the intervention of the angel of the Lord, would have killed his son, believing "that God was able to raise him up even from the dead." After the death and resurrection in figure of Isaac, the unconditional promise is confirmed to Abraham that in his seed — which is Christ — should all the nations of the earth be blessed. Gen. 22: 18; Gal. 3: 14-18. If any are Christ's, they are Abraham's seed, and heirs according to promise. Gal. 3: 29. The promise is sure to all the seed, "not only to that which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4: 16.

Abraham was by faith so much a stranger (Heb. 11: 9) that, on the death of Sarah, he had to buy a piece of ground of the children of Heth, to secure a sepulchre in the land. Gen. 23. He was so careful that Isaac should not marry one of the daughters of the Canaanites that he sent his servant (Eliezer perhaps) to his own kindred to seek a bride for Isaac, being convinced that God would send His angel and prosper the mission, which resulted in Rebecca being the wife of Isaac. Gen. 24.

Abraham had another wife, Keturah, and concubines by whom he had sons; but to these he gave gifts and sent them eastward, so that Isaac and his seed might peacefully dwell in the promised land. Abraham died at the age of 175, and was buried with Sarah.

The history of Abraham in Genesis divides itself into three parts. *a.* Gen. 12 - 14., his public walk and testimony as called of God. *b.* Gen. 15 - 21., his private and domestic history with God, illustrating the growth of soul, etc. *c.* Gen. 22 - 25. give in type a prophetic outline of events: namely, the sacrifice of Christ; the setting aside of Israel for a time; the call of the bride; and the final settlement of the nations in blessing in the end of the days.

The nation of Israel was descended from Abraham, and we know how zealously they contended for the relationship, though alas, they had not and have not the same faith. Still the land was given to them, and when God's set time comes they will surely be brought back to their 'fatherland' and after trial and discipline will be blessed therein.

Abraham being the father of Ishmael and the other sons sent into the East it is not to be wondered at that he is a personage of universal fame in that immense quarter of the world, and that there are numerous traditions concerning him. It can hardly be doubted that their relationship to Abraham will yet be found in their favour during the millennium when the promise that his seed should be 'as the sand of the sea shore' will have its fulfilment.

To the Christian the life of this patriarch is worthy of the deepest attention, in view of the varied manifestations whereby God revealed Himself to him, whether in the formation of his character under those manifestations, or in the Christian's connections with him in the way of faith, or with respect to the unconditional promises made to him as to the possession of the land of Palestine both in the past and in the future.

Abraham's Bosom.

Abraham their forefather was believed by the Jews to be in the highest place of happiness, and their writings show that 'to be with Abraham' and to be in his bosom were terms they used to express the highest security and happiness. Our Lord therefore used an expression that was well understood by His hearers and needed no explanation. Luke 16: 23. It stands in contrast to hell, or hades, and was therefore figurative of heaven.

Abram. [A'bram]

See ABRAHAM.

Absalom. [Ab'salom]

The third son of David, by Maacah, daughter of Talmai, king of

Geshur. He was remarkable for his beauty and his luxuriant hair. 2 Sam. 14: 25, 26. Because of his putting his half-brother Amnon to death he fled from his father and remained at Geshur three years. By the instigation of Joab, Absalom was recalled, but not admitted into the presence of his father until a later period. (This reconciliation was effected at the expense of righteousness, and without any repentance on Absalom's part — a total contrast to God's ministry of reconciliation. 2 Cor. 5: 18-20; etc.) It was declared to David that his successor was not yet born. 2 Sam. 7: 12 This was told to David by Nathan the prophet, and probably became known to Absalom. Amnon being dead, and perhaps Chileab, his two elder brothers, he might naturally have thought that the throne should have descended to him, and this may have led to his treason. By artful acts of condescension he stole the hearts of the people, and then at Hebron he claimed to be king, and met with much encouragement. The rebellion was so strong that David fled from Jerusalem. Absalom entered the city and was joined by Amasa and Ahithophel. The latter advised Absalom to go in publicly to the concubines of David who were left at Jerusalem, that all hopes of a reconciliation might be abandoned — though this had been foretold as a punishment to David. 2 Sam. 12: 11. By the advice of Hushai the further counsel of Ahithophel of an immediate pursuit was set aside, and David had time to collect an army, and reach a place of safety. A war followed, and Absalom in riding through a wood, was caught by his head in the branches of an oak, and was there put to death by Joab. David's grief was extreme, but he was recalled to his duties by Joab. We read that Absalom had three sons and a daughter, 2 Sam. 14: 27, yet that because he had no son left he raised up a pillar in the king's dale, to keep his name in remembrance: it was called ABSALOM'S PLACE or monument. 2 Sam. 18: 18. A building in the valley of the Kedron partly rock-hewn, is called Absalom's tomb ; but it can have nothing to do with the above 'pillar' unless it has been much added to with comparatively modern architecture. Josephus says that in his day there was an object called Absalom's 'pillar' about 2 stadia from Jerusalem. Apparently Absalom is called ABISHALOM in 1 Kings 15: 2; cf. 2 Chr. 11: 21.

Absolution

See FORGIVENESS

Abyss

See BOTTOMLESS PIT.

Accad. [Ac'cad]

Nimrod's kingdom embraced Babel, Erech, Accad and Calneh in the land of Shinar. Gen. 10: 10. The ruins of Accad cannot now be identified with certainty. In the Assyrian inscriptions however a city is named *Akkad*. which was doubtless the same and there is a remarkable mound some 50 miles N.N.W. of Babylon about 33 25' N, 44 15' E, called *Akker-koof*, and known to the Arabs as *Akker-i-Nimrod* or *Tell-Nimrod*. It is about 400 feet in circumference and 125 feet high, composed of sun-dried bricks, reeds, bitumen etc. Some believe this to have been the ancient Accad; but others think it must have been farther south. "The Accadians had been the inventors of the pictorial hieroglyphics, which afterwards developed into the cuneiform or wedge-shape system of writing. They had founded the great cities of Chaldea and had attained to a high degree of culture and civilisation."- Dr. Sayce. An inscription has been found showing the Accadian transition from the hieroglyphic to the wedge-shape letters; and others with the latter interlined with the Babylonian or Assyrian dialect. The Accadian was the principal dialect spoken by the primitive inhabitants of Babylonia, and in which some of their ancient legends are inscribed. It became eventually the learned language of the kingdom, as Latin became in the West.

Acceptable year of the Lord.

The Lord Jesus at the beginning of His ministry entered into the synagogue at Nazareth, and on the prophecy by Isaiah being handed to Him read from Isaiah 61, the passage, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to

set at liberty them that are bruised, to preach the acceptable year of the Lord " — leaving off in the middle of a sentence, for the next words are, "and the day of vengeance of our God" Luke 4: 18, 19; Isa. 61: 1, 2. The Lord added, "This day is this scripture fulfilled in your ears." The vengeance will be executed for the deliverance of Israel in a coming day; but when our Lord spoke there was the fullest grace for his hearers: it was the acceptable year of Jehovah. There may be an allusion to the year of Jubilee (type of the millennium) when servants were liberated, debts cancelled, and when family possessions were restored to their original owners. But the grace vouchsafed by the Lord brought lasting blessings for their souls.

Acceptance.

This means being 'brought into favour.' As God is holy, and man is a sinner, he can only be brought into acceptance by means of a Mediator, the Lord Jesus Christ. To effect this the Lord had to die, to vindicate the justice of God, and atone for the sins of those who believe. In Him risen and glorified the believer is brought into favour according to the value before God of Christ's person and work, wherefore the apostle says, "to the praise of the glory of his grace wherein he hath made us accepted *in the beloved*." Eph. 1: 6. It is then a fact that the Christian is accepted or brought into favour in the Lord Jesus Christ: cf. Rom. 5: 2. How far his spirit and conduct is acceptable or well-pleasing to God is entirely a different question. 2 Cor. 5: 9 should read "We labour that whether present or absent we may be *acceptable* to him." Being accepted we should be zealous that in all things our ways may be well-pleasing to God.

Accho. [Ac'cho]

A seaport in the Mediterranean, about 30 miles south of Tyre. It was assigned to Asher, but it was one of the places they failed to possess. It is mentioned in the O.T. only in Judges 1: 31. After the dismemberment of the Macedonian empire Accho could not fail to excite attention in the numerous contests that took place during the Era of the Ptolemies: by one of whom it was gained and was called PTOLEMAIS. By this latter name it is frequently referred to in the books of Maccabees and by Josephus. In Acts 21: 7 also we read

that Paul sailed to Ptolemais. It was made a Roman colony by the emperor Claudius and named *Colonia Claudii Caesaris*. It was besieged and taken by the Crusaders, who called it ACRE and ST. JEAN D'ACRE on account of the knights of St. John of Jerusalem. In 1799 it was held by the English against Napoleon, who was defeated. Notwithstanding all these changes it retains its ancient name, and is still called *Acco*. An ancient coin gives the name in Greek letters AKE. It lies in the north of the bay of Acre, 32 55' N, 35 4' E. The population is 40,000 of which two-thirds are Jews [AD2000], this compares with about 5,000 in AD1800, of which 2,250 males were Muslims and Druzes, and about 800 Christians and Jews.

Accursed.

See ANATHEMA.

Accuser, The,

ὁ κατήγορος A title given to Satan when he is cast down to the earth, because he had accused the brethren before God day and night. Rev. 12: 10: cf. Zech. 3: 1.

Aceldama. [Acel'dama]

The word Ἀκελδαμα, 'field of blood,' is Aramaic expressed in Greek letters, the word being differently spelt in different MSS. The field was bought with the money paid to Judas for betraying his Lord but which he in despair could not keep. In that sense *he* bought the field, Acts 1: 18, 19; whereas it was really purchased by the chief priests, Matt. 27: 6-8; cf. Zech. 11: 12. The traditional spot is on the slope of the hill south of Jerusalem, where there is a ruined structure, long used as a charnel-house. It is some 20 feet deep, with a few decaying bones at the bottom. Tradition says that the bodies were thrown into it, and that the soil possessed the power to consume them in 24 hours. Shiploads of the earth were carried away to form European burial grounds in the time of the Crusades. The soil cretaceous would favour the decomposition of the bodies.

Achaia. [Acha'ia]

This with Macedonia embraced the whole of Greece in the N.T.; but with the poets Achaia often referred to the whole of Greece. Under the Romans it was divided into two districts, Achaia being a senatorial province. Tiberias united the two districts into an imperial province under procurators; but Claudius again restored it to the senate under a proconsul, so that Luke was correct in calling Gallio a proconsul (ἀνθύπατος) or deputy. Acts 18: 12; Acts 19: 21; Rom. 15: 26; 1 Cor. 16: 15, etc.

Achaicus. [Acha'icus]

A Christian who, with Stephanas and Fortunatus, visited Paul at Ephesus, by whom the apostle was refreshed in spirit. 1 Cor. 16: 17. The subscription to the epistle states that it was sent to Corinth by the above three and Timotheus.

Achan, [A'chan] Achar.

Son of Carmi, of the tribe of Judah, who on the fall of Jericho kept some of its spoil, against the express command of Jehovah, hence called 'the accursed thing,' and was stoned to death with his family, and with his possessions burned with fire. Joshua 7: 1. Called ACHAR, in 1 Chr. 2: 7. All Israel were punished until the sin was discovered and avenged; showing in type that there cannot be evil in an assembly of Christians without all being involved.

Achaz. [A'chaz]

See AHAZ.

Achbor. [Ach'bor]

1. An Edomite, the father of Baal-hanan. Gen. 36: 38, 39; 1 Chr. 1: 49.

2. Son of Michaiah and servant of Josiah. 2 Kings 22: 12, 14; Jer. 26: 22; Jer. 36: 12: called ABDON, the son of Micah, in 2 Chr. 34: 20.

Achim. [A'chim]

Son or descendant of Sadoc, and father of Eliud: the name occurs only in Matt. 1: 14.

Achish. [A'chish]

1. The Philistine king of Gath with whom David twice took shelter from Saul. The first time the servants of Achish reminded him that of David it had been said that he had slain his ten thousands. When David heard this he was afraid and feigned himself mad, and Achish sent him away. 1 Sam. 21: 10-15. Psalm 34 was composed on this occasion, as we learn from its heading, in which Achish is called Abimelech. This has given occasion for critics to doubt its authenticity. But 'Abimelech' was used as a title rather than a proper name of the kings of the Philistines, as Pharaoh was of the kings of Egypt. The second occasion was when David's heart failed him, and he said, "I shall now perish one day by the hand of Saul." Achish dealt well with David, gave him Ziklag to dwell in, and would have had him go to war with him against Israel, saying, "I will make thee keeper of my head for ever" 1 Sam. 27; 1 Sam. 28: 2. The lords of the Philistines however objected, and Achish begged David to return. See DAVID.

2. Another king of Gath, to whom the servants of Shimei fled, which led to Shimei's death. 1 Kings 2: 39, 40.

Achmetha. [Ach'metha]

This reads in the margin, "Ecbatana, or, in a coffer." Ezra 6: 2. The LXX do not treat it as a proper name: the passage there reads "And there was found in the city (πόλις), in the palace, a volume." The Vulgate has "Et inventum est in Ecbataniis." Apparently history alludes to two cities named Ecbatana: one associated with the ruins at *Takht-i-Suleiman*, 36 28' N, 47 18' E; the other identified with the modern *Hamadan*, 34 48' N, 48 26' E, anciently the summer residence of Persian kings, and where the records of the kingdom were apparently kept. This is most probably the Achmetha of scripture. Travellers state that the Jews exhibit a tomb in their charge in the midst of the city, which is the reputed tomb of

Mordecai and Esther.

Achor, [A'chor] Valley of.

Achor signifies 'trouble,' and was the place where Achan was stoned for having troubled Israel by taking the accursed thing. Joshua 7: 26. The valley was between Jericho and Ai, on the border of the tribe of Judah. Identified with *Wady Kelt* 31 50' N, 35 24' E. It will be a door of hope to Israel — putting away evil from among themselves, national self-judgement — in the future when they call to mind that it was there that God's judgement began to fall on them, followed by blessing: so the tribulation of the latter day will usher in blessing. Hosea 2: 15; Isa. 65: 10.

Achsa, [Ach'sa] Achsah. [Ach'sah]

Daughter of Caleb, whom he promised as wife to him who should take Kirjath-sepher. Othniel, nephew of Caleb, took it, and Achsa became his wife. At her request for springs of water Caleb gave her the upper springs and the nether springs for the quickening of dry ground. Joshua 15: 16-19; Judges 1: 12-15; 1 Chr. 2: 49. The springs are symbolical of Christ in glory, and the Holy Spirit here, object and power of life with God.

Achshaph. [Ach'shaph]

A city on the border of Asher's lot. It is named between Beten and Alammelech. Joshua 19: 25. Its king was among the thirty and one kings slain by the children of Israel, he having risen with others to oppose the division of the land. Joshua 11: 1; Joshua 12: 20. It has been identified with *Kefr Yasif*, 32 57' N, 35 10' E.

Achzib. [Ach'zib]

1. City of Judah, Joshua 15: 44; Micah 1: 14: probably the same that is called elsewhere CHEZIB and perhaps CHOZIBA. Identified with *Ain Kezbeh*, 31 42' N, 35 E.

2. City in the lot of Asher, but from which the inhabitants were not driven out. Joshua 19: 29; Judges 1: 31. Identified with *ez-Zib*, a

town on the Mediterranean coast, 33 3' N, 35 6' E.

Acre.

This word, as a measure of land, occurs twice in the Authorised version. In 1 Sam. 14: 14, the word is *maanah*, 'a furrow,' reading in the margin 'half a furrow of an acre.' In Isa. 5: 10 it is *tsemed*, 'a pair, or yoke' The 'acre' was as much as a yoke of oxen would plough in a day. The Latin etymology is similar: thus *jugum* a yoke; *jugerum* an acre. The Roman acre contained 28,800 square feet (being 240 feet in length by 120 in breadth), which is less than two-thirds of an English acre, which contains 43,560 square feet. "The Egyptian land measure," says Wilkinson, "was the *aroura*, or *arura*, a square of 100 cubits, covering an area of 10,000 cubits It contained 29,184 square English feet (the cubit being full 20-1/2 inches) and was little more than three quarters of an English acre." What the Jewish acre exactly contained we have no means of ascertaining: it is not included in the usual lists of weights and measures as a definite measure of land. The passage in Isa. 5: 10: "ten acres of vineyard shall yield one bath" clearly refers to a time of great dearth which Jehovah would send upon Israel in judgement.

Acts of the Apostles.

The introduction to this book compared with the introduction to the gospel by Luke makes it plain that the two were written by the same person. The Acts ends with the two years' imprisonment of the apostle Paul at Rome: it could not therefore have been written before the end of that time, and was probably written very soon afterwards or it would have given the issue of Paul's trial. This would place the date about A.D. 63.

The 'Acts' forms a link between the Gospels and the Epistles, as the ascension of Christ formed a link between the Gospels and the Acts. It occupies a sort of transition time, for though the church was soon formed, the *doctrine* of the church was not made known until Paul's epistles. The title, 'Acts of the Apostles,' might have led us to expect a more general account of the labours of all the Twelve; but their mission in the ways of God is superseded by that of Paul, both as minister of the gospel of the glory of Christ, and of the church. A

wise selection of the fruits of apostolic energy has been made, verifying some things stated in the Gospels, and forming an indispensable introduction to the Epistles.

After the ascension of the Lord, and the choosing an apostle to fill the place of Judas, the first great event recorded is the day of Pentecost. The Lord had said, "I will build my church," Matt. 16: 18 ; and the descent of the Holy Spirit on the day of Pentecost is the answer to the question, *when* did the incorporation of the church begin? 1 Cor. 12: 13 proves that it was by the gift of the Holy Spirit, though, as it has been said, the doctrine of the church was not revealed till afterwards.

Ananias was charged with lying to the Holy Spirit, by whom God was then dwelling in the church. Our Lord had promised that on His departure He would send them another Comforter, the Holy Spirit, to abide with and be in them. This also was fulfilled at Pentecost. Peter, Stephen, etc. were full of the Holy Spirit: cf. Acts 4: 31.

After this another call was made to Israel to receive Jesus as the Christ. They had killed the Prince of life, but God had raised Him from the dead, and now in mercy and on the ground of their ignorance one more appeal was made to them to repent and be converted that their sins might be blotted out, and that God might send again Jesus Christ who was then in heaven. The rulers however were grieved that they preached by Jesus the resurrection from among the dead, and commanded Peter and John not to speak or teach in the name of Jesus. Stephen, being accused before the Sanhedrim, rehearsed the history of Israel from the beginning, and charged them with resisting the Holy Spirit, as their fathers had done. The indictment of Israel as man in the flesh, and the exposure of his enmity to God led to the final sin of rejecting the glorified Christ, expressed by the stoning of Stephen who calling upon the Lord not to lay the sin to their charge, exemplified the life of Christ in his body.

This ends the first phase of the acts of the Holy Spirit, and clears the way for the going out of the gospel and the revelation of the truth of the church. The persecution that followed led to the spread of the gospel. Philip preached Christ to the Samaritans and many believed.

Peter went from Jerusalem, laid his hands upon them and they received the Holy Spirit. Peter was then used at Caesarea in opening the door to the Gentiles (answering to his having the keys of the kingdom committed to him, Matt. 16: 19), and they also received the Holy Spirit.

In the meantime Saul had been converted, and immediately preached that Jesus was the Son of God. The churches had rest, and walking in the fear of the Lord and comfort of the Holy Spirit, were multiplied. Acts 9: 31. Herod Agrippa however soon began to persecute the church; he killed James the brother of John, and put Peter into prison, who was however miraculously delivered. Herod died a miserable death; and the word of God grew and multiplied. Acts 12. This ends the phase of the church's history in connection with the remnant of Israel.

Antioch, instead of Jerusalem, now became a centre of evangelisation, independent of apostolic authority, yet without breaking the unity of the Spirit by forming a separate church. Barnabas and Saul are separated to the work by the Holy Spirit, and with John Mark take a missionary journey.

Certain persons from Judaea insisting at Antioch that the Gentile converts must be circumcised or they could not be saved, the question was referred to the church at Jerusalem. In their decision they could say, "It seemed good *to the Holy Ghost*, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well." Acts 15: 28, 29.

Paul with Silas took a second missionary journey, extending to Europe and returned to Antioch. Acts 18: 22. From thence Paul went a third journey. (For the particulars of these journeys and from whence Paul wrote some of his epistles, see the article PAUL.) It may be noted that while at Ephesus, because of the opposition of the Jews in the synagogues, Paul *separated the disciples* and they met in a building distinct from the synagogue, commencing a further development of the church's history. Acts 19: 9.

At the close of the third missionary journey Paul, led by deep spiritual affection for his nation, but forbidden by the Spirit in whose energy the ministry entrusted to him had hitherto been carried out, went up to Jerusalem, where he was arrested. The rest of the book details his trials and danger from the Jews; his journey to Rome, where he calls together the chief of the Jews, to whom he preaches Jesus. We read no more of any of his labours, and the Acts leaves him a prisoner.

The book embraces a period of about thirty years: the mystery of the church, and the gospel of the glory committed to Paul, as well as the state of the assemblies must be gathered from the Epistles. During the above period Paul wrote the two epistles to the Thessalonians, the two to the Corinthians, to the Galatians, Romans, Colossians, Philemon, Ephesians, and Philippians.

Acts of Pilate.

See PILATE.

Adadah. [Ad'adah]

Town in the most southern part of Judah's possessions, Joshua 15: 22, identified by some with *Adadah* in the desert S.E. of Beersheba.

Adah. [A'dah]

1. One of the two wives of Lamech, and the mother of Jabal and Jubal. Gen. 4: 19, 20, 23.

2. One of the wives of Esau, daughter of Elon the Hittite and thus 'a daughter of Canaan:' she bare to Esau his first-born son Eliphaz, who became the father of seven of the dukes of Edom. Gen. 36: 2, 4, 15, 16. See BASHMATH.

Adaiah. [Adai'ah]

1. Father of Jedidah and grandfather of Josiah, king of Judah. 2 Kings 22: 1.

2. Son of Ethan, a Gershonite. 1 Chr. 4: 41.

3. One of the sons of Shimhi. 1 Chr. 8: 21.

4. Son of Jeroham. 1 Chr. 9: 12.

5. Father of Maaseiah a "captain of hundreds." 2 Chr. 23: 1.

6,7. Two who had married strange wives. Ezra 10: 29, 39.

8. One whose descendants returned from exile and dwelt in Jerusalem. Neh. 11: 5.

9. One who returned from exile, and did the work of the house of the Lord. Neh. 11: 12.

Adalia. [Ada'lia]

Son of Haman, slain and hanged. Esther 9: 8, 13.

Adam. [Ad'am]

The first man. The name is supposed to be derived from *Adamah*, 'earth, or red earth,' agreeing with the fact that "the Lord God formed man of the dust of the ground, Gen. 2: 7. He differed from all other creatures, because God breathed into his nostrils the breath of life, by which man became a living soul. He differed also in being made after the image and likeness of God: he was God's representative on earth, and to him was given dominion over all other living things, and he gave them names. He was placed in the garden of Eden to dress it and to keep it, showing that occupation was a good thing for man even in innocence. God said also that it was not good for man to be alone, so He caused him to sleep, took from him a rib, and of this 'builded' a woman. Adam called her *Isha* for she was taken out of Ish, man: the two being a type of Christ and the church, in the closest union: cf. Eph. 5: 31, 32.

Adam and Eve were permitted to eat of all the trees of the garden except the tree of the knowledge of good and evil: of the which if they ate, in the same day they should die. Eve, being beguiled by Satan, ate of that tree; and at her suggestion, though not deceived as Eve was, Adam also took of it. Their eyes were at once opened, they

knew they were naked, and hid themselves from God. They were transgressors, had fallen from their state of innocence, and acquired a conscience, and with it the sense of their own evil and guilt. When questioned by God, Adam laid the blame on Eve, ungratefully saying, "the woman whom *thou* gavest to be with me, she gave me of the tree, and I did eat." The ground was then cursed for Adam's sake: in sorrow he should eat of it all his life: thorns and thistles should be produced, and in the sweat of his face he should eat bread.

God made for Adam and Eve coats of skins and clothed them, foreshadowing the need for a vicarious sacrifice, and the righteousness that could only come to them through *death*. They were driven from the garden, and Cherubim with a flaming sword prevented them re-entering, lest they should eat of the tree of life and live for ever in their sin. Adam did not beget a son until after his fall: hence all mankind are alike fallen creatures. Acts 17: 26; Rom. 5: 18, 19; 1 Cor. 15: 22. Adam lived 930 years and begat sons and daughters. We have no details of the life of Adam as a fallen man. Viewed typically as head of a race he stands in marked contrast to Christ, the last Adam.

Adam, [Ad'am] the Last.

In contrast to the first man, Adam, who was made a living soul, the last Adam, the Lord Jesus Christ, was a life-giving Spirit: the first was natural; the second spiritual: the first man was of the earth, earthy; the second Man was out of heaven. 1 Cor. 15: 45-47. Everything committed to man having failed in Adam, Christ as last Adam becomes the head of a new and redeemed race. He is the last Adam because there will be no other: every man must come under one of these two headships: the first Adam, man; or the last Adam, Christ: cf. 1 Cor. 15: 22; Ps. 8: 3-9; Heb. 2: 6-9.

Adam. [Ad'am]

A town near the Jordan, named only in Joshua 3: 16, which should read "a heap very far off, by [or at] Adam, the city that is beside Zaretan." The waters of death were heaped at Adam as if to teach the death of the first man at the passage of the Jordan. Adam is identified with *ed Damieh*, 32 7' N, 35 33' E. If this is correct, the

waters were piled up some 20 miles from where the Israelites crossed. See JORDAN.

Adamah. [Ad'amah]

One of the fenced cities in the lot of Naphtali. Joshua 19: 36. It has been associated with *Damieh*, 32 45' N, 35 27' E; but this would appear to be in Zebulun's lot.

Adamant,

shamir. Ezek. 3: 9; Zech. 7: 12. Though once translated 'diamond,' Jer. 17: 1, it is used symbolically of extreme hardness, 'harder than a flint.' The word is translated 'briars' and signifies any 'sharp point:' hence a diamond point, or anything hard.

Adami. [Ad'ami]

Place on the borders of Naphtali. Joshua 19: 33. Some early writers say it was afterwards called Damin. It is identified with *Adamah*, 32 38' N, 35 32' E.

Adar. [A'dar]

See MONTHS.

Adar. [A'dar]

Place on the southern border of Palestine, in the lot of Judah. Joshua 15: 3. In Num. 34: 4 it is called HAZAR-ADDAR. It is unknown.

Adbeel. [Ad'beel]

Son of Ishmael and one of the "twelve princes according to their generations." Gen. 25: 13; 1 Chr. 1: 29. There is no trace of a nation bearing this name, nor of any place named after him.

Addan. [Ad'dan]

One of the places from which certain persons returned to the land who "could not show their father's house and their seed, whether

they were of Israel." Ezra 2: 59. In the parallel passage in Neh. 7: 61, it is ADDON.

Addar. [Ad'dar]

Son of Bela and grandson of Benjamin. 1 Chr. 8: 3. The same as ARD in Gen. 46: 21; Num. 26: 40.

Adder.

There are four words thus translated.

1. *akshub*. Ps. 140: 3. This word occurs but once, and simply compares the wicked to adders who have 'poison under their lips.' It cannot be identified.

2. *pethen*. Ps. 58: 4; Ps. 91: 13, reading in the margin of both 'asp.' The wicked are compared to the deaf adder that stoppeth her ears. There is an old tradition that the adder sometimes laid one ear in the dust and covered the other with its tail; but they have no external ears: that all known adders can hear is well attested by those called serpent charmers, though some species are more easily attracted than others. The above name is held to point to the deadly Cobra. The same Hebrew word is translated 'asp' in Deut. 32: 33; Job 20: 14, 16; Isa. 11: 8, simply pointing to it as poisonous or dangerous.

3. *tsiphoni*. This is only once translated 'adder' in the text, Prov. 23: 32, but is four times translated 'cockatrice,' in Isa. 11: 8; Isa. 14: 29; Isa. 59: 5, referring to its poison, and Jer. 8: 17 to the fact that it will not be charmed, but will bite. This is supposed to be the 'yellow viper' of Palestine, which lurks in dens, and whose poison is deadly. It is said to resist the arts of the serpent charmers. The cockatrice was a fabulous creature, and was perhaps adopted by the translators to designate some unknown deadly snake.

4. *shephiphon*. Gen. 49: 17. This is identified with the Cerastes, or horned viper, so called because of having two short horns on its head. It is a small destructive snake, rarely more than two feet long. It is called in the margin 'an arrow-snake.' It lies in holes or ruts and darts upon an animal passing: and this well agrees with the above

text, where Dan is compared to "an adder in the path that biteth the horse heels, so that his rider shall fall backward:" typical of apostasy and the power of Satan.

Addi. [Ad'di]

Descendant of Cosam in the genealogy of the Lord Jesus. Luke 3: 28. The name cannot be traced in the Old Testament.

Addon. [Ad'don]

See ADDAN.

Ader. [A'der]

Son of Beriah, a descendant of Benjamin. 1 Chr. 8: 15.

Adiel. [A'diel]

1. Descendant of Simeon. 1 Chr. 4: 36.
2. Priest, son of Jahzerah. 1 Chr. 9: 12.
3. Father of Azmaveth. 1 Chr. 27: 25.

Adin. [A'din]

One or more whose descendants returned from exile. Ezra 2: 15; Ezra 8: 6; Neh. 7: 20; Neh. 10: 16.

Adina. [Ad'ina]

Reubenite, one of David's captains. 1 Chr. 11: 42.

Adino. [Ad'ino]

"The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite." 2 Sam. 23: 8. In 1 Chr. 11: 11 the chief of the captains is Jashobeam an Hachmonite, or son of Hachmoni, *margin*. The passage in Samuel reads in the margin "Joshebbassebet the Tachmonite, head of the three." It is difficult to reconcile the two

passages. Some think that Jashobeam and Joshebbassebet are the same name — one being varied by the copyist. Those who take the passage in Samuel to be incorrect, make "Adino the Eznite" not a proper name, but 'he swung his spear.' Fürst takes Adino to be a proper name, and so do the LXX. The two passages may refer to different persons. It will be noted that Jashobeam is said to have killed three hundred men, and Adino killed eight hundred. The former also is named in connection with David's coming into power, and the latter in connection with 'the last words of David.' Jashobeam may therefore have died and Adino become chief in his place. That the two passages are not meant for lists of the 'first three' at the same period seems evident by Shammah, one of the three, being named in Samuel only.

Adithaim. [Aditha'im]

Town in the tribe of Judah. Joshua 15: 36. It cannot be identified.

Adjuration.

A solemn charge by one in authority to another to speak the truth under the obligation of an oath, as when Ahab adjured Micaiah, 1 Kings 22: 16, and when the high priest adjured our Lord. Matt. 26: 63. Also binding a person under a curse to do or not to do the thing enjoined, as in Joshua 6: 26; 1 Sam. 14: 24: cf. also Mark 5: 7; Acts 19: 13. Also a 'solemn charge,' as in 1 Thess. 5: 27, in the margin.

Adlai. [Ad'lai]

Father of Shaphat, one of David's chief shepherds. 1 Chr. 27: 29.

Admah. [Ad'mah]

One of the cities in the plains of Jordan destroyed with Sodom and Gomorrah. Deut. 29: 23. It was subject to Chedorlaomer, king of Elam, but its king revolted. In the war that followed all were carried away including Lot, but Abraham pursued and recovered all. Gen. 10: 19; Gen. 14: 8. Jehovah, when speaking of His fierce anger against Ephraim said, "How shall I make thee as Admah?" Hosea 11: 8.

Admatha. [Ad'matha]

One of the seven princes of Persia and Media. Esther 1: 14.

Adna. [Ad'na]

1. One of the sons of Pahath-moab who had married a strange wife. Ezra 10: 30.

2. A priest of the family of Harim. Neh. 12: 15.

Adnah. [Ad'nah]

1. One of the captains of thousands, of the tribe of Manasseh, who joined David in Ziklag. 1 Chr. 12: 20.

2. The chief of the captains of thousands in the reign of Jehoshaphat. 2 Chr. 17: 14.

Adonai. [Ad'onai]

See GOD.

Adonibezek.

[Adoni-be'zek] King of Bezek, as the name implies, a Canaanitish city. He was taken captive by Judah, and they cut off his thumbs and great toes. He confessed that this was a righteous judgement upon him, because he had done the same to seventy kings, whom he made to gather their food under his table. Judges 1: 5-7.

Adonijah. [Adoni'jah]

1. Fourth son of David by Haggith, born at Hebron. 2 Sam. 3: 4. He was apparently the oldest of David's sons at the close of David's life, and may have supposed that he would succeed to the throne; but without consulting his father he said, "I will be king," and both Joab and Abiathar helped him. David at once proclaimed Solomon as king. Adonijah ran in fear to the horns of the altar, but Solomon promised if he showed himself a worthy man he should not be hurt. He afterwards asked to have as wife Abishag with whom David had

shared his bed. According to Herodotus (3. 68) this was in eastern countries considered as a pretension to the crown, which agrees with Solomon saying, 'Ask for him the kingdom also,' and explains also the advice given by Ahithophel to Absalom, to go in publicly to his father's wives. Adonijah was at once put to death. 1 Kings 2: 19-25.

2. Levite in the time of Jehoshaphat. 2 Chr. 17: 8.

3. One who sealed the covenant in Neh. 10: 16.

Adonikam. [Adoni'kam]

One or more whose descendants returned from exile. Ezra 2: 13; Ezra 8: 13; Neh. 7: 18.

Adoniram. [Adoni'ram]

Chief over the tribute in the days of Solomon. 1 Kings 4: 6; 1 Kings 5: 14. In David's time ADORAM was over the tribute, 2 Sam. 20: 24, and in the days of Rehoboam also a person of this name was over the tribute, 1 Kings 12: 18, which Gesenius and others take to be a contracted form of Adoniram, and to refer to the same person. Apparently the Adoram mentioned in 1 Kings 12: 18 is called HADORAM in 2 Chr. 10: 18. All Israel stoned him to death at the revolt of the ten tribes. If Adoniram held office from David to Rehoboam it would embrace a long period; still it may be the same throughout, or father and son.

Adonizedec. [Adoni-ze'dec]

The Canaanitish king of Jerusalem. Hearing of the destruction of Ai, he called four kings to his aid to punish Gibeon for making peace with Israel. Gibeon sent to Joshua for help and the five kings were overcome. They took shelter in a cave but were taken from thence, and, after the captains of Israel had placed their feet on their necks, they were slain. Joshua 10: 1-27. Letters from Adonizedec entreating the king of Egypt to send soldiers to defend him from the *Abiri* (Hebrews) have been found among the Tell Amarna Tablets (see under EGYPT) These letters give a vivid account, from a Canaanitish point of view, of the wars which took place when

Joshua took possession of the land.

Adoption.

The word is *υιοθεσία*, the adoption of sons, or the placing of persons in the position of sons, with all the privileges attaching thereto. Examples of this in a natural way are seen in the O.T. in Moses being an adopted son of the daughter of Pharaoh, Ex. 2: 10, and Esther being adopted by her cousin Mordecai, Esther 2: 7. In a higher sense Israel was the adopted son of God. Moses was instructed to say to Pharaoh, "Thus saith Jehovah, Israel is my son, even my firstborn." Ex. 4: 22 : cf. also Deut. 14: 1; Isa. 43: 6. So that Paul, when enumerating the privileges of Israel, could say that to them pertained the 'adoption.' Rom. 9: 4. In a much higher sense, since redemption has been wrought, those who believe in the Lord Jesus Christ are in the new creation sons by adoption, and the Spirit of God's Son is given them so that they can call God Abba Father, and not only be sons but know and enjoy the relationship with all its blessed privileges. Gal. 4: 5, 6. The Christian receives the spirit of adoption, the Holy Ghost bearing witness with his spirit that he is a child of God. Not that he enters into the full blessedness of being God's son until the future; for we who have the first-fruits of the Spirit groan within ourselves waiting for the adoption — the redemption of our body. Rom. 8: 15-23. All this is certain as to believers, for having been chosen in Christ Jesus they have been predestinated unto adoption by Jesus Christ to Himself according to the good pleasure of His will. Eph. 1: 4, 5.

Adoraim. [Adora'im]

Fortified city built by Rehoboam. 2 Chr. 11: 9. It is identified with *Dura*, a large village which lies to the west of Hebron, 31 31' N, 35 1' E.

Adoram. [Ado'ram]

See ADONIRAM.

Adoration.

This word does not occur in the Authorised Version, but there are several attitudes described that form part of the outward acts of adoration which may be well considered under this title, leaving inward adoration to the article on WORSHIP. The homage given may be to God, to the Lord Jesus, to an idol, or by one man to another.

1. *Bowing*, bowing down. "O come, let us worship and bow down." Ps. 95: 6. It was forbidden to be paid to images, Ex. 20: 5, but was often done. Num. 25: 2. Joseph's brethren bowed down before him. Gen. 42: 6.

2. *Kneeling*, bowing the knee. To God. Isa. 45: 23; Eph. 3: 14. To the Lord Jesus every knee shall bow, even those under the earth. Phil. 2: 10: it was done in mockery, Mark. 15: 19; and in sincerity, Matt. 17: 14. To Joseph, Gen. 41: 43. 3.

3. *Falling down before*. Demanded by Nebuchadnezzar in honour of his image, Dan. 3: 5; requested by Satan, at the temptation of our Lord, Matt. 4: 9; paid to the Lord when an infant by the wise men, and often in the Gospels, Matt. 2: 11; Mark 5: 33; Luke 5: 8; John 11: 32; and in heaven by the elders to God and the Lord Jesus, Rev. 4: 10; Rev. 5: 8, 14; Rev. 19: 4.

4. *Kissing*. In idolatry, 1 Kings 19: 18; Hosea 13: 2. To the sun and moon by kissing the hand, Job 31: 26, 27. (Tacitus, Hist. iii. 24, says that in Syria they salute the rising sun; and that this was done by kissing the hand.) All the above actions are portrayed on ancient monuments. The word 'worship' in the Authorised Version of the N.T. often signifies 'homage,' such as one man gives to another in authority, or to one he wishes to honour, rather than 'worship' in the sense which that word now conveys.

Adrammelech. [Adram'melech]

1. The god of the Sepharvites, to whom they burnt their children, placed in one of the houses of the high places among the Samaritans. 2 Kings 17: 31. A sort of Adar-Mars, *i.e.*, sun-god, who was

regarded as a destroying being (Fürst).

2. One of the sons of Sennacherib who smote his father with the sword and then fled to the land of Armenia. 2 Kings 19: 37; Isa. 37: 38.

Adramyttium. [Adramyt'tium]

The place to which the ship belonged in which Paul sailed as a prisoner. Acts 27: 2. It lies in Mysia, Asia Minor, 39 35' N, 27 2' E. Its present name is *Adramyt*, and it is still a seaport town.

Adria. [A'dria]

The Adriatic Sea, wherein Paul was 'driven up and down' and afterwards shipwrecked. Acts 27: 27. The term 'Adriatic' is now confined to the sea that lies between Italy and Dalmatia and Albania; but formerly it had a wider signification and included that part of the Mediterranean which was bounded by Sicily, Italy, Greece and Africa. The difference is of importance inasmuch as Malta (Melita) where Paul was shipwrecked is not within the present Adriatic Sea, though it is within that which was formerly called so. Attention to this would have prevented objectors calling in question Paul's being shipwrecked at Malta.

Adriel. [A'driel]

Son of Barzillai, the Meholathite to whom Merab, Saul's daughter, was given to wife, after having been promised to David. 1 Sam. 18: 19. She bare Adriel five sons, and these were given up to death to avenge the Gibeonites because Saul had slain some of them. In 2 Sam. 21: 8 these are said to be the "sons of Michal [or Michal's sister, *margin*] the daughter of Saul, whom she brought up for Adriel." These were doubtless the sons of Merab and not of Michal: translators are agreed that it should be translated 'bare to Adriel,' as it reads in the margin, and not 'brought up.' It seems therefore most probable that the name Michal is here the mistake of an early copyist, and the passage should read, "the five sons of Merab the daughter of Saul, whom she bare unto Adriel;" or it might originally have stood, "the five sons of the daughter of Saul whom she bare to

Adriel," and some one unadvisedly added Michal in the margin which afterwards found its way into the text.

Adullam. [Adul'lam]

One of the royal cities of Canaan, afterwards part of Judah's lot. Joshua 12: 15; Joshua 15: 35. It was rebuilt or fortified by Rehoboam, 2 Chr. 11: 7 ; and was dwelt in by some who returned from exile. Neh. 11: 30; Micah 1: 15. Identified with *Aid-el-ma*, a name similar to Adullam, 31 39' N, 35 0' E. More interest attaches to the CAVE OF ADULLAM than to the city, because of its having been a stronghold of David. In the locality of the place named above there are limestone cliffs, in which are extensive excavations, one of which may have been David's cave of Adullam. This is in the low country and all David's house went *down* from the hills of Bethlehem to him. 1 Sam. 22: 1. The traditional site is a cave in the *Wady Khureitun* on the east part of Judah. It is approached by a narrow footpath (now partly blocked up by a fallen rock) which could easily be defended, and the cave is very large. Both this and other caves near where the city of Adullam was located are by different travellers strongly advocated as the true site. The 'Cave of Adullam' has become a proverbial expression for a refuge in distress, because there gathered to David, besides his relatives, "every one that was in distress, and every one that was in debt, and every one that was discontented," or bitter of soul, and he became their captain. 1 Sam. 22: 1, 2; 2 Sam. 23: 13; 1 Chr. 11: 15. David was God's anointed king, and the prophet Gad went to him, and Abiathar the priest; so that with that outcast company were God's prophet, priest, and king, though all the outward forms of worship were elsewhere: typical of the Lord Jesus in His rejection. When on earth the outward forms were not with Him; and now that He is in glory His virtual rejection is still as complete even by some in Christendom.

Adullamite. [Adul'lamite]

An inhabitant of Adullam Gen. 38: 1, 12, 20.

Adultery.

This was forbidden in the ten commandments; but neither there nor anywhere else is the sin defined. It seems clear, that as far as the man was concerned, if he had intercourse with a woman unless it was with a married woman, he would not be charged with adultery, though he himself might be married; indeed how could he be when he was allowed more wives than one, as well as concubines and slaves? If he committed adultery with a married woman or with one betrothed, both were to be put to death. Deut. 22: 22-24. With the woman it was stricter, she must have no intercourse with any man but her husband. If a man was jealous of his wife there was the ordeal of the *bitter waters* provided to test her innocence. Num. 5: 11-31. But we do not read that any man or woman was stoned for adultery, nor that any woman drank the bitter waters. We know from the New Testament that Moses had, because of the hardness of their hearts, allowed a certain looseness, and a man could divorce his wife for any cause, which was easier than bringing a suspected wife to trial. It may be that the men themselves had not good consciences, like those who brought the adulterous woman to the Lord in John 8: 3. We have a dreadful picture of guiltiness in Judges 19: and Jeremiah charges Israel with being "as fed horses in the morning, every one neighed after his neighbour's wife," which loudly called for judgement. Jer. 5: 8; Jer. 13: 27. The Lord declared that a man morally committed adultery (or fornication) in his heart if he lusted after a woman. Adultery had also a typical meaning. Israel had been espoused to Jehovah, but instead of being a faithful wife she had sought other lovers. "With their idols have they committed adultery." Ezek. 23: 37. So the false church, who has Jezebel in her midst, the Lord will cast her "and them that commit adultery with her into great tribulation, except they repent of their deeds." Rev. 2: 22.

Adummim. [Adum'mim]

The sides of a ravine that formed the border between the lots of Judah and Benjamin, and is called 'the going up to or ascent of Adummim.' Joshua 15: 7; Joshua 18: 17. It lies in the road between Jerusalem and Jericho, and agrees with the parable of the good Samaritan in being a descent from Jerusalem, and was until lately a

dangerous road, infested with robbers. It is identified with *Talat ed-Dumm*, 31 49' N, 35 21' E.

Advent, Second.

This is simply the second coming of the Lord Jesus Christ to this earth, which naturally implies that He has already been here once. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself . . . and unto them that look for him shall he appear *the second time* without sin [or apart from sin] unto salvation." Heb. 9: 26-28. The 'second advent' therefore is clearly a scriptural expression. Scripture speaks of many momentous and solemn events connected with the second coming of Christ which will be found under the different headings connected with this subject.

There are two aspects of the coming of the Lord Jesus which should never be confounded, namely, His coming *for* His saints, and His coming *with* His saints. These events may be thus illustrated. Suppose a large town or province revolted from allegiance to its sovereign, and refused to acknowledge his authority. After many warnings the sovereign raises an army to punish the rebels; but he knows that in that city there are many true subjects who loyally acknowledge his title and claims. When approaching the city he secretly calls out all those loyal ones, who gladly go out to meet him. He storms the city, and entering with those that have already joined him, he punishes the rebellious, and rewards those that had been faithful. Now, as the coming of the sovereign would be a day of joyful deliverance to one class, so it would be followed by judgement on the others. We find both these aspects of the coming of the Lord Jesus plainly revealed in the scripture. 1 Thess. 4: 15-18 speaks of Christ coming for His saints to their everlasting joy; and Jude 14, 15 speaks of Christ coming to execute judgement on His enemies. Another distinction to be noticed is that when Christ comes for His saints, including both the living and the dead, He will not actually come to the earth for them. The above passage in 1 Thessalonians says that the saints will be caught up in the clouds to meet the Lord *in the air*. This is often called the RAPTURE. It will be a meeting far too sacred for the eyes of the wicked to behold — it will be in the clouds. No separation will ever take place: those that

are thus caught up will be for ever with the Lord. But the important aspect of the Resurrection and Rapture of the saints is, that it is God's answer in those that believe to the all-glorious worth of His own Son.

This is the bright hope of the Christian. There is no event revealed in scripture that must take place before the Rapture of the saints. They should, therefore, be expecting the return of the Lord at any moment to fetch all His saints away together. John 14: 1-3; 1 Thess. 1: 9, 10.

In other scriptures it is revealed that there will be an interval between the Rapture (the catching away of the saints), and the Lord's coming, to the earth. For instance, in 2 Thess. 2 we learn that the day of the Lord cannot come till the Antichrist is revealed, because the Lord is going to destroy that wicked one when He comes. Then in Rev. 8. we find that the Antichrist will co-operate with another 'beast,' the head of the future Roman empire; and in Dan. 9. that this latter power will make a covenant with Israel and will break the covenant in the midst of the week: all which intimates that this apparent triumph of wickedness will spread over at least seven years, otherwise spoken of as the last week of the seventy weeks of Daniel. See SEVENTY WEEKS.

That the Lord Jesus will actually come to the earth is plainly revealed in Acts 1: 11; "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." Zech. 14: 4. "The Lord, whom ye seek, shall suddenly come to his temple . . . but who may abide the day of his coming?" Malachi 3: 1, 2.

For the events connected with the Second Advent see APPEARING; DAY OF THE LORD; JUDGEMENT; KINGDOM; MILLENNIUM.

Adversary, The.

Satan, the adversary, stood up against Israel and provoked David to number Israel. 1 Chr. 21: 1: cf. 2 Sam. 24: 1. He also opposed Joshua, the high priest. Zech. 3: 1. "Your adversary the devil, as a

roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8. In Rev. 12: 10 he is also called 'the accuser of the brethren.' It is one of the names or characters of Satan: he is not only the tempter of man, but he is also the positive enemy, the adversary of all, seeking to devour whom he may, and to distress and lead astray those he is not permitted to destroy. See SATAN.

Advocate, The,

παρακλητος. This word signifies one who takes up the cause of another. 1 John 2: 1. The same Greek word is translated 'Comforter' in John 14: 16, 26; John 15: 26; John 16: 7. From this we learn that the word applies both to the Lord Jesus and to the Holy Spirit. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." This applies to Christ in the glory: He is not an advocate for the unconverted, but for the Christian if he should sin; and it is with the Father, for the one who sins is a son. Sin breaks the communion, and the advocacy of Christ is to restore it. He is the Paraclete in heaven, who takes up the cause of the saint, and the Holy Spirit is the same on earth to secure the spiritual welfare of God's people. See HOLY SPIRIT.

AElia Capitolina. [Æ 'lia Capitoli'na]

The name given by the Roman emperor Hadrian to a city he raised on the ruins of Jerusalem about A.D. 136. He refused to let any Jews enter the city and sought to stamp out the very name of Jerusalem. Temples were erected to Capitoline Jupiter and to Phrygian Astarte. The city bore the above name for centuries.

AEneas [Æ 'neas]

A man at Lydda who had kept his bed eight years. He was healed by Peter, who said, "Jesus Christ maketh thee whole." Acts 9: 33-35. This was followed by the remarkable fruit that "all that dwelt at Lydda and Saron saw him and turned to the Lord."

AEnon [Æ 'non]

Place where John was baptising, because there was much water

there. John 3: 23. It was near SALIM, *q.v.*

Affinity.

In relationship by marriage, the principal point of interest is the degrees of relationship within which marriage was forbidden. Thus a woman must not marry two brothers, unless her husband had died without issue, when the brother was required to raise up seed to the deceased. Apparently a man might by the law of Moses marry his deceased wife's sister; but not the second in the life-time of the first, Lev. 18: 18, though Jacob before the Law was given had two sisters for wives at the same time. Near relatives may not marry: cf. Lev. 18. Many codes respecting the degrees of affinity have been made by nations, more or less in agreement with the law of Moses. See MARRIAGE.

Affliction.

In fallen humanity man is born to trouble as the sparks fly upward. Besides the afflictions of man in body, mind, and estate, there are also the oppressions they suffer one from another. In some parts of the earth slavery still exists and in more enlightened parts the rich oppress the poor. James 2: 6. Man is very ready to attribute all such things to the Creator, forgetting that God made man upright and God declared that everything that He had made, including man, was *very good*. It is sin that has brought in the misery, and man, by becoming the willing servant of Satan, has put himself into the hands of his enemy. Besides the afflictions incident on fallen humanity, there are afflictions that fall specially upon the Christian. There are those he may have to suffer for righteousness' sake as well as for Christ's sake. Another class of afflictions which the Christian has to bear is inflicted directly from the hand of God for his good. See CHASTENING.

Afternoon.

This occurs but once in the A.V. and is the translation of words which signify 'the day declined,' as it reads in the margin. Judges 19: 8.

Agabus. [Ag'abus]

A prophet who came from Jerusalem to Antioch, and foretold a famine "throughout all the world: which came to pass in the days of Claudius Caesar." Acts 11: 28. He also foretold that Paul would be bound at Jerusalem and delivered to the Gentiles; which also came to pass. Acts 21: 10. In the former passage it is said that Agabus "signified by the Spirit" that there should be great dearth; and in the latter he said, "Thus saith the Holy Ghost," plainly showing that the prophetic spirit in man was under the immediate guidance of the Holy Spirit, who now dwells in the Christian, to explain to him what was given to the prophets.

Agag. [A'gag]

King of the Amalekites whom Saul should have killed, but whom he spared. Samuel slew him, declaring that as Agag's sword had made women childless so his mother should now be childless. 1 Sam. 15: 8-33. The name also occurs in Num. 24: 7, where Balaam said of Israel "his king shall be higher than Agag." It is supposed that 'Agag' was the common title of the kings of the Amalekites, as Pharaoh was that of the Egyptians.

Agagite. [A'gagite]

Haman was the son of Hammedatha the Agagite. Esther 3: 1-10; Esther 8: 3, 5; Esther 9: 24. Fürst says the *Gentile* name "of Haman is therefore explained by Josephus τὸ γένος Ἀμαλεκίτες and so too by Jewish tradition." That is, that Haman was an Amalekite. This explains why Mordecai refused to bow down before Haman. He was of that race with which Jehovah had sworn to have war for ever, and which Saul was directed to utterly exterminate. Ex. 17: 16; Deut. 25: 19; 1 Sam. 15: 3.

Agar. [A'gar]

See HAGAR.

Agate.

1. *kadkod*, ἰασπις: from the root *to strike fire*, and hence a "sparkling gem, ruby." (Ges.) "A shining, sparkling precious stone, probably a carbuncle, so called from its red sparkling colour." (Fürst.) It occurs but twice: Isa. 54: 12, "I will make thy windows of agates." This might be thought to signify that the agate was transparent, and that the windows were to be 'glazed' with agates; but windows were not then glazed. Others translate the word 'minarets, pinnacles, battlements,' and instead of ' agates' many prefer *rubies*. The other passage is Ezek. 27: 16: Syria was thy merchant for coral, the agate, etc.; they came from Damascus. The Revised Version and others again translate 'rubies' which well agrees with the signification of the word.

2. *shebo*, ἀχάτης, *achates*, Vul., from 'to burn, to glow.' (Fürst.) "A composite stone formed of quartz, chalcedony, cornelian, flint, jasper, etc. and therefore glittering with different colours." (Delitzsch.) Bochart traces the word to a root signifying 'to be spotted.' This gem has been described as a semi-pellucid, uncrystallized variety of quartz; it is found in parallel or concentric layers of various colours, and presents different tints in the same specimen. It is generally, translated 'agate.' It was the stone chosen for the second place in the third row of the breastplate of the high priest. Ex. 28: 19; Ex. 39: 12.

Age,

αἰών. A period of time marked off by that which distinguishes it from other periods, as the Patriarchal age, the Apostolic age, etc. Though these terms do not occur in scripture, many allusions are made to the different ages. Thus we speak of the Antediluvian age, and scripture speaks of the same period as 'the old world,' *i. e.*, the ordered scene which God did not spare. 2 Peter 2: 5. The 'Patriarchal age' embraces the time from the call of Abraham to the release from Egypt and the giving of the law. From 'Adam to Moses' excluding both, is an epoch when men's sins could not be classed as transgressions, seeing there was no definite law such as was given to Adam, or such as was administered by Moses. Rom. 5: 13, 14. Again, from Moses to Christ formed a definite period: "the law was

given by Moses, but grace and truth came by Jesus Christ," John 1: 17; "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. The time when Christ was on earth is in John's first epistle repeatedly called 'the beginning:' the beginning of Christianity, though it is not called an age. We may also distinguish the period of the Church (from the day of Pentecost until the Rapture of the saints), though it is separated from recognised times and seasons. Our Lord not only spoke of the age in which He was on earth, but referred some events to 'the end or completion of the age.' Matt. 13: 39, 40, 49. The disciples also asked what would be the sign of that completion. Matt. 24: 3. Our Lord also spoke of 'the coming age,' when His own should receive life eternal. Luke 18: 30; cf. also Matt. 12: 32; Eph. 1: 21; Eph. 2: 7. God's kingdom is 'a kingdom of all ages.' Ps. 145: 13, *margin*. Eternity, in reference to the glory of God, to the blessing of the saved, and to the punishment of the wicked, is again and again called the 'age of ages,' often translated 'for ever and ever:' all being consummated in the eternal state. The Greek word is *αἰών* throughout, though often translated 'world' in the A.V.

Age of Man to Ant

Age of Man.

From Adam to Noah men lived much longer than in the period that followed. Adam lived 930 years, Noah 950, and Methuselah 969, the longest recorded. After the flood, Shem lived 600 years, but no one after him reached 500. In Peleg is another decline, he lived 239 years; Abraham only 175 years. We can easily understand why God caused people in the early age of the earth to live so much longer than afterwards. God said to Adam "Be fruitful and multiply and replenish the earth." Gen. 1: 28. He also said the same to Noah after the flood. Gen. 9: 1, 7. When the earth became more and more peopled the life of man was shortened. The only intimation of what may perhaps now be called the normal longevity of man is in Ps. 90: 10, and yet it is a lament for his short and troubled life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is *soon* cut off, and we fly away." This is remarkable as being,

according to the heading "A prayer of Moses the man of God," for of Moses we read that he lived 120 years, and "his eye was not dim, nor his natural force abated," Deut. 34: 7; but the Psalms were prophetic both for our, and future times, and Moses leads short-lived man to the eternity of God. (Ver. 2.) In the thousand years of the millennium apparently no one will die but the wicked, and one at a hundred years of age will be called a child: the days of God's people will be as the days of a tree, and they will, when the curse is removed, long enjoy the work of their hands. Isa. 65: 20-22.

Agee. [A'gee]

The Hararite, father of Shammah, one of David's mighty men. 2 Sam. 23: 11.

Agrippa. [Agrip'pa]

Grandson of Herod the Great. His early years were passed as a spendthrift and a wanderer, but at length being at Rome he contrived to win the favour of Caligula who on coming to the throne in A.D. 37, declared Agrippa to be the successor of Philip the Tetrarch, who had died three years previously. By preferring charges against Antipas, who had married his sister Herodias, Agrippa, got this prince deposed and banished, and in A.D. 39 he succeeded him in the territories of Galilee and Peraea. He was still a guest of Caligula at Rome when that tyrant was cut off in A.D. 41, and having used his influence in the election of Caligula's successor Claudius, this emperor not only confirmed the previous grants, but added those of Judaea, Samaria, and Abilene, so that his possessions were nearly identical with those of his grandfather Herod the Great. He was in these possessions when we read of him in the New Testament as 'Herod the king,' Acts 12. He killed James the brother of John with the sword, and because he saw it pleased the Jews he seized Peter also. This happened about A.D. 43, and within a year the king, allowing himself to be called a god, was smitten by the Almighty and died a miserable death. The account given by Josephus as to Agrippa's administrative qualities, his exertions for the Jews whilst at Rome, and his desires to strengthen and embellish Jerusalem, may be true; but his seizing the apostles to please the Jews stamps him as one unfitted to rule, while his overweening pride in the last scene of

his life made him the just object of the wrath of Him who will not give His glory to another.

Agrippa II [Agrip'pa II]

Son of Agrippa I. Being only 17 years old at his father's death, the emperor Claudius sent him to rule over the principality of Chalcis in the slopes of Lebanon until he should come of age. He had been brought up at the court of Rome, and was attached to the Romans. At the age of 21 Claudius gave him the tetrarchies of Trachonitis, Abilene, and other parts of the North East of Palestine. Nero afterwards gave him various cities. He is introduced in Acts 25: 26, as king Agrippa, before whom Paul made his defence. Paul said of him that he was expert in all customs and questions which were among the Jews. The things concerning Christ's death had not been done in a corner, and the king knew of them. Paul knew also that he believed the prophets. Agrippa said, "Almost thou persuadest me to be a Christian." Paul, like a true evangelist, desired that Agrippa and all that heard him should be altogether such as he was, save his bonds. Agrippa had a long reign, and used his influence when the Jews were in rebellion against the Romans, to induce them to submit. While appealing to them at Gamala he was wounded by a stone cast from a sling. He survived the destruction of Jerusalem and died A.D. 100.

Ague, Burning. Lev. 26: 16.

See FEVER.

Agur. [A'gur]

Son of Jakeh, and author of the sayings in Prov. 30: which he spake unto Ithiel and Ucal. It was thought by many of the Fathers that this was a symbolical name for Solomon; but this is very improbable, as his father's name is given, and Solomon is described in the same book as son of David. The above names are omitted by the LXX.

Ah, Aha.

"An exclamation of joy, of terror, or of mockery." (Fürst.) Ps. 35:

25; Ps. 40: 15; Isa. 44: 16; Jer. 22: 18; Ezek. 25: 3, etc.

Ahab. [A'hab]

1. Son and successor of Omri, king of Israel. He married Jezebel, daughter of Ethbaal king of the Zidonians, and under her influence became an idolater, and led Israel into the worship of Baal. Of him it is said, there was none like him in very abominably following idols. It was chiefly in his reign that Elijah the Tishbite laboured, and he testified for Jehovah against the apostasy and corruption of the king. The trial of fire from heaven is an especial instance of this, which was followed by the death of 450 of the prophets of Baal, 1 Kings 18: 19-40, but there was no repentance in the king. Ahab made two attacks on Benhadad king of Syria and was helped by God so that he obtained the victory; on the second occasion instead of destroying Benhadad (whom the Lord had doomed to destruction) he made a treaty with him.

Ahab coveted the vineyard of Naboth, but on his refusal to part with the inheritance given by God to his fathers, Jezebel caused his death and bade Ahab take possession of the vineyard. Elijah met him there and declared that dogs should lick his blood where they had licked the blood of Naboth. The dogs should also eat Jezebel, and Ahab's house should be cut off. Ahab humbled himself before God, and the full end of his house was delayed till his son's days. After this Ahab made another attack upon Syria, and his 400 prophets foretold that he would be successful; and he, though warned of his danger by the prophet Micaiah, went into battle accompanied by Jehoshaphat king of Judah, his ally. He disguised himself, but an arrow, shot at a venture, smote him between the joints of his armour, and he was wounded to death, and the prediction of Elijah came literally to pass. 1 Kings 21, 22. Grace had lingered over this poor idolater, for he was an Israelite; but he died impenitent, and his whole house was soon to perish. 2 Kings 9: 7-10. The judgement of God fell on the apostate king who had seized the inheritance of God's people.

2. A false prophet among the captives of Babylon who prophesied a lie, and was roasted in the fire by Nebuchadnezzar. Jer. 29: 21, 22.

Aharah. [Aha'rah]

Third son of Benjamin. 1 Chr. 8: 1. See AHIRAM

Aharhel. [Ahar'hel]

Son of Harum, of the tribe of Judah. 1 Chr. 4: 8. The LXX has Rechab, the son of Jarin.

Ahasai. [Ahasa'i]

A priest, the son of Meshillemoth. Neh. 11: 13.

Ahasbai. [Ahas'bai]

Father of Eliphelet. 2 Sam. 23: 34.

Ahasuerus. [Ahasue'rus]

1. Father of Darius, incidentally named in Dan. 9: 1. It is supposed that the word Ahasuerus is an appellative, or official title, as Pharaoh was in Egypt, and that the person referred to is the Cyaxares of history, king of Media.

2. Persian king to whom the enemies of the Jews made their accusation against those in Judah and Jerusalem. Ezra 4: 6. He is supposed to be Cambyses, son of Cyrus.

3. Persian king who "reigned from India even unto Ethiopia," and took the Jewish maiden Esther to be his queen. He is held to have been Xerxes, son of Darius Hystaspis. This was in the seventh year of his reign, the year when he returned from his unsuccessful expedition against Greece. His rash conduct in repudiating his queen because she would not violate the decorum of her sex, and his giving up the whole of the Jewish people to the pride of Haman, agrees with his folly in scourging the sea and putting the engineers to death because a storm injured the bridge they had made. See ESTHER. For the succession of the Persian kings see PERSIA.

Ahava. [A'hava]

Place or river near which Ezra rested 3 days prior to his journey from Babylon to Jerusalem. Ezra 8: 15, 21, 31. It has been thought to be the same as AVA and IVAH, and to be identified with *Hit* on the Euphrates, 33 35' N, 42 50' E.

Ahaz. [A'haz]

1 . King of Judah (B.C. 742-727), son and successor of Jotham (apparently, the same as ACHAZ in Matt. 1: 9). He erected molten images for Baalim, made his children pass thorough the fire, and gave himself up to open idolatry. 2 Kings 16: 2-20; 2 Chr. 28: 2-27. Being harassed and weakened by Pekah king of Israel, Rezin king of Damascus, and others, he called to his aid Tiglath-pileser king of Assyria, to whom he gave the treasures of Jerusalem; who after dispersing those who warred against Ahaz, himself 'distressed' him and made him tributary. This brought the great desolator of Israel, the Assyrian, into the land. Ahaz displaced the altar of burnt offering by one made like an altar he had seen at Damascus when on a visit to Tiglath-pileser. Isaiah was prophet in the days of Ahaz, but the king heeded not his instructions. The house of David was ripening for judgement: 120,000 were slain in one day and 200,000 women and children were carried to Samaria, but were released by means of Oded a prophet. God's mercy lingered over Judah, and to Ahaz was the sign given that "a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7: 14. Though all was failing in Judah as well as in Israel, God had One in prospect through whom blessing would be finally secured. Both in Kings and Chronicles it states that Ahaz was 20 years old when he began to reign, and he reigned 16 years; Hezekiah his son was 25 years old when he succeeded Ahaz. Apparently there is an error in the ages given: either Ahaz was older, or Hezekiah was not so old, for he would have been born when his father was 11 years of age. In one Hebrew MS, the LXX, etc., 25 years is given in the Chronicles as the age of Ahaz.

2. Son of Micah. 1 Chr. 8: 35.

Ahaziah. [Ahazi'ah]

1. Son of Ahab and Jezebel. He reigned over Israel two years (B.C. 897-6) and did that which was evil in the sight of the Lord, it being remarked of him that he walked in the way of his *mother* as well as of his father and of Jeroboam. He was a worshipper of Baal; and having injured himself by falling through a lattice he sent to inquire of Baal-zebub, the god of Ekron. Elijah met the messengers on their road, and turned them back with a message to Ahaziah, reproaching him with his impiety, and telling him he should not recover from his sickness. Ahaziah, on finding by the description the messengers gave that it was Elijah, sent a captain and fifty men to seize him. Elijah called down fire from heaven and they were consumed. Another fifty were sent and they also were consumed. The captain of the third fifty begged Elijah to spare their lives, which he did, and he went with them and delivered the message to Ahaziah. The prediction was verified and he died. The history of this king presents a sad picture of the state of idolatry and wickedness into which Israel had fallen, while professing to be God's people. 1 Kings 22: 49, 51-53; 2 Kings 1: 1-18; 2 Chr. 20: 35.

2. Son of Jehoram and Athaliah, daughter of Ahab and Jezebel, therefore nephew of the above. He succeeded his father as king of Judah, and reigned one year (B.C. 885). He did wickedly, his *mother* being his counsellor to his destruction. He formed an alliance with Joram king of Israel and went with him against Hazael king of Syria. Joram was wounded and went to Jezreel to be healed. Ahaziah afterwards went to visit Joram, and God caused his death by Jehu when he cut off the house of Ahab. 2 Kings 8: 24-29; 2 Kings 9: 16-29; 2 Chr. 22: 1-9. He is called AZARIAH in 2 Chr. 22: 6, and JEHOAHAZ in 2 Chr. 21: 17. "In proper names," says Fürst, "those of cognate senses were often interchanged." In 2 Kings 8: 26 he is said to be 22 years old when he began to reign; but in 2 Chr. 22: 2 it says he was 42. The latter is doubtless a mistake of some copyist, for his father was only 40 years old when he died. 2 Chr. 21: 5, 20. The Syriac and Arabic copies read 22 in both passages.

Ahban. [Ah'ban]

Son of Abishur of the tribe of Judah. 1 Chr. 2: 29.

Aher. [A'her]

Descendant of Benjamin. 1 Chr. 7: 12.

Ahi. [A'hi]

1. Son of Abdiel, a descendant of Gad. 1 Chr. 5: 15.
2. Son of Shamer a descendant of Asher. 1 Chr. 7: 34.

Ahiah. [Ahi'ah]

1. Son of Ahitub, and priest in the days of Saul. 1 Sam. 14: 3, 18
2. Son of Shisha, and a scribe or secretary to Solomon. 1 Kings 4: 3.
3. Descendant of Benjamin. 1 Chr. 8: 7.

Ahiam. [Ahi'am]

Son of Sharar (Sacar, 1 Chr. 11: 35), the Hararite. 2 Sam. 23: 33; one of David's mighty men.

Ahian. [Ahi'an]

Son of Shemidah, a descendant of Manasseh. 1 Chr. 7: 19.

Ahiezer [Ahie'zer]

1. Son of Ammishaddai, and one of the princes of the tribe of Dan. Num. 1: 12; Num. 2: 25; Num. 7: 66, 71; Num. 10: 25.
2. Benjamite, chief of the armed men that flocked to David at Ziklag 1 Chr. 12: 3.

Ahihud. [Ahi'hud]

1. Son of Shelomi, and prince of the tribe of Asher, chosen to arrange the division of the land. Num. 34: 27.
2. Descendant of Benjamin. 1 Chr. 8: 7.

Ahijah. [Ahi'jah]

1. Prophet called the Shilonite, who foretold to Jeroboam that he should be king over ten of the tribes. 1 Kings 11: 29-31. God revealed to him that the wife of Jeroboam was coming in disguise to know if their son Abijah would live, and Ahijah had to tell her the dire judgements that should fall upon Jeroboam and his house. 1 Kings 14: 2-18; 1 Kings 15: 29; 2 Chr. 9: 29; 2 Chr. 10: 15.

2. Father of King Baasha, of the house of Issachar. 1 Kings 15: 27, 33; 1 Kings 21: 22; 2 Kings 9: 9.

3. One of the sons of Jerahmeel. 1 Chr. 2: 25.

4. The Pelonite, one of David's valiant men. 1 Chr. 11: 36.

5. Levite, who was over the treasures of the house of God in the time of David. 1 Chr. 26: 20.

6. One who with Nehemiah sealed the covenant. Neh. 10: 26.

Ahikam. [Ahi'kam]

Son of Shaphan the scribe, and one of those sent by Josiah to Huldah the prophetess to inquire of the Lord as to the book of the law that had been found. 2 Kings 22: 12-22. He also served under Jehoiakim and shielded Jeremiah from death when he prophesied against the nation. He was father of Gedaliah whom Nebuchadnezzar made governor of the land. Jer. 26: 24; Jer. 40: 5-16; Jer. 41: 1-16.

Ahilud. [Ahi'lud]

Father of Jehoshaphat the 'recorder' of David and Solomon, 2 Sam. 8: 16; 2 Sam. 20: 24; 1 Kings 4: 3, 12; 1 Chr. 18: 15, and father of Baana, one of Solomon's commissariat officers. 1 Kings 4: 12.

Ahimaaz. [Ahi'maaz]

1. Father of Ahinoam, wife of Saul. 1 Sam. 14: 50.

2. Son of Zadok the priest. 2 Sam. 15: 27, 36. When Absalom revolted and David had to flee from Jerusalem, Zadok continuing true to David, returned to the city, and Ahimaaz, and Jonathan son of Abiathar, remained at En-rogel; to whom Zadok sent word of the counsel of Ahithophel and of Hushai by a 'wench,' and they hastened to David with the news. But a lad having seen the transaction, messengers were sent in pursuit. The spies however reached a house in Bahurim, and were hid in a well, corn being spread over the covering. Their pursuers were told that they had gone on their way. So they having searched for them in vain returned to Jerusalem. The spies then hastened to David, and reached him in safety. 2 Sam. 17: 17-21. On the defeat and death of Absalom, Ahimaaz begged that he might run with the news to David. Joab at first refused; but after Cushie had started, he allowed Ahimaaz to go also; who, being swift of foot, reached David first and told him of the defeat of Absalom, but let Cushie tell of his death. 2 Sam. 18: 19-29. We have no evidence of Ahimaaz succeeding to the priesthood. He may have died before his father.

3. An officer of Solomon in Naphtali who married Basmath, daughter of Solomon. 1 Kings 4: 15.

Ahiman. [Ahi'man]

1. One of the three sons of Anak who dwelt in Hebron when the spies went up, Num. 13: 22; and who were driven out by Caleb and slain by Judah. Joshua 15: 14; Judges 1: 10.

2. A porter, of the children of Levi. 1 Chr. 9: 17.

Ahimelech. [Ahim'elech]

1. Priest at the time the ark was at Nob. He received David when fleeing from Saul, gave him the showbread and the sword of Goliath. This being reported to Saul by Doeg the Edomite, Ahimelech and the other priests were put to death, Abiathar alone escaping. 1 Sam. 21: 1-8; 1 Sam. 22: 9-20; Ps. 52. *title*.

2. Son of Abiathar, 2 Sam. 8: 17; called ABIMELECH in 1 Chr. 18: 16. See ABIATHAR

3. A Hittite, companion of David when persecuted by Saul. 1 Sam. 26: 6.

Ahimoth. [Ahi'moth]

Son of Elkanah, of the house of Kohath. 1 Chr. 6: 25.

Ahinadab. [Ahin'adab]

Son of Iddo, and one of Solomon's commissariat officers at Mahanaim. 1 Kings 4: 14.

Ahinoam. [Ahin'oam]

1. Daughter of Ahimaaz and wife of Saul. 1 Sam. 14: 50.

2. David's wife a woman of Jezreel: she accompanied David in his flight from Saul; and, while residing at Ziklag, was taken captive when the city was burned by the Amalekites; but was recovered. 1 Sam. 25: 43; 1 Sam. 27: 3; 1 Sam. 30: 5, 18. She was with David when he came to the kingdom, and while at Hebron bare to David, Amnon his first-born. 2 Sam. 2: 2; 2 Sam. 3: 2; 1 Chr. 3: 1.

Ahio. [Ahi'o]

1. Son of Abinadab, and who with his brother Uzzah drove the cart on which was the ark of God when Uzzah was struck dead. 2 Sam. 6: 3, 4; 1 Chr. 13: 7.

2. Son of Beriah a descendant of Benjamin. 1 Chr. 8: 14.

3. Son of Jehiel, descendant of Benjamin. 1 Chr. 8: 31; 1 Chr. 9: 37.

Ahira. [Ahi'ra]

Son of Enan and captain of the tribe of Naphtali. Num. 1: 15; Num. 2: 29; Num. 7: 78, 83; Num. 10: 27.

Ahram, [Ahi'ram] Ahiramites. [Ahiram'ites]

Son of Benjamin, and his descendants, Num. 26: 38. Ahiram is

perhaps the same as EHI in Gen. 46: 21, and the same as AHARAH in 1 Chr. 8: 1.

Ahisamach. [Ahis'amach]

Father of Aholiab, of the tribe of Dan. Ex. 31: 6; Ex. 35: 34; Ex. 38: 23.

Ahishahar. [Ahish'ahar]

Son of Bilhan, a descendant of Benjamin. 1 Chr. 7: 10.

Ahishar. [Ahi'shar]

A prince 'over the household' of Solomon. 1 Kings 4: 6.

Ahithophel. [Ahith'ophel]

A Gilonite, grandfather of Bathsheba, and a very wise counsellor of David, of whom it is said that all his counsel was "as if a man had inquired at the oracle of God." He joined in the rebellion of Absalom, and advised him to go in publicly to David's concubines, and to let him make an immediate attack on David. The latter counsel not being followed, and a preference being given to the advice of Hushai, who was acting for David, Ahithophel returned to his house, set his household in order, and hanged himself. 2 Sam. 15: 12-34; 2 Sam. 16: 15-23; 2 Sam. 17: 1-23; 2 Sam. 23: 34. He has generally been taken as foreshadowing Judas of the N.T.: cf. Ps. 41: 9; Ps. 55: 12.

Ahitub. [Ahi'tub]

1. Son of Phinehas, and grandson of Eli. 1 Sam. 14: 3; 1 Sam. 22: 9, 11, 12, 20.

2. Son of Amariah, and father of Zadok. 2 Sam. 8: 17; 1 Chr. 6: 7, 8, 52; 1 Chr. 18: 16.

3. Son of another Amariah, and father of another Zadok, several generations later than No. 2. 1 Chr. 6: 11, 12; Ezra 7: 2.

4. Father of Meraioth, and "ruler of the house of God." 1 Chr. 9: 11; Neh. 11: 11.

Ahlab. [Ah'lab]

City in Canaan, the inhabitants of which Asher failed to drive out. Judges 1: 31. It has been identified with *el-Jish*, 33 2' N, 35 26' E.

Ahlai. [Ah'lai]

1. Daughter of Sheshan. 1 Chr. 2: 31.

2. Father of Zabad. 1 Chr. 11: 41.

Ahoah, [Aho'ah] Ahohites. [Aho'hites]

Grandson of Benjamin, and founder of the Ahohites. 2 Sam. 23: 9, 28; 1 Chr. 8: 4; 1 Chr. 11: 12, 29; 1 Chr. 27: 4.

Aholah. [Aho'lah]

Ezekiel uses this name, signifying 'her own tent or tabernacle,' for a symbolical harlot to represent Samaria, upon whom he charges gross profligacy: only to be exceeded by Aholibah, her yet more guilty sister Jerusalem. The prophet was charged to declare unto them their abominations, which he goes on to describe, and their predicted destruction. Ezek. 23: 4-44.

Aholiab. [Aho'liab]

Son of Ahisamach, of the tribe of Dan, "an engraver, and a cunning workman and an embroiderer," in whom God put wisdom, that he might take the oversight with Bezaleel of the formation of the tabernacle. Ex. 31: 6; Ex. 35: 34; Ex. 36: 1, 2; Ex. 38: 23.

Aholibah. [Aho'libah]

A symbolical harlot to represent Jerusalem: sister to Aholah, symbolical of Samaria. Jerusalem is said to exceed Samaria in her profligacy. She was warned without success, and her downfall was predicted. The name signifies 'my tent or tabernacle is in her.' Ezek.

23: 4-44.

Aholibamah. [Aholiba'mah]

1. One of the wives of Esau: she was the daughter of Anah, daughter of Zibeon the Hivite. She bare to Esau "duke Jeush, duke Jaalam, duke Korah." Gen. 36: 2-25. See BASHMATH.

2. A duke of Edom. Gen. 36: 41; 1 Chr. 1: 52.

Ahumai. [Ahu'mai]

Son of Jahath, of the family of the Zorathites. 1 Chr. 4: 2.

Ahuzam. [Ahu'zam]

Son of Naarah, wife of Ashur. 1 Chr. 4: 6.

Ahuzzath. [Ahuz'zath]

Friend of Abimelech, king of the Philistines, who came with him to make a covenant with Isaac. Gen. 26: 26.

Ai, [A'i] Hai. [Ha'i]

1. Royal city of Canaan. It was known to Abraham, who pitched his tent between Hai and Bethel. Gen. 12: 8. It was conquered by Joshua — after a repulse because of the sin of Achan — by a stratagem; it was burnt and made a 'heap.' Joshua 7: 2-5; Joshua 8: 1-29; Joshua 10: 1, 2. It was near Bethel, in Benjamin's lot, and apparently rebuilt, for it is mentioned in Ezra 2: 28; Neh. 7: 32. It is probable that the AIATH of Isa. 10: 28 and the AIJA of Neh. 11: 31 are the same as Ai, by the places named in association with them. In the district there are ruins scattered along the narrow summit of a ridge, and a depression among the rocky heights well suited for an ambushade such as Joshua employed. The ruins are called *Haiyan*, 31 55' N, 35 16' E. Travellers say that when on the spot, the Biblical narrative of the capture of Ai can be vividly realised.

2. City of the Ammonites, unknown. Jer. 49: 3.

Aiah. [A'iah]

1. A son of Zibeon, 1 Chr. 1: 40: called AJAH in Gen. 36: 24.
2. Father of Rizpah, Saul's concubine. 2 Sam. 3: 7; 2 Sam. 21: 8, 10, 11.

Aiath. [Ai'ath]

Isa. 10: 28. See AI.

Aija. [Ai'ja]

Neh. 11: 31. See AI.

Aijalon. [Ai'jalon]

See AJALON.

Aijeleth Shahar. [Ai'jeleth Sha'har]

This occurs in the title of Ps. 22: and signifies 'the hind of the morning,' *margin*. May not its reference be to the resurrection of the Lord after the cross? The Targum explains it as signifying 'the morning oblation of the lamb.' If this is correct, the offering of the lamb stands in strong contrast to the 'bulls of Bashan' roaring like a lion, and 'the dogs' that compassed the patient victim in the Psalm. Modern critics see nothing more in the words than the name of some tune to which the Psalm was set.

Ain.

The word *ain* signifies an 'eye,' or 'a fountain;' it is often used as a prefix, and signifies a fountain of living water in distinction from a well, cistern or tank. It is mostly represented by the prefix EN.

1. Ain, a fountain in the extreme north. There is a fountain still called *Ain el-Asy*, ten miles S.W. of the ancient Riblah. Num. 34: 11.
2. One of the Levitical cities in the south. It was originally given to Judah but afterwards allotted to Simeon. Joshua 15: 32; Joshua 19:

7; Joshua 21: 16; 1 Chr. 4: 32. In 1 Chr. 6: 59 the margin intimates that ASHAN is the same as Ain as a Levitical city, although in 1 Chr. 4: 32 Ain and Ashan are both mentioned.

Air.

1. ἀήρ, the fluid that we breathe, and which surrounds the earth. There are two remarkable references to the air: one, that at the Rapture of the saints the raised dead and the living will be caught up into the clouds, and will meet the Lord *in the air*, 1 Thess. 4: 17, in the same sphere in which the Lord disappeared at His ascension. The other is that Satan is called the *prince of the power of the air*, Eph. 2: 2, doubtless referring to the permeating character of the air, which we not only breathe, but it fills our houses and enters everywhere. When the air is tainted with malaria it permeates everywhere and poisons everything; so Satan has such power that his poisonous spirit morally contaminates everything in the world, of which he is the god.

2. οὐρανός, literally 'heaven' translated 'air' only in reference to the birds and fowls. Matt. 8: 20, etc.

A j a h .

[A ' j a h]

See AIAH.

Ajalon [A'jalon] Aijalon. [Ai'jalon]

1. Levitical city of the Kohathites. It was in the lot of Dan, Joshua 21: 24; but being a border city it is also connected with Benjamin, 1 Chr. 8: 13; or with Ephraim, 1 Chr. 6: 69; or with Judah and Benjamin, when Rehoboam fortified the city. 2 Chr. 11: 10. It was taken by the Philistines in the reign of Ahaz. 2 Chr. 28: 18. THE VALLEY OF AJALON is the place where Joshua, when pursuing the Amorites, bade the sun and the moon stand still. Joshua 10: 12. The city is identified with the modern *Yalo*, 31 51' N, 35 1' E.

2. Place in Zebulun where Elon one of the judges of Israel was buried. Judges 12: 12.

Akan. [A'kan]

Son of Ezer, a descendant of Esau. Gen. 36: 27. Same as JAAKAN and JAKAN.

Akkub. [Ak'kub]

1. One of the sons of Elioenai, a descendant of David, 1 Chr. 3: 24.

2. A 'porter' in the companies of the children of Levi, 1 Chr. 9: 17, whose descendants returned from exile. Ezra 2: 42; Neh. 7: 45; Neh. 11: 19; Neh. 12: 25.

3. One of the Nethinim. Ezra 2: 45.

4. One who "caused the people to understand the law" on the return from exile. Neh. 8: 7.

Akrabbim. [Akrab'bim]

Ascent or mountain pass at the south of the Dead Sea, which formed the border of Palestine, and was also the 'coast' of the Amorites. Num. 34: 4; Judges 1: 36. Also called MAALEH-ACRABBIMM in Joshua 15: 3. Supposed to be some miles south of the Dead Sea, but the spot has not been identified.

Alabaster.

A valuable calcareous spar, a hydro-sulphate of lime, used by the ancients for making vessels to hold valuable ointments. It is probable that 'breaking' ' the box means breaking the seal, to open the box. Matt. 26: 7; Mark 14: 3; Luke 7: 37.

Alameth. [Al'ameth]

Son of Becher, a descendant of Benjamin. 1 Chr. 7: 8.

Alammelech. [Alam'melech]

City on the border of Asher. Joshua 19: 26.

Alamoth. [Al'amoth]

Translated by the LXX, ἐπὶ ἀλαιμῶθ , and in *nablis arcana cantabant*, Vulg. in 1 Chr. 15: 20; ὑπὲρ τῶν κρυφίῳ, *pro arcanis*, Ps. 46: *title*. The meaning of the word is unknown, and this ignorance is confirmed by the efforts to translate the word in the versions. The word is supposed to be derived from 'a virgin,' and may therefore signify soprano voices.

Alemeth. [Al'emeth]

1. Benjamite city assigned to the priests. 1 Chr. 6: 60. Called ALMON in Joshua 21: 18. Identified with *Almit*, 31 49' N, 35 16' E.

2. Descendant of Jonathan, son of Saul. 1 Chr. 8: 36; 1 Chr. 9: 42.

Alexander the Great. [Alexan'der the Great]

This conqueror is not mentioned by name in scripture, but his kingdom is certainly referred to in prophecy, principally in Daniel, some 200 years before he was born. It is first spoken of as a part of the great image seen in a dream by Nebuchadnezzar; it is foreshadowed by the belly and thighs, which are of *brass*, a depreciation in the character of the kingdom in comparison with the empires of Babylon and of the Medes and Persians, though it was larger in extent: it "shall bear rule over all the earth." Dan. 2: 32, 39. It is also compared to a leopard which had four heads and four wings of a fowl. The leopard is distinguished for its blood-thirstiness and tearing its prey : this indeed magnifies the contrast in the millennium when it will lie down with the kid. Isa. 11: 6. Also remarkable for its swiftness of action: 'their horses also are swifter than the leopards.' Habakkuk 1: 8. These characteristics exactly agree with the character and actions of Alexander. The four heads and four wings refer to the extension of the kingdom to the four winds of heaven, as it was divided among four of his generals after his death. Dan. 7: 6. Again in Dan, 8., where the kingdom of Media and Persia is compared to a ram, Greece is compared to a he goat, with a great horn, which is its first king, Alexander, Dan. 8: 21. Here again we get his character described: so swift that he 'touched not the ground,' he rushed against the ram 'with choler,' cast him to the

ground and stamped upon him. Dan. 8: 5-8. In Zech. 6: 2, 3, the four great monarchies are alluded to, and the third, the kingdom of Greece, is compared to a chariot with white horses.

Alexander the Great, son of Philip II. and Olympias, was born at Pella B.C. 356; became king of Macedon on the assassination of his father in 336; subdued the Greeks in 335; defeated the Persians, 334; took Tyre; conquered Syria and Egypt, and founded Alexandria 332; defeated Darius in 331; conquered Parthia, Media, Bactria, and invaded India, 330-324, sought fresh conquests, but died at Babylon in 323. These dates show the rapidity of his conquests, agreeing with the above scriptures. As to his cruelty let one instance suffice: at the capture of Tyre which then belonged to Persia, provoked by the long resistance and valiant defence, 8,000 of the inhabitants were massacred, 2,000 being crucified: of the rest, except those who escaped by sea, 30,000 were sold into slavery, the king and the chief magistrates were spared, doubtless as trophies. This was the work of the 'leopard' of scripture. While besieging Tyre Alexander sent to demand the submission of the Jews; but was told they were faithful vassals of Darius. After the conquest of Gaza, the conqueror marched to Jerusalem. The high priest Jaddua, being warned of God in a vision, hung the city with garlands and went forth in his robes with the other priests and the people in white to meet the king. On seeing these Alexander was arrested, fell to the ground and then embraced the high priest. In reply to an astonished courtier, Alexander said he did not worship the priest, but the *name* on his frontlet, and explained that he had seen in a vision a figure resembling this very priest, who told him to conquer Persia. He granted the Jews in Palestine, Media and Babylonia the free enjoyment of their laws and exemption from tribute during the Sabbatical year. Such is a rapid sketch of how prophecy and history agree. The empire of Greece had thus to do with God's ancient people the Jews, and formed a link in the chain of kingdoms until the Messiah Himself appeared and laid the foundation for His kingdom that shall endure for ever.

Alexander. [Alexan'der]

1. Son of Simon, the Cyrenian who was compelled to carry the cross of the Lord. Mark 15: 21.

2. One of the leaders among the Jews when Peter and John were arrested. Acts 4: 6.

3. A Jew at Ephesus who sought to address the crowd in the theatre. Acts 19: 33.

4. One in the church who having made shipwreck of faith was by Paul delivered unto Satan that he might learn not to blaspheme. 1 Tim. 1: 20.

5. The coppersmith who did Paul much evil, and of whom Timothy was warned. 2 Tim. 4: 14. He may have been the same as No. 4.

Alexandria. [Alexan'dria]

The city which Alexander the Great built with the object of its being the capital of the western empire. It was founded in B.C. 332, and was completed by the Ptolemies, who added to its wealth and splendour. It became very populous and a place of great commerce. Learning was cultivated and a famous library was collected. It was there that the translation of the LXX was made which supplied the many Jews who resided there with the O.T. in Greek, a language with which most of them were familiar. The city is identified with the modern well-known city of the same name, on the Mediterranean. It is only alluded to in the N.T. as being the birthplace of Apollos, who became companion of Paul, Acts 18: 24; and as the city to which certain ships belonged or from whence they sailed. Acts 27: 6; Acts 28: 11. Tradition relates that the apostle Mark was the first to introduce Christianity into Alexandria. The church there occupied an important position in after years, but not always to its credit.

Alexandrians. [Alexan'drians]

The Jews of Alexandria, who had a synagogue at Jerusalem. Acts 6: 9.

Algum Trees, Almug Trees.

By comparing 1 Kings 10: 11 with 2 Chr. 9: 10, 11, it is clear that

the two names refer to the same tree; it came from the same place, Ophir, and was used for the same purposes, namely, pillars or props, terraces or stairs, harps and psalteries. 2 Chr. 2: 8 presents a difficulty, for it seems to say that algum trees came from Lebanon, and the same trees could scarcely be indigenous to places so dissimilar as Lebanon and Ophir. In the last passage the several trees sent by Hiram may be named together without meaning that they were all cut from Lebanon. It is supposed that the sandal wood is referred to. Josephus describes this wood as peculiar pine, not like those called pine in his days: to the sight it was like the wood of the fig tree, but whiter and more shining. Ant. viii. 7. 1.

Aliah, [Ali'ah] Alvah. [Al'vah]

One of the dukes of Edom. Gen. 36: 40; 1 Chr. 1: 51.

Alian, [Ali'an] Alvan [Al'van]

A Horite, a descendant of Seir. Gen. 36: 23; 1 Chr. 1: 40.

Allegory.

The word ἀλληγορέω occurs only in Gal. 4: 24. The passage does not mean that Abraham having two sons was an allegory: it was *history*, but that history had an allegorical application, which Paul, by the Holy Ghost, fully explains. The Greek word signifies 'to speak otherwise,' and an allegory is a description of one thing under the image of another.

Allelula.

The word ἀλληλοῦσα occurs in the LXX, answering to the Hebrew word *halal* in the Psalms translated 'praise ye the Lord.' It is an ascription of praise to God. In Rev. 19: 1, 3, 4, 6 the praise is heard in heaven: through mercy the saint learns to raise his Hallelujah on his way thither.

Alliance.

On the Israelites entering into Canaan they were forbidden to make

any league with the people of the land, they were not to show them any mercy, nor to make any marriages with them, Deut. 7: 2, 3; and later, when Joshua was about to die, he said to them, that with the nations that were still left they were to make no marriages, nor to go in unto them. If they did, God would drive out no more of the nations, and they would be snares and traps unto them, and scourges in their sides and thorns in their eyes. Joshua 23: 12, 13. Joshua and the princes of Israel were, alas, deceived by the Gibeonites, and without seeking counsel of God they made a covenant with them. Joshua 9: 3-21. The failure of the Israelites in this particular (cf. Ezra 9, 10 ; Neh. 13.) is typical of the church making alliances with the world which have so sadly dimmed and destroyed the testimony which should have been borne by a heavenly people.

Allon. [Al'lon]

The word *allon* is held to signify a strong and hardy tree, especially 'the oak,' as the word is translated in several passages.

1. Place in Naphtali, Joshua 19: 33 ; or perhaps it may read, 'from the oak at Zaananim,' referring to some well-known old tree.
2. Chief of a family descended from Simeon. 1 Chr. 4: 37.

Allonbachuth. [Al'lon-bac'huth]

Name given to the oak, beneath which Deborah, Rebekah's nurse, was buried. Gen. 35: 8.

Almighty.

The learned are not agreed as to the derivation of the word *shaddai* and its signification: some giving it as 'all bountiful,' others 'all sufficient,' 'all mighty,' etc. This is not at all surprising, for any name of God must be above mere human learning or definition, yet it was the ground of faith to those who had the revelation. The name first occurs in Gen. 17: 1; God said to Abraham "I am the Almighty God." This links it with *the Patriarchs*: it is the name by which God was known to them; and except to them, and in Job where it occurs very often, it is seldom found in the O.T. The title 'the Almighty'

without the name of God being added, occurs first in Jacob's address to his twelve sons before he died: the blessings upon Joseph were to be by "'the Almighty,' . . . blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb." Gen. 49: 25. Balaam uses the name in Num. 24: 4; Naomi also in her lamentations. Ruth 1: 20, 21. See also Ps. 68: 14; Ps. 91: 1; Isa. 13: 6; Ezek. 1: 24; Ezek. 10: 5; Joel 1: 15.

In the N.T. the name Lord Almighty occurs in 2 Cor. 6: 18 in a quotation from Jeremiah, and a few times in the Revelation, but only once as 'the Almighty' in Rev. 1: 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." On the whole it is clear that the name was one of special relationship with the Patriarchs as that of Jehovah was with Israel . This is plainly declared: "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of GOD ALMIGHTY; but by my name JEHOVAH was I not known to them." Ex. 6: 3. That of Father is now the revealed name of God by which Christians know Him, being brought by the work of Christ and through the operation of the Spirit into the relationship of children, and of sons. See John 20: 17; 1 John 3: 1; Gal. 4: 4, 5.

The name Almighty will appear again when God works out his purposes in power and judgement. It was revealed in connection with promises made in time, as Father is in connection with eternal counsels. The four living creatures cry day and night "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4: 8. See also Rev. 21: 22.

Almodad. [Almo'dad]

Son of Joktan, a descendant of Shem. Gen. 10: 26; 1 Chr. 1: 20.

Almon. [Al'mon]

Joshua 21: 18. See ALEMETH.

Almondiblathaim. [Al'mon-diblatha'im]

Num. 33: 46, 47. One of the latest encampments of the children of

Israel. The one after Dibon-gad, which has been identified with *Dhiban* in the north border of Moab, 31 30' N, 35 48' E.

Almond, Almond Tree.

The tree and its fruit are represented by the same word. It is derived from a root signifying 'to hasten,' which is appropriate, seeing it is the first tree to break out into blossom, as a forerunner of spring. The meaning is confirmed by Jer. 1: 11, 12 where the prophet saw an almond tree, and Jehovah said, "Thou hast well seen: for I will hasten my word to perform it." The bowls of the golden candlestick were to be made like almonds. Ex. 25: 33, 34; Ex. 37: 19, 20. Aaron's rod budded, blossomed, and yielded almonds in one night, Num. 17: 8: beautiful type of the coming of the Lord Jesus out of His grave perfect for His priestly functions. In Ecc. 12: 5, when everything seems to be decaying instead of 'the almond tree shall flourish,' it may be translated 'the almond tree shall be despised;' others say, 'cause loathing;' others prefer to compare the almond tree to the white head of an old man hastening to the grave.

Alms.

Offerings given to the poor. It was righteous to do so: hence, giving to the poor is called righteousness. Ps. 112: 9; 2 Cor. 9: 9. In the law provision was made for the poor. Ex. 23: 11; Lev. 19: 10. It is declared that the poor would never cease out of the land; and if not relieved and they cried to the Lord, it would be accounted a sin against those who should have aided them. Deut. 15: 7-11. On the other hand, we read that "he that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." Prov. 19: 17. In the N.T. the same thing is enforced. We are exhorted to do good unto all men, especially unto them of the household of faith. Gal. 6: 10. "He that soweth sparingly shall reap also sparingly . . . the Lord loveth a cheerful giver;" and whole chapters were written to stir up the saints to give liberally to the poor in Judaea. "It is more blessed to give than to receive."

Almug.

See ALGUM.

Aloes, Lign-aloes.

The passages where aloes are mentioned clearly show that it was a highly odoriferous tree or wood, but it cannot be identified with certainty. Num. 24: 6; Ps. 45: 8; Prov. 7: 17; Cant. 4: 14. The *ἀλόη* was one of the perfumes which Nicodemus brought with which to embalm the body of our Lord. John 19: 39. The common aloes being of a disagreeable odour makes the identification of the above more difficult. The *agallochum* is the aloe-wood of more recent times.

Aloth. [A'loth]

Place or district of Asher: perhaps the same as some unknown place called Baaloth, which the LXX read here, and the Vulg. Baloth. 1 Kings 4: 16. The A.V. treats the B as a prefix, the R.V. has Bealoth.

Alpha.

The first letter of the Greek Alphabet, and which also signifies the numeral 1. A title or character of God and of Christ, which points to His eternity as 'the beginning,' 'the first,' the I AM. Rev. 1: 8; Rev. 21: 6; Rev. 22: 13. "I am Alpha and Omega, the beginning and the end," or "the first and the last;" which is similar to a passage in Isa. 41: 4: "I Jehovah, the first, and with the last; I am he."

Alphaeus. [Alphae'us]

1. The father of one of the apostles named James. Matt. 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13.

2. Father of Levi (or Matthew) the apostle. Mark 2: 14.

Altar.

A structure on which to offer sacrifices to God: imitated by the heathen in honour of their false gods. The first altar we read of was built by Noah on leaving the ark, on which he offered burnt offerings of every clean beast and clean fowl. Gen. 8: 20. Abraham, Isaac and Jacob also built altars to the Lord: these would have been constructed of stone or earth, but it is remarkable that we seldom

read of their offering sacrifices on them. At times it is simply said they built an altar unto the Lord and at other times they built an altar and called upon the name of the Lord. The altars appear to have been erected as places of drawing near to God, of which sacrifice was the basis.

Moses was told that in all places where God recorded His name they should build an altar of wood or of stone and offer thereon sheep and oxen for burnt offerings and peace offerings; but such altars if made of stone were not to be made of *hewn* stone; for had they lifted up a tool upon it, it would have been defiled. Ex. 20: 25, 26. There must be nothing of man's handiwork in approaching to God: a principle, alas, grossly violated in the professing church of God! It is added, "neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Man's contrivance is here forbidden, for in divine things anything of his only manifests the utter shamelessness of that which springs from fallen nature: cf. Col. 2: 20-23. When the tabernacle was made, minute instructions were given to Moses, and he was to make everything as had been shown him in the mount.

The Brazen Altar

was to be made of shittim wood overlaid with brass, whence its name; it was to be 3 cubits high and 5 cubits on each side.* Ex. 27: 1-8. In the temple built by Solomon this altar was made of brass, and was 10 cubits high and 20 cubits in length and breadth (same size as the holiest of all). 2 Chr. 4: 1. See Ezek. 43: 13-17 for the altar in the future temple. The brazen altar was also called "the altar of burnt offering:" on it a fire was constantly burning, Lev. 6: 9, and on it the offerings were consumed, that is, on the 'grate' that was placed in its midst. It had horns at each of its corners, on which the blood of the sin offering was placed. Thither men fled for refuge and caught hold of the horns for safety. 1 Kings 1: 50, 51: cf. Ex. 21: 14. The position of the brazen altar arrested the offerer as he entered the court, and pointed out that the only way of access to the Lord was by a sacrifice. Death must take place ere fallen man could enter the dwelling place of God.

*The number 5 suggests responsibility thus 5 senses; 5 fingers, and

5 toes - man in exercise and responsibility. The ALTAR is the symbol of Christ and His work, which meets responsibility.

In the N.T. the principle is brought out, that to eat of a sacrifice manifests communion with the altar on which the sacrifice is made. So that one cannot drink the Lord's cup and the cup of demons, nor partake of the Lord's table and of the table of demons. 1 Cor. 10: 18-21.

To the Hebrew believers it was said, "We have an altar whereof they have no right to eat which serve the tabernacle." Heb. 13: 10. This refers to the sin-offering, whose blood was carried into the holiest, the flesh of which was not eaten, but burnt without the camp. Jesus had suffered without the gate, and hence to be in company with Him, believers were instructed to quit the camp; that is, to leave Judaism. As still serving the tabernacle they had no right to the christian's altar.

In the Revelation there is the golden altar in heaven, and much incense ascends with the prayers of the saints; but fire from the brazen altar is cast upon the earth, and it is followed by judgements, Rev. 8: 3-5: cf. also Rev. 9:13. And John heard the altar say (as the passage should read) "Yea, Lord God Almighty, true and righteous are thy judgements," Rev. 16: 7: this is no doubt the brazen altar, cf. chap. 6: 9, and Isa. 6: 6.

The Altar of Incense

was made of shittim wood, overlaid with pure gold. Ex. 30: 1-5; Ex. 37: 25-28. It was in length and in breadth 1 cubit, and in height 2 cubits. In Solomon's temple this altar was made of cedar overlaid with gold, but its size is not given. In the temple described by Ezekiel the altar of incense is 2 cubits in length, and 3 cubits in height. Ezek. 41: 22. The Altar of Incense is also called the GOLDEN ALTAR. Its situation was in the holy place, with the golden candlestick and the table of showbread. On this altar holy incense was to be burnt both morning and evening, typical of the Lord Jesus being a perpetual sweet savour to God. It was by the side of this altar that the angel appeared to Zacharias when he announced the conception and birth of John the Baptist. Luke 1: 11.

Altar to the unknown God.

Whatever the origin of this inscription on the altar at Athens, it afforded the apostle Paul an admirable thesis for his discourse to the idolatrous Athenians. It was this very God he had come to reveal to them. Acts 17: 23.

Altaschith. [Al-taschi'th]

Two Hebrew words untranslated in the titles of Psalms 57, 58, 59, and 75: reading in the margin 'destroy not,' and thus rendered in the LXX. The general thought is that reference is made to some air to which these Psalms were sung. The words, however, may have been taken from what David said in 1 Sam. 26: 9, "Destroy him not."

Alush. [A'lush]

The station of the Israelites before Rephidim. Num. 33: 13, 14: not identified.

Alvah. [Al'vah]

See ALIAH.

Alvan. [Al'van]

See ALIAN.

Amad. [A'mad]

Town on the border of Asher. Joshua 19: 26. It has been identified with *el-Amud*, 33 2' N, 35 8' E.

Amal. [A'mal]

Son of Helem, a descendant of Asher. 1 Chr. 7: 35.

Amalek, [Am'alek] Amalekites. [Amal'ekites]

There is a difficulty connected with these names, seeing that we read of Amalekites in Gen. 14: 7, some hundred years before Amalek, the

son of Eliphaz and grandson of Esau, was born, Gen. 36: 12. Whether all we read of the tribe after this refers to the descendants of Esau, or whether the more ancient people were amalgamated with them, is not known.

The tribe became numerous and warlike. The first we read of them is that they attacked Israel soon after they had passed the Red Sea. They were conquered, and God declared "I will utterly put out the remembrance of Amalek from under heaven;" not that they were at once destroyed, but the Lord swore He would have "war with Amalek from generation to generation." Ex. 17: 8-16. They dwelt in the south of the land, Num. 13: 29, and Balaam called them "the first of the nations," but predicted that they should perish for ever. Num. 24: 20.

When the Israelites, who, alas, disbelievingly agreed with the spies who had brought up the evil report of the land, were told they should all fall in the wilderness, they then said they would go up and possess it; but they were smitten by the Amalekites and the Canaanites. Several times in the period of the Judges war was made against them. Saul, as anointed king over the Lord's people, was bidden to destroy them utterly, but failed to answer to the Lord's vindication of His people: it was Samuel who cut Agag their king to pieces. 1 Sam. 14: 48; 1 Sam. 15: 1-33. In the early days of David he attacked the Amalekites, 1 Sam. 27: 8; and again when they burned Ziklag and carried away the women and children, including David's two wives, he recovered all, and sent of the spoil to the elders of Israel. 1 Sam. 30: 1-31. David dedicated their silver and gold unto Jehovah, 2 Sam. 8: 12. In the days of Hezekiah the rest of the Amalekites were smitten by the sons of Simeon. 1 Chr. 4: 41-43. Among the nations confederated for Israel's destruction in Ps. 83: are the Amalekites.

We thus find that Amalek was the first to attack Israel, and continued an enemy ever ready to molest them when they were weak even until the days of Hezekiah, and they are found in the hostile confederacy at the close of their history: an apt type of Satan as the enemy of God's people.

Amam. [A'mam]

City in the south of Judah. Joshua 15: 26: not identified.

Amana. [Ama'na]

Probably one of the peaks of the Anti-lebanon range, or a mountain near. Cant. 4: 8. The LXX read 'from the top of Faith.'

Amariah. [Amari'ah]

1. Son of Meraioth of the tribe of Levi. 1 Chr. 6: 7, 52.
2. Son of Azariah of the tribe of Levi. 1 Chr. 6: 11 ; Ezra 7: 3.
3. Son of Hebron, a descendant of Kohath. 1 Chr. 23: 19; 1 Chr. 24: 23.
4. Chief priest in the time of Jehoshaphat king of Judah. 2 Chr. 19: 11.
5. One of the Levites in the time of Hezekiah. 2 Chr. 31: 15.
6. One who had married a strange wife. Ezra 10: 42.
7. Priest who sealed the covenant. Neh. 10: 3.
8. One whose descendants dwelt in Jerusalem after the return from exile. Neh. 11: 4.
9. Priest who had returned with Zerubbabel. Neh. 12: 2, 13.
10. An ancestor of Zephaniah the prophet. Zeph. 1: 1.

Amasa. [Ama'sa]

1. Son of Ithra, or Jether, by David's sister Abigail, whom Absalom in his revolt made captain of his army. David forgave him and promised him the command of the army, but he was treacherously slain by Joab. David left it to his son Solomon to revenge this act. 2 Sam. 17: 25; 2 Sam. 19: 13; 2 Sam. 20: 4-12; 1 Kings 2: 5, 32; 1

Chr. 2: 17.

2. An Ephraimite who resisted the bringing into Samaria prisoners from Judah. 2 Chr. 28: 12-15.

Amasai. [Ama'sai]

1. One or more descendants of Kohath. 1 Chr. 6: 25, 35; 2 Chr. 29: 12.

2. Chief of the captains of those who resorted to David at Ziklag. 1 Chr. 12: 18.

3. Priest who helped to bring up the ark from the house of Obed-edom. 1 Chr. 15: 24.

Amashai. [Amash'ai]

Priest who dwelt at Jerusalem after the return from exile. Neh. 11: 13.

Amasiah. [Amasi'ah]

Son of Zichri, who willingly offered himself to the Lord in the time of Jehoshaphat. 2 Chr. 17: 16.

Amaziah. [Amazi'ah]

1. Son of Jehoash, or Joash, king of Judah, and who succeeded to the throne: he reigned 29 years, B.C. 839-810. He walked well at the commencement of his reign. He made war on the Edomites; 10,000 were slain, and 10,000 cast down from the top of the rock. But he brought back the gods of the children of Seir, and bowed down to them, whereby he fell under God's displeasure. He provoked a war with the king of Israel but was defeated, the treasures of Jerusalem were taken, and part of the city wall broken down. He was slain at Lachish whither he had fled from a conspiracy. 2 Kings 14: 1-23 ; 2 Chr. 25: 1-28.

2. Descendant of Simeon. 1 Chr. 4: 34.

3. Son of Hilkiah, a descendant of Merari. 1 Chr. 6: 45.

4. Israelite who was priest of the idol set up in Bethel. Amos 7: 10-14.

Ambassador.

There are three Hebrew words thus translated, signifying 'an interpreter,' 'a messenger.' They were not, as in modern times, residents in foreign lands, but were officers sent from one sovereign to another with any message of importance, or to negotiate matters of mutual interest. The men from Gibeon pretended to be ambassadors come from a distance to make an alliance with Israel. Joshua 9: 4. Ambassadors came from Babylon to visit Hezekiah, 2 Chr. 32: 31; and from the king of Egypt to Josiah. 2 Chr. 35: 21. Such persons represented the kings who sent them, and, whatever the message, were usually treated with due respect. David severely resented the insult offered to the messengers sent by him in kindness to Hanun, king of the children of Ammon. 2 Sam. 10: 1-14. In 2 Sam. 9 the kindness of God was accepted; here kindness was rejected. In the N.T. the apostles were ambassadors for Christ to a guilty world, to beseech their hearers to be reconciled to God. 2 Cor. 5: 20; Eph. 6: 20; and judgement will fall on those who obey not the gospel. 2 Thess. 1: 8; 1 Peter 4: 17.

Ambassage.

Simply the persons sent as ambassadors, with attendants, and usually with presents. Luke 14: 32.

Amber.

This probably refers, not to the mineral now called 'amber, which is highly electric, as its Greek and Latin names imply — ἤλεκτρον, *electrum*; but to a mixed metal, such as the ancients described as composed of four parts of gold and one of silver. The Hebrew word is *chashmal*, and is associated with *fire*, and refers simply to its colour and brightness. Ezek. 1: 4, 27; Ezek. 8: 2.

Ambush, Ambushment.

A stratagem used in war of placing warriors in secret places, from which they can issue forth when least expected. Palestine with its many ravines and caves was well suited for such tactics. Joshua 8: 2-22 ; 2 Chr. 13: 13; 2 Chr. 20: 22; Jer. 51: 12.

Amen.

A strong assertion of affirmation and assent. The first time we read of its use was when a woman was supposed to have been unfaithful to her husband and was made to drink the bitter water. The priest pronounced a curse upon her if she had been guilty, and the woman had to answer Amen, Amen. Num. 5: 22. So when the priest upon mount Ebal rehearsed the various curses, it was appended to each "And all the people shall say, Amen." Deut. 27: 14-26.

When David declared that Solomon should be his successor, Benaiah said "Amen: the Lord God of my lord the king say so too." 1 Kings 1: 36. So when David brought up the ark, and delivered a psalm of thanksgiving, all the people said, Amen, and praised the Lord. 1 Chr. 16: 36: cf. also Neh. 5: 13; Neh. 8: 6.

In one instance the exclamation does not signify more than 'may it be.' Hananiah prophesied falsely that within two full years all the vessels of the Lord's house would be returned from Babylon; Jeremiah said "Amen, the Lord do so;" though he knew it was a false prophecy he could well hope that such a thing might be. Jer. 28: 6.

At the end of each of the first four books of the Psalms Amen is added. Ps. 41: 13; Ps. 72: 19; Ps. 89: 52; Ps. 106: 48. In these instances it is not another acquiescing in what is said, but the writer adds Amen at the end, signifying 'may it so be,' and three times it is repeated.

The Hebrew word is always translated 'Amen,' except twice in Isa. 65: 16, where it is rendered 'truth.' "He who blesseth himself in the earth, shall bless himself in the God of 'truth ;' and he that sweareth in the earth, shall swear by the God of 'truth.' " And in Jer. 11: 5,

where it is translated 'So be it,' God declared that He would perform the oath that He had sworn, and the prophet answered, "So be it, O Lord." A cognate Hebrew word signifies 'to believe:' it is used in Gen. 15: 6.

In the N.T. it is often added to the ascription of praise and to benedictions, as in Heb. 13: 21, 25. As a response see 1 Cor. 14: 16; Rev. 5: 14; Rev. 7: 12; Rev. 22: 20. There is another way in which the word is used, as in 2 Cor. 1: 20, "Whatever promises of God [there are], in him is the yea [the confirmation] and in him the Amen [the verification] for glory to God by us." And that Christ is the verification of all the promises is so true that He Himself is called 'the Amen:' " These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3: 14. As there are responses in heaven, as seen in some of the above texts, so there should be responses on earth in the assemblies of the saints, and not simply a hearing of prayer and praise. It is the word constantly used by the Lord, and translated 'verily.'

Amethyst.

A precious stone in the third row of the breastplate of the high priest, Ex. 28: 19; Ex. 39: 12; and the twelfth stone in the foundations of the wall of the heavenly Jerusalem. Rev. 21: 20. This gem is not definitely identified. It may be the purple variety of corundum, known as the oriental amethyst, or the transparent amethystine quartz which contains oxide of manganese and alumina. The Hebrew word is *achlamah* which is translated ἀμέθυστος in the above two passages in Exodus by the LXX, who also have the same in Ezek. 28: 13, where there is nothing in the Hebrew.

Ami. [A'mi]

One of the servants of Solomon, whose posterity returned from exile. Ezra 2: 57: called AMON in Neh. 7: 59.

Aminadab. [Amin'adab]

See AMMINADAB.

Amittai. [Amit'tai]

Father of Jonah the prophet, of the tribe of Zebulun. 2 Kings 14: 25; Jonah 1: 1.

Ammah. [Am'mah]

Hill to which Joab pursued Abner and Abishai, it was 'before Giah by the way of the wilderness of Gibeon.' 2 Sam. 2: 24.

Ammi. [Am'mi]

Name applied to Israel figuratively. It signifies, 'my people,' and is used with the negative in Lo-ammi (*q.v.*) 'not my people.'

Ammiel. [Am'miel]

1. Chief man of the tribe of Dan sent to search the land. Num. 13: 12.

2. Father of Machir of Lo-debar. 2 Sam. 9: 4, 5; 2 Sam. 17: 27.

3. Father of Bath-shua (or Bathsheba) David's wife. 1 Chr. 3: 5. Called ELIAM in 2 Sam. 11: 3.

4. Levite, son of Obed-edom, a porter of the tabernacle. 1 Chr. 26: 5.

Ammihud. [Ammi'hud]

1. Ephraimite chief, father of Elishama. Num. 1: 10; 1 Chr. 7: 26.

2. Simeonite chief, father of Shemuel. Num. 34: 20.

3. Chief of Naphtali, father of Pedahel. Num. 34: 28.

4. Father of Talmai, king of Geshur. 2 Sam. 13: 37.

5. Descendant of Pharez. 1 Chr. 9: 4.

Amminadab, [Ammin'adab] Aminadab. [Amin'adab]

1. Prince of the tribe of Judah, father of Naashon, Naasson, or

Nahshon, and of Elisheba wife of Aaron. Ex. 6: 23; Num. 1: 7; Num. 2: 3; Num. 7: 12; Num. 10: 14; Ruth 4: 19; 1 Chr. 2: 10; Matt. 1: 4; Luke 3: 33.

2. Levite, son of Kohath. 1 Chr. 6: 22.

3. Son of Uzziel, a Levite, who assisted to bring up the ark from the house of Oded-edom. 1 Chr. 15: 10, 11.

Amminadib. [Ammin'adib]

In the margin "my willing people" is read, which translation is preferred by others, and it is probable that no proper name is alluded to. Cant. 6: 12.

Ammishaddai. [Ammishad'dai]

A Danite, father of Ahiezer, who was captain of the tribe in the time of Moses. Num. 1: 12; Num. 2: 25; Num. 7: 66, 71; Num. 10: 25.

Ammizabad. [Ammiz'abad]

Son of Benaiah, chief captain in David's army. 1 Chr. 27: 6.

Ammon, [Am'mon] Ammonites, [Ammon'ites] Children of Ammon.

Ben-ammi was the son of Lot by his youngest daughter. "The same is the father of the children of Ammon." Gen. 19: 38. His descendants were neighbours to Israel between the Arnon and the Jabbok on the east, and had much to do with Israel. God had bidden Moses not to touch the Ammonites, nor was their land to be possessed by Israel: it had been given to the children of Lot. Their city was Rabbath-ammon, perhaps their only city, as they were a nomadic people. None of the nation were to be allowed to enter the congregation of Israel to the tenth generation, that is, for ever. Deut. 23: 3; Neh. 13: 1. With Amalek they assisted the king of Moab against Israel, and Jericho fell into their hands. Judges 3: 13. Israel served their gods, and God gave them up on both sides of the Jordan to serve the Ammonites. On Israel crying to Jehovah the children of

Ammon were defeated under Jephthah. In the early days of Saul's reign they besieged Jabesh-gilead, and would only make peace on the condition that the right eyes of the inhabitants should be thrust out, in order that it might be a reproach on Israel; but Saul hastened to their aid, and routed the Ammonites. 1 Sam. 11: 1-11; 1 Sam. 12: 12. Their gold and silver taken in battle were dedicated by David to Jehovah. Their king insulted David's servants sent to show kindness to him, as the world refuses the kindness of God's king, and brings judgement upon it. 2 Sam. 10: 1-10; 2 Sam. 11: 1; 2 Sam. 12: 26-31.

On the other hand, Shobi, of Rabbah, brought provisions when David fled from Absalom, 2 Sam. 17: 27, and Zelek, an Ammonite, was one of David's thirty valiant men. Solomon loved some of their women, and the mother of his son Rehoboam was Naamah an Ammonitess. 1 Kings 14: 21, 31. They molested Israel with varied success until the days of Jehoiakim: 2 Kings 24: 2. Lot being the father of both Moab and Ammon, it is not surprising that the Moabites were often linked with the Ammonites in their attacks upon Israel. Hatred of God's people united them in one common desire to cut them off from being a nation. Ps. 83: 4-8. Tobiah, an Ammonite, was a troublesome adversary to the Jews on their return from captivity. Neh. 2: 10, 19; Neh. 4: 3, 7. Nevertheless the Jews intermarried with this nation, thus mixing 'the holy seed' with the people of the land. Ezra 9: 1, 2; Neh. 13: 23-25.

The whole history supplies us with instruction as to the imperative necessity of keeping separate from the contaminations of the world in order to walk with God, and be blessed by Him.

When the king of the north, in a future day, shall enter into 'the glorious land,' Edom, Moab, and Ammon shall escape his hand, Dan. 11: 41 ; they are reserved to be subdued by Israel, whom they seduced and persecuted in by-gone ages. Isa. 11: 14.

Milcom and Molech were the gods of the Ammonites: to the worship of which Solomon had been seduced by his strange wives. 1 Kings 11: 5, 7.

Amnon. [Am'non]

1. Eldest son of David by Ahinoam: he was slain by Absalom for the violence done to his sister Tamar. 2 Sam. 3: 2; 2 Sam. 13: 1-29; 1 Chr. 3: 1.

2. Son of Shimon. 1 Chr. 4: 20.

Amok. [A'mok]

Priest who returned with Zerubbabel. Neh. 12: 7, 20.

Amon. [A'mon]

1. The governor of Samaria in the time of Ahab. 1 Kings 22: 26; 2 Chr. 18: 25.

2. Son and successor of Manasseh, king of Judah. He reigned but 2 years, B.C. 643-2. He did evil in the sight of the Lord, and served the idols which his father had set up. His servants conspired against him, and slew him in his own house. 2 Kings 21: 18-25; 1 Chr. 3: 14; 2 Chr. 33: 20-25; Jer. 1: 2; Jer. 25: 3; Zeph. 1: 1; Matt. 1: 10.

3. Neh. 7: 59. See AMI

Amorites. [Am'orites]

A people descended from Canaan, son of Ham. Gen. 10: 16, They dwelt in the mountains, as their name signifies, and were apparently at times in the mountains both east and west of the Jordan. Num. 13: 29; Joshua 5: 1; Judges 1: 34-36; Judges 10: 8; 1 Kings 4: 19. Being the most dominant and the most corrupt people or tribe they sometimes represent the Canaanites generally. Gen. 15: 16; 1 Kings 21: 26. When Abraham was at Hebron some confederated with him. Gen. 14: 13. A remnant out of the Gentile nations was thus associated with the heir of promise, though Lot (a type of Israel after the flesh) had separated from him.

When Israel approached the promised land, they were in the east, and refused to let Israel pass; but they were overcome, their cities taken, and the people slain, with Sihon their king. Num. 21: 21-26;

Deut. 2: 24; Amos 2: 9, 10. Some must have escaped, for we read of them later, and one of the controversies Jehovah had with Israel was for worshipping their gods. Ezra 9: 1, 2. Solomon made them tributary. 1 Kings 9: 20, 21; 2 Chr. 8: 7, 8. The Gibeonites were a remnant of the Amorites. 2 Sam. 21: 2. After this nothing is heard of them. The low state of Jerusalem (Judah) by nature is described by stating her origin, her father being an Amorite and her mother a Hittite, but God in grace had compassion upon her in her degradation, and raised her into great glory; though, alas, she was shamefully unfaithful. Ezek. 16: 3-43.

Amos. [A'mos]

One of the minor Prophets, a native of Tekoa in Judah, possibly the father of the prophet Isaiah. He told Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said to me, Go, prophesy unto my people Israel." Amos 7: 14, 15. His language indicates an acquaintance with things that would be familiar to one leading an agricultural life: cf. Amos 2: 13; Amos 3: 12; Amos 4: 9; Amos 5: 8; Amos 6: 12; Amos 7: 1, 2. He tells us that his prophecy was given in the days of Uzziah king of Judah and of Jeroboam II, son of Joash, king of Israel, two years before the earthquake; or at least began at that time. Amos 1: 1. For about 25 years these two kings were contemporaneous: B.C. 810-785.

Amos, Book of.

Though Amos and Hosea were prophets at the same time, and both prophesied of the sins of Israel, there is much difference in the style of the two. Hosea is more fervent, stirred with righteous indignation at the sins of the people; whereas with Amos there is great calmness in declaring God's judgements. Hosea's prophecy is confined to the sins of Judah and Israel, whereas Amos tells of the judgements that should fall upon some of the surrounding nations that had molested Israel, especially upon those that retained any part of the land that had been promised to Abraham; and then he recounts the sins, not only of Judah to which he himself belonged, but also of Israel, indeed there is more concerning the latter than the former. In the

heading we have the words, "The Lord will roar from Zion, and utter his voice from Jerusalem;" which are also in Joel 3: 16; thus, as it were, taking up the theme where Joel leaves off.

In the first two chapters there are eight short denunciations of judgements, introduced by the words "for three transgressions and for four." Three witnesses were adequate testimony; four is the cup running over, of which the four quarters of the earth can testify. The judgements are against:

1. Syria under its chief city Damascus.
2. The Philistines under Gaza.
3. Tyre.
4. Edom.
5. Ammon.
6. Moab.
7. Judah.
8. Israel.

Amos 3 speaks of both Judah and Israel, "the whole family," thus counting it as one, though division had come in: then follows the momentous statement that this family was the only one God had known — had taken into relationship — *therefore* God would punish them for their iniquities: showing that responsibilities are measured by the privileges enjoyed. Though judgements would come there would be a remnant left, as when a shepherd recovers from a lion "two legs or a *piece of an ear*" — a small remnant indeed! Amos 3: 12.

Amos 4 is against Israel, and especially because they had oppressed the poor. God had brought minor judgements upon them, such as:

1. Scarcity, "cleanness of teeth."

2. Want of rain, which was sent on one city but not on another.
3. Blasting and mildew.
4. Pestilence and a stink, their young men being slain with the sword.
5. They were overthrown as Sodom and Gomorrah, some being saved, as firebrands out of the burning. After each judgement is added the result, "Yet have ye not returned unto me, saith the Lord:" ending with "Prepare to meet thy God, O Israel, . . . the Lord, the God of hosts is his name."

Amos 5. Israel is still denounced, but is exhorted to seek the Lord. Some desired the day of the Lord, but that will be very dark and with judgement. Such was their wickedness that God hated and despised their assemblies and their offerings: indeed they had turned to Idolatry.

Amos 6 denounces those that are at ease in Zion, living in luxury and pleasure, in a false self-confidence notwithstanding all the warnings that had been given.

Amos 7, 8, and 9 are visions, and their applications.

Amos 7 exhibits the patience of Jehovah. The prophet interceded for Jacob, and Jehovah repented of the evil he was bringing on them; still judgement must follow. The declaration of the doom of the high places was distasteful to Amaziah the priest of the king's false religion at Bethel, who was dwelling at ease. He bade Amos flee to Judah. But Amos replied that he had been no prophet, nor prophet's son, but only a herdsman, and Jehovah had sent him. Judgements should fall upon Amaziah and Israel should go into captivity.

Amos 8 again denounces Israel especially for self-ease and oppression of the poor.

Amos 9. None could escape the eye and judgement of God. He would destroy them from off the face of the earth, but *not utterly*: a remnant should be saved, Amos 9: 9. Amos 9: 11-15 speak of

restoration and blessing. The plowman shall overtake the reaper; the mountains shall drop wine. The captives shall return. God will plant them upon their land and they shall no more be pulled up. Promises still to be fulfilled, for no such things have yet been. May God hasten them in His own time!

Amoz. [A'moz]

Father of the prophet Isaiah. 2 Kings 19: 2; Isa. 1: 1, etc. Perhaps the same as the prophet Amos.

Amphipolis. [Amphip'olis]

City of eastern Macedonia, almost surrounded by the river Strymon, hence its name. Paul and Silas passed through it in going to Philippi. Acts 17: 1. It is now called *Jeni-keni*, 'new town.'

Amplias. [Am'plias]

Christian at Rome, greeted by Paul as "my beloved in the Lord." Rom. 16: 8.

Amram. [Am'ram]

1. Levite, father of Aaron, Moses and Miriam. Ex. 6: 18, 20; etc.
2. Son of Dishon, a descendant of Seir. 1 Chr. 1: 41. Called HEMDAN in Gen. 36: 26.
3. Son of Bani. Ezra 10: 34.

Amramites. [Am'ramites]

Branch of the Kohathite family, descended from Amram, father of Aaron, Moses and Miriam. Num. 3: 27; 1 Chr. 26: 23.

Amraphel. [Am'raphel]

King of Shinar, in the time of Abram. Gen. 14: 1, 9.

Amzi. [Am'zi]

1. Son of Bani, a descendant of Merari. 1 Chr. 6: 46.
2. Son of Zechariah. Neh. 11: 12.

Anab. [A'nab]

City mentioned with Debir and Hebron in the mountains of Judah, where the Anakims dwelt. Joshua 11: 21; Joshua 15: 50. It retains the same name, .

Anah. [A'nah]

1. Daughter of Zibeon, a Hivite. Gen. 36: 2, 14, 18.
2. Son of Seir the Horite. Gen. 36: 20, 25, 29; 1 Chr. 1: 38, 41.
3. Son of Zibeon, son of Seir. Gen. 36: 24; 1 Chr. 1: 40.

Anaharath. [Anaha'rath]

Town in Issachar. Joshua 19: 19. Identified with *en-Naurah*, .

Anaiah. [Anai'ah]

1. One who stood beside Ezra when he read the law to the people. Neh. 8: 4.
2. One who sealed the covenant. Neh. 10: 22.

Anak, [A'nak] Anakim. [An'akim]

Son of Arba, and his descendants. They were men of great stature, or giants. The Israelites who went to spy the land called themselves grasshoppers in comparison. They dwelt in southern Palestine, Hebron being especially mentioned as their city, which was given to Caleb after the Anakim had been destroyed by Joshua, except that a remnant escaped and retired to the cities of Gaza, Gath, and Ashdod. Num. 13: 22, 33; Deut. 1: 28; Deut. 2: 10, 11, 21; Deut. 9: 2; Joshua 11: 21, 22; Joshua 14: 12, 15; Joshua 15: 13, 14; Joshua 21: 11;

Judges 1: 20.

Anamim. [An'amim]

Descendants of Mizraim (the Hebrew has the article). Gen. 10: 13; 1 Chr. 1: 11.

Anammelech. [Anam'melech]

One of the gods of Sepharvaim, whose worship was introduced by the colonists into Samaria. It was considered to be the female power of the sun, as Adrammelech was the male. 2 Kings 17: 31.

Anan. [A'nan]

One who sealed the covenant. Neh. 10: 26.

Anani. [Ana'ni]

One of the sons of Elioenai, descendant of David. 1 Chr. 3: 24.

Ananiah. [Anani'ah]

1. Grandfather of Azariah who returned from exile. Neh. 3: 23.
2. Town occupied by the Benjamites on their return from exile. Neh. 11: 32. It has been identified with *Beit Hannina*, .

Ananias. [Anani'as]

1. High priest before whom Paul appeared, and who commanded him to be smitten on the mouth, to whom Paul said, "God shall smite thee, thou whited wall." Acts 23: 2, 3; Acts 24: 1. He was elevated to the office by Herod king of Chalcis A.D. 48. He was sent to Rome to answer a charge of oppression, but returned. He was deposed before Felix left the province. When Menahem besieged Jerusalem Ananias took refuge in an aqueduct, but was dragged forth and killed by the daggers of the assassins.

2. Husband of Sapphira, who with her had agreed to sell their possession, keep back part of the money, and present the remainder

to the church as though it were the whole. He was charged with lying to the Holy Spirit, and fell down dead. His wife, saying the same thing, also met with a like punishment. The solemn judgement upon them evinced the fact that the Holy Spirit was really a divine person in the assembly, whose presence must in no way be ignored. "Great fear came upon all the church." Acts. 5: 1-11.

3. Disciple at Damascus, who, being instructed by the Lord, found out Saul and laid his hands upon him that he might receive sight and be filled with the Holy Spirit. Ananias had naturally hesitated because of the character of the man he was to visit; but the Lord revealed to him that the persecuting Saul was a chosen vessel to Him to bear His name. Acts 9: 10-17; Acts 22: 12.

Anath. [A'nath]

Father of Shamgar. Judges 3: 31; Judges 5: 6.

Anathema.

This is a Greek word untranslated in 1 Cor. 16: 22; it occurs also in Rom. 9: 3; 1 Cor. 12: 3; Gal. 1: 8, 9 and is uniformly translated 'accursed.' The solemn passage in 1 Cor. 16 is "If any man love not the Lord Jesus Christ, let him be accursed, Maranatha (the Lord cometh)." In Galatians it is said that if any person or even an angel from heaven preached any other gospel than that which they had received, let him be accursed. Two solemn denunciations relating to the person of the Lord Jesus and the gospel of God.

The word ἀνάθεμα was used for any votive offering in a heathen temple, which could not be redeemed; hence anything devoted. In the N.T. it is devoted to God's curse, destruction.

Anathoth. [An'athoth]

1. Beniamite, son of Becher. 1 Chr. 7: 8.

2. One of the chiefs of the people who sealed the covenant. Neh. 10: 19.

3. City assigned to the priests in the territory of Benjamin, where Abiathar the high priest had his own 'fields,' and where Jeremiah was born: its inhabitants persecuted the prophet. Identified with *Anata*, . Joshua 21: 18; 1 Kings 2: 26; 1 Chr. 6: 60; Ezra 2: 23; Neh. 7: 27; Neh. 11: 32, Isa. 10: 30; Jer. 1: 1; Jer. 11: 21, 23; Jer. 29: 27; Jer. 32: 7-9.

Anchor.

The anchors used by the ancients were in shape somewhat like the modern ones, as may be seen on some of the coins. When Paul was on his way to Rome, four anchors were needed to hold the ship. Acts 27: 29, 30, 40. The anchor is used metaphorically for the hope set before the Christian, it enters into that within the veil, and is sure and steadfast. It was a great thing for the Hebrew believers to have their eyes turned to heaven; the anchor of their hope was there; no matter what storms they might meet with, the realisation of their hope was certain if set on Christ. Heb. 6: 19.

Ancient of Days.

A title of God used by Daniel, alluding to His eternity. It cannot be separated from Christ; for in Dan. 7: the Lord is called both the Ancient of Days and the Son of man, yet the Son of man came to the Ancient of Days to receive dominion, glory, and a kingdom. Dan. 7: 9, 13, 22. He is both God and man: cf. Rev. 1 and 5.

Andrew. [An'drew]

Native of Bethsaida, brother of Simon Peter, and a fisherman: he became one of the twelve apostles. He had been a disciple of John, but hearing him say "Behold the Lamb of God!" he followed Jesus. He, at once found his brother Simon and told him that he had found the Messiah. There is little recorded of Andrew; he was one of the four who asked the Lord privately when the destruction of the temple should take place, and what would be the sign when the things spoken of should be fulfilled. After revealing that various judgements were coming the Lord added "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13: 3, 4, 32. The Lord, as the Servant-Prophet (which is the character given by the Spirit in Mark) did not know the day. Tradition says that Andrew laboured in Scythia, Greece, and Asia Minor, and that he was crucified at Patrae in Achaia, on a cross of this form, X, which cross has since borne his name. Matt. 4: 18; Luke 6: 14; John 1: 40, 44; Acts 1: 13, etc.

Andronicus. [Andron'icus]

Kinsman of Paul at Rome, who with Junia were his fellow prisoners, and of whom he said they were in Christ before him. Rom. 16: 7.

Anem.

City of Issachar, assigned to the Levites. 1 Chr. 6: 73. This name is not found in the lists in Joshua 19 and 21 but EN-GANNIM is mentioned instead. Identified with *Jenin*, 32 28' N, 35 18' E.

Aner. [A'ner]

1. Amorite confederate with Abraham against Chedorlaomer. Gen. 14: 13, 24.

2. A town of Manasseh, west of the Jordan assigned to the Levites. 1 Chr. 6: 70. Identified with *Ellar*, about 35 6' N, 32 22' E.

**Anethothite, [Anetho'thite] Anetothite, [Aneto'thite] Antothite.
[Anto'thite]**

Inhabitants of Anathoth. 2 Sam. 23: 27 ; 1 Chr. 11: 28; 1 Chr. 12: 3;
1 Chr. 27: 12.

Angels.

The words *malac* ἄγγελος, signify 'messenger.'

1. It is used for the mystic representation of the divine presence, as in Gen. 31: 11-13. "The angel of God" spake unto Jacob saying, "I am the God of Bethel." "The angel of Jehovah" spake to Hagar and said, "I will multiply thy seed exceedingly that it shall not be numbered for multitude." Gen. 16: 7-11. "The angel of Jehovah" spake to Abraham saying, "By myself have I sworn," etc. Gen. 22: 11, 15,16. Three 'men' drew near to Abraham's tent. One said Sarah should have a son: at which Sarah laughed, and *Jehovah* said, "Wherefore did Sarah laugh?" Two of the three left, and were called 'angels' at the gate of Sodom, while Jehovah, the third, talked with Abraham. Gen. 18: 1-33: cf. also Ex. 3: 2, 6-15; Num. 22: 22-35. Jacob, in blessing the sons of Joseph, said, "The Angel which redeemed me from all evil bless the lads." Gen. 48: 16. It is generally believed that it was the second person in the Trinity who appeared as a man in the O.T. It is no doubt the same who is called 'the mighty angel' in Rev. 10: 1-3.

2. The intelligent spiritual beings who are constantly referred to in scripture as God's messengers both as carrying good tidings and, as executors of God's judgements. We know little of their nature: "of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire," Heb. 1: 7; and man is described as being a little inferior to the angels. Ps. 8: 5 ; Heb. 2: 7. There are apparently gradations in rank among them, described as principalities and powers, of which Christ as Man is now the head. Col. 2: 10. Twice we meet with 'archangel:' an archangel's voice will accompany the rapture of the church, 1 Thess. 4: 16; and 'Michael the archangel' contended with Satan about the body of Moses. Jude 9. He with his angels will fight with the dragon and his angels and cast them out of heaven. Rev. 12: 7, 8. Gabriel is the only other name of an angel

revealed to us: he appeared to Daniel, to Zacharias, and to Mary: he said that he stood in the presence of God. Dan. 8: 16; Dan. 9: 21; Luke 1: 19, 26.

Though we are unconscious of the presence of angels we know that they are ministering spirits sent forth to minister for them who shall inherit salvation, Heb. 1: 14: cf. Ps. 34: 7; and we read also that they ministered to the Lord when He was here. Matt. 4: 11; Mark 1: 13; Luke 22: 43. There are 'myriads' of these angels, Matt. 26: 53; Heb. 12: 22; Rev. 5: 11; and they are described as 'mighty,' 'holy,' 'elect,' 2 Thess. 1: 7; Mark 8: 38; 1 Tim. 5: 21: they do not marry, Mark 12: 25. We are not told when they were created, but doubtless they are referred to as 'the sons of God' who shouted for joy when God created the earth. Job 38: 4-7.

The law was given by their ministry, Acts 7: 53; Gal. 3: 19; Ps. 68: 17; and they had to do with proclaiming the birth of the Saviour, Luke 2: 8-14; and they attended at the resurrection. Matt. 28: 2; John 20: 12. Angels are not the depositaries of the revelation and counsels of God. They desire to look into the things testified by the Spirit of Christ in the prophets, and now reported by the apostles in the power of the same Spirit. 1 Peter 1: 12. The world to come is not to be put in subjection to them, but to man in the person of the Son of man, Heb. 2: 5-8; and the saints will judge angels. 1 Cor. 6: 3. It is therefore only a false humility that would teach the worshipping of angels. Col. 2: 18. When John fell down to worship the angel in the Revelation, being overpowered by reason of the stupendous things revealed, he was on two occasions restrained from worshipping his 'fellow servant,' as in Rev. 19: 10 ; Rev. 22: 9.

In Ps. 8: 5 the word is *elohim*, 'God:' the name of God being given to the angels as His representatives: cf. Ps. 82: 6. In Ps. 68: 17 it is *shinan* 'repetition;' reading "even thousands upon thousands." In Ps. 78: 25 it is *abbir*, 'mighty:' "every one did eat the bread of the mighty" *margin*.

3. FALLEN ANGELS.

a. We read of angels who kept not their first estate,' but left their own habitation, and are kept in everlasting chains under darkness

unto the judgement of the great day. Jude 6. God spared not the angels who sinned. 2 Peter 2: 4. The nature of their sin may be referred to in Gen. 6: 2. Their punishment and that of Sodom and Gomorrah is held up as a warning against fleshly indulgence, and despising government. 2 Peter 2: 10; Jude 6-8.

b. Besides the above which are kept in chains we read of angels connected with Satan. The great dragon and his angels will be subdued by Michael and his angels, and be cast out of heaven. Rev. 12: 9. The lake of fire, or Gehenna, has been specially prepared for the devil and his angels, though, alas, man will also be cast therein. Matt. 25: 41. Abaddon or Apollyon is the name of 'the angel of the bottomless pit,' Rev. 9: 11, that is, 'the abyss,' not hell, which, as seen above, is the place of punishment. Isa. 14: 12-16 and Ezek. 28: 14-19, may throw some light on the fall of Satan, but whether the fall of those called 'his angels' was brought about by the same cause and at the same time is not revealed. Scripture is quite clear that all of them will be overcome and eternally punished.

4. The term 'angel' is used metaphorically for a mystical representative. When Peter was delivered from prison, and knocked at the door, those who had been praying for his release said, "It is his angel." Acts 12: 15. They supposed Peter was still in prison, and that the one at the door was his representative, his spirit personified, perhaps with very vague ideas of what they really meant. In Revelation 2, 3, the addresses to the seven churches are made to the angel of each. It signifies the spirit and character of the assembly personified in its mystical representative, each one differing from the others, according to the state of the assembly. The messages, though addressed to churches existing at the time, no doubt set forth the state of the church in its varied phases ever since apostolic times down to its entire rejection as the responsible witness for Christ at the close of the dispensation.

Angle.

Fishing was very common in Egypt, not only with the net, but with the line and hook, Isa. 19: 8; and the same were used by the Israelites, for nets are often referred to, and the fish that had the piece of money in its mouth was caught with a hook. Matt. 17: 27.

In Habakkuk 1: 15 the same things are referred to symbolically for the catching of men for captivity. The apostles of the Lord were made fishers of men.

Aniam. [Ani'am]

Son of Shemidah, of the tribe of Manasseh. 1 Chr. 7: 19.

Anim. [A'nim]

City of Judah in the mountains. Joshua 15: 50. Identified with *Ghuwein* .

Animals, Clean and Unclean.

The first time we read of clean and unclean animals is when Noah went into the ark: he was instructed to take seven pairs of each of the clean beasts and clean fowls and only two of the unclean; we have no instructions as to how Noah distinguished them, but it shows that in early days there was a distinction between the clean and unclean. Those called 'clean' were doubtless clean for sacrifice, and not for food, as nothing is said of man eating animal food till after the flood, and then "every moving thing" was given for food. When Noah came out of the ark he offered of every clean beast and every clean fowl for burnt offerings. Gen. 7: 2; Gen. 8: 20.

With Israel it was different. What animals were to be offered are distinctly specified, and what animals might be eaten as clean and what might not be eaten as unclean are given in detail. Of beasts the clean were those that divided the hoof and chewed the cud: those that had only one of these distinguishing marks were unclean. Of the fishes those only were to be eaten which had fins and scales. Of the fowls a list is given of those that must not be eaten, and of the winged crawling things, that go on all fours, only those 'which have legs above their feet to leap with' might be eaten. The locust, the bald locust, the beetle, and the grasshopper, each after his kind, might be eaten (probably four species of locust); but all other flying, creeping, or swarming things, which have four feet were unclean. 'Every creeping thing that creepeth upon the earth' was unclean whatsoever goeth upon the belly, and whatsoever goeth upon all

fours, or hath a multitude of feet, among all creeping things, was unclean. These directions are respecting what might or might not be eaten. Those that were not to be eaten were to be regarded as an abomination, and if the dead bodies of any such fell upon any vessel or garment it rendered it unclean, and any one who touched their carcass must wash his clothes and be unclean until the evening. Lev. 11; Deut. 14: 3-20. These animals in their habits and instincts were used of God to teach His people as to habits and ways of the flesh that were unclean in His sight.

We know from other scriptures that the animals described here as unclean are not really so, but good as creatures of God; yet they were by Israel to be regarded as unclean and an abomination. The unclean are mostly those that are flesh-eating.

The particulars given of the unclean have doubtless symbolical meanings. They are principally these:

1. Dividing the hoof and chewing the cud may point to a steady patient walk (as the camel or the ox), and the digesting or meditating upon what is received: cf. Psalm 1: 1, 2; Prov. 12: 27.
2. Everything that creepeth upon the earth was unclean: the earth is under the curse because of sin, and there must be a moral rising above it.
3. The fish must have fins and scales: the fins enable a fish to rise in the water, to direct its course, and to avoid danger, and the scales are its protection. To escape the pollutions of the world a circumspect walk is needed and also having on the protection which God has provided.

It is clear from scripture that the prohibition of certain creatures as unclean affected Israel only, and the vision given to Peter manifests that this restriction is done away in Christ. It is plainly declared that "every creature of God is good, and nothing to be refused if it be received with thanksgiving; for it is sanctified by the word of God [as in Gen. 9: 3] and prayer." 1 Tim. 4: 4, 5.

Anise.

Probably ἄνησον refers to the common 'dill,' which is different from the ἄνισον the 'anise.' Both the plant and seed were and still are used as a condiment in the east, and are found in the modern *materia medica*. The Pharisees were careful to pay tithes of such things while they omitted the weightier matters of the law, Matt. 23: 23.

Anklet.

The Hebrew word *ekes* signifies 'fetter' or 'ankle band.' It is translated 'tinkling ornaments' for the feet in Isa. 3: 18, as part of the dress of the haughty daughters of Zion, who liked to make a tinkling noise when they walked; but God would bring to nought all such adornings. The same Hebrew word is translated 'stocks,' in Prov. 7: 22.

Anna. [An'na]

A prophetess, the daughter of Phanuel, of Asher, who gave thanks when the infant Jesus was presented in the temple. Luke 2: 36. She was one of the godly who looked for redemption in Israel.

Annas. [An'nas]

High priest, appointed in A.D. 7 by Cyrenius, or Quirinus, governor of Syria. In the reign of Tiberius he was deposed, and was followed at short intervals by Ismael, Eleasar son of Ananus or Annas, Simon, and Joseph Caiaphas, son-in-law of Annas. Luke 3: 2; John 18: 13, 24; Acts 4: 6. It is supposed that Annas was called high priest by courtesy, having once held the office: the Lord was taken to him first, perhaps as being the father-in-law of Caiaphas. Josephus relates that the five sons of Annas became high priests, and under the last, also named Annas, James the Lord's brother was martyred. Ant. xx. 9, 1.

Annunciation, The.

The supposed time of the visit of the angel Gabriel to Mary when he announced God's purpose of grace towards her. It was in 'the sixth

month,' which, by comparing with Luke 1: 36, appears to date from his visit to Zacharias. Luke 1: 26-38. It was superstitiously made one of the festivals of the professing church, and falls on March 25, also called Lady-day.

Anointed, the.

Mashiach, the anointed, is an official title in the O.T. of those who were to rule for God. 1 Sam. 12: 3, 5; 1 Sam. 26: 9, 11, 16; 2 Chr. 6: 42; Isa. 45: 1. In the N.T. the title is restricted to the Lord Jesus — *ὁ χριστός*, the Christ — as the One anointed, not with oil, but with the Holy Spirit by God the Father. This had been predicted in Ps. 45: 7, of which John the Baptist was the witness. Mark 1: 10; John 1: 32-34: cf. also Acts 10: 38. He was called God's anointed by Hannah, 1 Sam. 2: 10 and by David, Ps. 2: 2. Daniel spoke of Messiah the Prince, and that He would be cut off and have nothing. Dan. 9: 25, 26. The Samaritans as well as the Jews expected this anointed One, the Christ; and when He appeared souls were brought into living intercourse with Him, and owned Him as the promised One. John 1: 41; John 4: 25. In these two passages the Lord is called 'Messias,' the word being simply the Greek form of the Hebrew word *mashiach*. In other places a translation is used and He is called *ὁ χριστός*, 'the Christ,' the anointed One. See CHRIST.

Anointing.

There are several Hebrew words thus translated, but some of them occur but once, as

1. In Ps. 23: 5, "Thou anointest my head with oil," signifying made fat, the oil used plentifully.
2. Ps. 92: 10, "I shall be anointed with fresh oil," from 'to pour over,' 'overflow with' oil.
3. Isa. 10: 27, "the yoke shall be destroyed because of the anointing (text obscure).
4. Zech. 4: 14, "these are the two anointed ones," *lit.* 'sons of oil,' cf. Rev. 11: 4.

5. *suk*, 'to anoint the body after washing,' like ἀλείφω in the N.T., is commonly used for the practice among the orientals of anointing the body, or its parts, for comfort, appearance, friendliness, healing, or burial. For the ordinary toilet cf. Ruth 3: 3; 2 Sam. 12: 20; 2 Chr. 28: 15; Matt. 6: 17. To neglect this was a sign of mourning 2 Sam. 14: 2; Dan. 10: 3. As an act of courtesy cf. Luke 7: 46; John 12: 3; the sick were also anointed, Mark 6: 13; James 5: 14; also the dead body, Mark 14: 8; Mark 16: 1. One of the punishments on Israel was that the olives should not yield oil for the anointing. Deut. 28: 40; Micah 6: 15.

6. *mashach*, χρίω, 'to spread over, to anoint' for an office, etc. *Kings* were anointed: Saul, David, Solomon, Joash, Jehu, and Hazael are examples. *Prophets* were anointed; for Ps. 105: 15 should read 'anointed ones;' and cf. 1 Kings 19: 16. Special oil made according to God's directions was used for the anointing of the *priests*. Ex. 30: 30; Ex. 40: 13. With the same oil the tabernacle and its vessels were anointed. Ex. 40: 9, 10. The meat offering was anointed with oil, Lev. 2: 1, 4, typical of the pure humanity of the Lord Jesus, and of His being sealed by the Holy Spirit. The cleansed leper was anointed with oil. Lev. 14: 17, 18.

Whether this last anointing refers to persons or things and whether the oil is that specially prepared or common oil, the sanctification and power of the Holy Spirit is invariably typified thereby. Anointing with oil for consecration to office is not now enjoined on believers, for they are anointed with the Holy Spirit, and are also priests to God. John reminds even the babes in Christ that they have an *unction* from the Holy One, and the *anointing* (the same word, χρίσμα) abideth in them. 1 John 2: 20, 27. Thus, as in the O.T., the kings, prophets, and priests were anointed as set apart for God, so the Christian is by the Holy Spirit sanctified *for God*, both as to his position and service. See THE ANOINTED.

Ant.

There are several species of ants, but to which of these the Proverbs refer is not known: the Hebrew word *nemalah* is said to be from a root signifying 'to crowd together,' which applies to all ants. Buxtorf traces it from the root 'to eat.' This insect is held up as a practical

reproof to the sluggard; the scripture says that it provides its meat in the summer, and gathereth its food in the harvest. Prov. 6: 6; Prov. 30: 25. Sceptics take exception to this, because ants are held to be carnivorous and they could not lay up such food in summer; but there is abundance of evidence to prove that they lay up grain in the summer, and if it becomes damp they bring it out into the sun and dry it. Another point worthy of note is that they have 'no guide, overseer, or ruler,' and yet no one can watch this insect without seeing that they are 'exceeding wise:' each one finds what his particular work is, and diligently does it — a profitable lesson for the saints of God to learn.

Antichrist to Ashriel

Antichrist.

The name ἀντίχριστος signifies an opposer of Christ. It is used only by John in his first and second epistles, though those opposed to Christ are referred to by others under different names. It is important to distinguish between *an* antichrist and *the* antichrist. John says, "as ye have heard that antichrist shall come, even now are there *many* antichrists;" whereas "he is *the* antichrist that denieth the Father and the Son." 1 John 2: 18, 22. He is the consummation of the many antichrists. To deny Jesus Christ come in the flesh is the spirit or power of the antichrist, but it eventuates in a departure from the special revelation of Christianity: 'they went out from us.' 1 John 2: 19; 1 John 4: 3; 2 John 7. Now this clears the ground at once of much that has obscured the subject. For instance, many have concluded that Popery is the antichrist, and have searched no farther into the question, whereas the above passage refutes this conclusion, for Popery does not deny the Father and the Son; and, in Revelation 17, 18, Popery is pointed out as quite distinct from 'the false prophet,' which is another name for the antichrist. It is fully granted that Popery is anti-christian, and a Christ-dishonouring and soul-deceiving system ; but where God has made a distinction we must also do so. Besides Popery there were and there are *many* antichrists, which, whatever their pretensions, are the enemies of Christ, opposers of the truth, and deceivers of man.

As to the Antichrist, it should be noticed that John makes another distinction between this one and the many. He speaks of the many as being already there, whereas the one was *to come*; and if we turn to 2 Thess. 2: 3-12 we read of something or some one that hinders that wicked or lawless one being revealed, although the mystery of iniquity was already at work. Now there has been no change of dispensation since this epistle was written, and John wrote much later, from which we learn that the revelation of the antichrist is *still future*, though doubtless the mystery of iniquity is getting ripe for his appearing; that which hindered and still hinders the manifestation of the antichrist is doubtless the presence of the Holy Spirit on earth. He will leave the earth at the rapture of the saints.

This passage in Thessalonians gives us further particulars as to this MAN OF SIN. His coming is after the working of Satan, that is, he will be a confederate of Satan, and be able to work signs and lying wonders with all deceit of unrighteousness in them that perish. Those that have refused the truth will then receive the lie of this wicked one. We get further particulars in Rev. 13: 11-18, where the anti-christian power or kingdom is described as a beast rising out of the earth, having two horns as a lamb, but speaking as a dragon. Here again we read that he will do great wonders, making fire come down from heaven, with other signs or miracles.

In the description in Thessalonians he opposeth himself against all that is called God or that is worshipped, and sits down in the temple of God, and sets forth himself as God. The Jews will receive him as their Messiah, as we read in John 5: 43. In the above passage in the Revelation this counterfeit of Christ's kingdom is openly idolatrous. He directs the dwellers on the earth to make an image of the beast (named in ver. 1, the future head of the resuscitated Roman empire) to which image he gives breath, that it should speak, and persecutes those who will not worship the image. He also causes all to receive a mark on their hand or their forehead that they may be known to be his followers; and that none else should be able to buy or sell. We thus see that in the Revelation the anti-christian power called also 'the false prophet' will work with the political head, and with Satan — a trinity of evil — not only in deceiving mankind, but also, in Rev. 16: 13-16, gathering together by their influence the kings of the

earth to the battle of that great day of God Almighty. The three are cast into the lake of fire Rev. 19: 20; Rev. 20: 10.

In the O.T. we get still another character of this wicked one. In Dan. 11: 36-39 he is called 'king.' Here he exalts himself and speaks marvellous things against the God of gods. He will not regard the God of his fathers (pointing out that he will be a descendant of Israel, probably from the tribe of Dan, cf. Gen. 49: 17), nor "the desire of women" (*i.e.* the Messiah, of whom every Jewess hoped to be the mother): he exalts himself above all. Here again he is an idolater, honouring a god that his fathers knew not. In Zech. 11: 15-17 he is referred to as the foolish and idol shepherd, who cares not for the flock, in opposition to the Lord Jesus the good Shepherd.

This man of sin will 'do according to his own will' — just what the natural man ever seeks to do. In contrast to this the blessed Lord was obedient, and came not to do His own will. May His saints be ever on the watch against the many false prophets in the world, 1 John 4: 1, and be loyal to their absent Lord, behold His beauty in the sanctuary, and reproduce Him more down here in their earthen vessels.

Anti-Lebanon.

See LEBANON.

Antinomians.

Strictly, those opposed to the inculcation of good works from a perverted view of the doctrines of grace; but the term is also falsely applied to those who know themselves free through the death of Christ from the law as given by Moses. Rom. 7: 4; Gal. 2: 19. One has but to read carefully the epistle to the Galatians to see that for Gentile believers to place themselves under the law is to fall from grace; and Paul exhorted them to be as he was, for he was (though a Jew by birth) as free from the law by the death of Christ as they were as Gentiles. They had not injured him at all by saying he was not a strict Jew, Gal. 4: 12: in other words, they may have called him an antinomian, as others have been called, whose walk has been the most consistent. To go back to the law supposes that man has power

to keep it. For a godly walk the Christian must walk in the Spirit, and *grace* teaches that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus 2: 12. On the other hand, there have been, and doubtless are, some who deny good works as a necessary fruit of grace in the heart: grace, as well as everything else, has been abused by man. See LAW.

Antioch in Pisidia. [An'tioch in Pisid'ia]

A Roman colony of Phrygia in Asia Minor, founded by Seleueus Nicator. Its ruins are now called *Yalobatch* or *Yalowaj*. Paul's labour here was so successful that it roused the opposition of the Jews and he was driven to Iconium and Lystra; but he returned with Silas. Acts 13: 14; Acts 14: 19-21; 2 Tim. 3: 11.

Antioch in Syria. [An'tioch in Syria]

This is memorable in the annals of the church as the city where the disciples were first called Christians, Where an assembly of Gentiles was gathered, and from which Paul and his companions went forth on their missionary journeys, and to which they twice returned. It formed a centre for their labours among the Gentiles, outside the Jewish influence which prevailed at Jerusalem; yet the church in this city maintained its fellowship with the assembly at Jerusalem and elsewhere. Acts 6: 5; Acts 11: 19-30; Acts 13: 1; Acts 14: 26; Acts 15: 22-35; Acts 18: 22; Gal. 2: 11.

Antioch was once a flourishing and populous city, the capital of Northern Syria, founded by Seleueus Nicator, B.C. 300, in honour of his father Antiochus. It was afterwards adorned by Roman emperors, and was esteemed the *third* city was eventually the seat of the Roman proconsul of Syria. It stood on a beautiful spot on the river Orontes, where it breaks through between the mountains Taurus and Lebanon. It is now called *Antakia* 36 12', 36 10' E. It has suffered from wars and earthquakes, and is now a miserable place. Comparatively few antiquities of the ancient city are to be found, but parts of its wall appear on the crags of Mount Silpius.

Antiochus. [Anti'ochus]

There were several kings bearing this name who ruled over Syria, and though they are not mentioned by name in scripture, some of their actions are specified. These are so clear and definite that sceptics have foolishly said that at least this part of the prophecy of Daniel must have been written *after* the events! The Greek kingdom, the third of the four great empires, was, on the death of Alexander the Great, divided among his four generals, and this resulted principally in a series of kings who ruled in Egypt bearing the general name of PTOLEMY, and are called in scripture 'Kings of the South;' and another series, called 'Kings of the North,' who bore the general name of either SELEUCUS or ANTIOCHUS. Both the Ptolemies and the Seleucidae began eras of their own, and some of the kings of each era had to do with Palestine and the Jews. The following is a list of the kings, with the dates when they began to reign, noticing the principal events that were prophesied of them in Daniel 11.

B.C.

320 Ptolemy I, Soter. He takes Jerusalem. *Era of the Ptolemies begins.*

312 SELEUCUS I, Nicator. He re-takes Palestine. *Era of the Seleucidae begins.*

283 Ptolemy II, Philadelphus. The O.T. translated into Greek.

280 ANTIOCHUS I, Soter.

261 ANTIOCHUS II, Theos. He was at war with Ptolemy, but peace was restored on condition that Antiochus should put away his wife Laodice and marry Berenice the daughter of Ptolemy. This was done, but on the death of Philadelphus he restored Laodice; but she, fearing another divorce, poisoned her husband, and then caused the death of Berenice and her son. See Dan. 11: 6.

247 Ptolemy III, Euergetes. He revenged his sister's death, being 'a branch of her roots;' and carried off 40,000 talents of silver, etc.

'Shall enter into the fortress of the king of the north,' and carry away their precious vessels of silver and gold. Dan. 11: 7-9.

246 SELEUCUS II, Callinicus.

226 SELEUCUS III, Ceraunus.

223 ANTIOCHUS III, the Great.

222 Ptolemy IV, Philopater. War between Ptolemy and Antiochus. Ptolemy recovers Palestine. Dan. 11: 10-12.

205 Ptolemy V, Epiphanes (5 years old). Antiochus seized the opportunity of the minority of the king to regain the country. Dan. 11: 16. He also joined with Philip of Macedonia to capture other portions of the dominions of Ptolemy. But Rome was now growing in power, and on being appealed to by Egypt for protection, Antiochus was told he must let Egypt alone. In the meantime an army from Egypt had re-taken Palestine; but Antiochus, on his return, again obtained the mastery there. Wishing to extend his dominions in the west he proposed that Ptolemy should marry his daughter Cleopatra, that she might serve her father's ends; but she was faithful to her husband. Daniel thus speaks of it: "He shall give him the daughter of women, corrupting her, but she shall not stand on his side, neither be for him." Dan. 11: 17. Antiochus took many maritime towns, but after many encounters he was compelled by Rome to quit all Asia on that side of Mount Taurus, give up his elephants and ships of war and pay a heavy fine. Antiochus had great difficulty in raising the money, and on attempting to rob a temple at Elymais he was killed. Dan. 11: 18, 19.

187 SELEUCUS IV, Philopator, succeeded. His principal work was the raising of money to pay the war-tax to Rome. He ordered Heliodorus to plunder the temple; but Heliodorus poisoned him. He was thus 'a raiser of taxes,' and was 'destroyed neither in anger, nor in battle.' Dan. 11: 20. Heliodorus seized the crown but was destroyed by Antiochus IV.

181 Ptolemy VI, Philometor. He was a minor, under his mother and tutors.

175 ANTIOCHUS IV, Epiphanes. He was not the rightful heir. He 'obtained the kingdom by flatteries.' He called himself Epiphanes, which is 'illustrious;' but he was such 'a vile person' that people called him *Epimanes*, 'madman.' Dan. 11: 21-24. He invaded Egypt and was at first successful: cf. Dan. 11: 25, 26. The two kings entered into negotiations, though neither of them was sincere in what they agreed to: their hearts ere to do mischief, and they 'tell lies at one table.' Dan. 11: 27. Then Antiochus returned to his land with great riches: his heart was 'against the holy covenant,' and he entered Jerusalem and even into the sanctuary and took away the golden altar, the candlestick, the table of showbread, the censers of gold, and the other holy vessels and departed. 'At the appointed time he shall return and come toward the South,' Dan. 11: 29; but he was stopped by Rome; 'ships of Chittim,' ships from Macedonia, came against him; and in great anger he returned and vented his wrath on Jerusalem. He sent an army there with orders to slay all the men and sell the women and children for slaves. This was to a certain extent carried out. The walls were also thrown down and the city pillaged and then set on fire. He then decreed that the Jews should forsake their religion, and all should worship the heathen gods. To ensure this at Jerusalem with the few that still clung to the place, an image of Jupiter Olympius was erected in the temple and on an altar sacrifices were offered to this god. This was in B.C. 168 on the 25th of the month Chisleu. Daniel relates "They shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Dan. 11: 31: cf. also Dan. 8: 9-12 where the 'little horn' refers to Antiochus Epiphanes. Bleek, Delitzsch, and others consider that in Dan. 8: 14, the 2,300 'evening, morning,' *margin*, refer to the daily sacrifice, which is spoken of in Dan. 8: 11, 12, 13; and that by 2,300 is meant 1,150 *days*: cf. also Dan. 8: 26. The dedication of the temple was on the 25th of Chisleu, B.C. 165, and the desecration began some time in the year 168. Dan. 11: 32b, 33-35 refer to the change that soon took place under Judas Maccabeus and his brothers, commencing B.C. 166, and in 165 the temple was re-dedicated. In B.C. 164 ANTIOCHUS V. Eupator succeeded to the throne; and in 162 DEMETRIUS SOTER; but they were not powerful against Judaea, and in B.C. 161 an alliance was made by Judaea with Rome. The historical notices in Daniel end at Dan. 11: 35.

It will be seen by the above that the records of history agree perfectly with the prophecy, as faith would expect them to do. It is only unbelief that has any difficulty in God foretelling future events. Without doubt some of the acts of Antiochus Epiphanes are types of the deeds of the future king of the North — referred to in other prophecies as 'the Assyrian' — in respect to the Jews and Jerusalem.

Antipas. [An'tipas]

1. A Christian of Pergamos, who was martyred. Rev. 2: 13.
2. Son of Herod the Great, but not called Antipas in the N.T. See HEROD.

Antipatris. [Antipat'ris].

The town to which Paul was taken in the night from Jerusalem on his way to Caesarea. Acts 23: 31. It was built by Herod the Great in a well-watered spot surrounded by a wood, and named after his father. At *Ras el-Ain*, 32 6' N, 34 56' E, are ruins which are held to mark the spot. This is 5 or 6 miles nearer Jerusalem than *Kefr Saba*, which some associate with Antipatris, because Josephus says it was called Kapharsaba before its name was altered by Herod. The former place being nearer to Jerusalem removes the difficulty that some have felt as to the distance of Antipatris being too far to reach in a night ; this reduces it to about 36 miles, and it would be even less by cross roads.

Antitype.

The word antitype does not occur in the A.V., but the Greek word ἀντίτυπον occurs in Heb. 9: 24, translated 'figures,' and in 1 Peter 3: 21, translated 'like figure.' It is that which answers to a type, as a wax impression answers to a seal: if the device is sunk, the impression will be raised, or *vice versa*. To take a simple but beautiful example, a lamb was offered up for a burnt offering both morning and evening under the law; and in the N.T. we read, "Behold the Lamb of God, which taketh away the sin of the world." It is plain that the morning and evening lamb in Israel were *types* and the death of the Lord Jesus was the *antitype*. In Heb. 9: 23, the

'heavenly things' are the type, and 'holy places,' Heb. 9: 24, the antitype, or what corresponded to the pattern. In 1 Peter 3: 21, eight souls were saved through water, of which baptism is the figure, or what answers to it. Doubtless there are many other antitypes in the N.T., but every antitype must have a type to which it corresponds, though the correspondence may not lie on its surface. Where scripture is silent as to types and antitypes the teaching of the Holy Spirit is needed, or grievous error may result in associating two things together which have no spiritual connection, though names and words may seem to correspond.

Antonia. [Anto'nia]

A tower or fortress built by Herod the Great near the temple at Jerusalem in which he placed a guard to watch over the approaches to the sacred edifice. Josephus (Wars v. 5, 8) says it was situated "at the corner of two cloisters of the court of the temple; of that on the west, and that on the north; it was erected upon a rock fifty cubits in height and was on a great precipice." Where this precipice was is not known, for it is a much disputed question upon what part of the temple area the temple was built. There is a tower, *now* called Antonia, on the N.W. angle, and there are indications of a similar one having stood on the S.E. angle.

Antothijah. [Antothi'jah]

A descendant of Benjamin. 1 Chr. 8: 24.

Antothite. [An'tothite]

See ANETHOTHITE.

Anub. [A'nub]

Son of Coz, of the posterity of Judah. 1 Chr. 4: 8.

Ape.

The ape is not indigenous to Palestine; they were brought in the days of Solomon, with gold, silver, ivory and peacocks by the ships of

Tarshish. The word *goph* may signify any of the monkey tribe. 1 Kings 10: 22; 2 Chr. 9: 21.

Apelles. [Apel'les]

A Christian of Rome saluted by Paul as 'approved in Christ.' Rom. 16: 10.

Apharsachites, Apharsathchites. [Aphar'sachites, Aphar'sathchites]

Some unknown Assyrian tribe sent as colonists to Samaria under Asnapper. Ezra 4: 9; Ezra 5: 6; Ezra 6: 6.

Apharsites. [Aphar'sites]

An unknown Assyrian tribe as the preceding. Ezra 4: 9.

Aphek. [A'phek]

1. Royal city of the Canaanites, the king of which was killed by Joshua, Joshua 12: 18: probably the same as APHEKAH in Joshua 15: 53. Not identified.

2. City in the north border of Asher, from which in the time of Joshua the inhabitants were not expelled. Joshua 13: 4; Joshua 19: 30: called APHIK in Judges 1: 31. Identified with *Afka* at the foot of the Lebanon between Baalbek and Byblus.

3. Place where the Philistines encamped when Israel was defeated. 1 Sam. 4: 1.

4. Where the Philistines encamped when Saul and Jonathan were killed. 1 Sam. 29: 1. Perhaps the same as No. 3.

5. City, the wall of which falling killed 27,000 of the Syrians, 1 Kings 20: 26, 30; 2 Kings 13: 17. It is identified with *Fik*, 32 47' N, 35 41' E, on the great road between Damascus and Jerusalem.

Aphekah. [Ape'kah]

See APHEK.

Aphiah. [Aphi'ah]

A 'mighty man of power,' an ancestor of Saul. 1 Sam. 9: 1.

Aphik. [A'phik]

See APHEK.

Aphrah. [Aph'rah]

The margin of Micah 1: 10 explains the name as 'house of dust,' so that there is a play upon the word 'dust:' 'in the house of dust roll thyself in the dust.' The LXX read 'the house in derision.' It may refer to OPHRAH in Joshua 18: 23; 1 Sam. 13: 17, a city in the tribe of Benjamin.

Aphses. [Aph'ses]

Head of the eighteenth course of priests for service in the temple. 1 Chr. 24: 15.

Apocalypse. [Apoc'alyse]

Another name for the REVELATION, *q.v.*, being its Greek title ἀποκάλυψις.

Apocrypha. [Apoc'rypha]

The name given to those Books which were attached to the MSS copies of the LXX, but which do not form a part of the canon of scripture. The term itself signifies, 'hidden,' 'secret,' 'occult;' and, as to any pretence of being a part of scripture, they must be described as 'spurious.' There are such writings connected with both the Old and the New Testament, but generally speaking the term 'Apocrypha' refers to the O.T. (for those connected with the N. Test. see APOSTOLIC FATHERS. The O.T. books are:

1 I. Esdras.

2 II. Esdras.

3 Tobit.

4 Judith.

5 Chapters of Esther, not found in the Hebrew nor Chaldee.

6 Wisdom of Solomon.

7 Jesus, son of Sirach; or Ecclesiasticus; quoted Ecclus.

8 Baruch, including the Epistle of Jeremiah.

9 Song of the Three Holy Children

10 The History of Susanna.

11 Bel and the Dragon.

12 Prayer of Manasseh.

13 I. Maccabees.

14 II. Maccabees.

The Council of Trent in A.D. 1546, professing to be guided by the Holy Spirit, declared the Apocrypha to be a part of the Holy Scripture. The above fourteen books formed part of the English Authorised Version of 1611, but are now seldom attached to the canonical books. Besides the above there are a few others, as the III., IV., and V. Maccabees, book of Enoch, etc., not regarded by any one as a part of scripture. It may be noticed

1. That the canonical books of the O.T. were written in Hebrew (except parts of Ezra and Daniel which were in Chaldee); whereas the Apocrypha has reached us only in Greek or Latin, though Jerome says some of it had been seen in Hebrew.

2. Though the Apocrypha is supposed to have been written not later than B.C. 30, the Lord never in any way alludes to any part of it; nor do any of the writers of the N.T., though both the Lord and the apostles constantly quote the canonical books.

3. The Jews did not receive the Apocrypha as any part of scripture, and to 'them were committed the oracles of God.'

4. As some of the spurious books were added to the LXX Version (the O.T. in the Greek) and to the Latin translation of the LXX, some of the early Christian writers were in doubt as to whether they should be received or not, and this uncertainty existed more or less until the before mentioned Council of Trent decided that the greater part of the Apocrypha was to be regarded as canonical. Happily at that time the Reformation had opened the eyes of many Christians to the extreme corruption of the church of Rome, and in rejecting the claims of that church they were also freed from its judgement as to the Apocryphal books.

5. The internal evidences of the human authorship of the Apocrypha ought to convince any Christian that it can form no part of holy scripture.

Expressions of the writers themselves show that they had no thought of their books being taken for scripture. There are also contradictions in them such as are common to human productions. Evil doctrines also are found therein: let one suffice: "Alms doth deliver from death, and shall purge away all sin." Tobit 12: 9. The value of holy scripture as the fountain of truth is such that anything that might in any way contaminate that spring should be refused with decision and scorn. Some parts of the Apocryphal books may be true as history, but in every other respect they should be refused as spurious. Nor can it be granted that we need the judgement of the church, could a universal judgement be arrived at, as to what is to be regarded as the canon of scripture. The Bible carries its own credentials to the hearts and consciences of the saints who are willing to let its power be felt.

Apollonia. [Apollo'nia]

City of Macedonia, in the district of Mygdonia, some 28 miles from Amphipolis and 35 from Thessalonica, through which Paul and Silas passed. Acts 17: 1.

Apollos. [Apol'los]

A convert from Alexandria, an eloquent man and mighty in the scriptures, who, when only knowing the baptism of John, taught diligently the things of Jesus. At Ephesus he was taught more perfectly by Priscilla and Aquila. He laboured at Corinth, following the apostle Paul, who could hence say 'I have planted, Apollos watered,' and subsequently he greatly desired Apollos to revisit Corinth. His name is associated with that of Paul in connection with the party spirit at Corinth, which the apostle strongly rebuked; but from his saying he had 'transferred these things to himself and to Apollos,' it would appear that the Corinthians had local leaders, under whom they ranged themselves, whom he does not name; and that he taught them the needed lesson, and established the general principle by the use of his own name and that of Apollos rather than the names of their leaders. Acts 18: 24; Acts 19: 1; 1 Cor. 1: 12; 1 Cor. 3: 4-22; 1 Cor. 4: 6; 1 Cor. 16: 12; Titus 3: 13.

Apollyon. [Apoll'yon]

The Greek translation of the Hebrew name ABADDON, which signifies 'destroyer.' He is king of the locusts of the bottomless pit, and ruler over the destroying agents that proceed from thence: it is one of the characters of Satan. Rev. 9: 11.

Apostasy.

Though the word 'apostasy' does not occur in the A.V., the Greek word occurs from which the English word is derived. In Acts 21: 21 Paul was told that he was accused of teaching the Jews who were among the Gentiles to apostatise from Moses. Paul taught freedom from the law by the death of the Christ and this would appear to a strict Jew as apostasy. The same word is used in 2 Thess. 2: 3, where it is taught that the day of the Lord could not come until there came

'the apostasy,' or the falling from Christianity in connection with the manifestation of the man of sin. See ANTICHRIST.

Though the general apostasy there spoken of cannot come till after the saints are taken to heaven, yet there may be, as there has been, individual falling away. See, for instance, Heb. 3: 12; Heb. 10: 26, 28, and the epistle of Jude. There are solemn warnings also that show that such apostasy will be more and more general as the close of the present dispensation approaches. 1 Tim. 4: 1-3. Now a falling away necessarily implies a position which can be fallen from, a profession has been made which has been deliberately given up. This is, as scripture says, like the dog returning to his vomit, and the sow to her wallowing in the mire. It is not a Christian falling into some sin, from which grace can recover him; but a definite relinquishing of Christianity. Scripture holds out no hope in a case of deliberate apostasy, though nothing is too hard for the Lord.

Apostle.

The Greek word ἀπόστολος signifies 'a messenger,' 'one sent,' and is used in this sense for any messenger in 2 Cor. 8: 23; Phil. 2: 25; and as 'one sent' in John 13: 16. It is also used in a much higher and more emphatic sense, implying a divine commission in the one sent, first of the Lord Himself and then of the twelve disciples whom He chose to be with Him during the time of His ministry here. The Lord in His prayer in John 17: 18 said, "As thou hast sent me into the world, even so have I also sent them into the world." He was the Sent One, and in Heb. 3: 1 it is written "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus."* They were to consider this One who had been faithful, and who was superior to Moses, to the Aaronic priests, and to angels, and was in the glory. The ordering of a dispensation depended on the apostolic office as divinely appointed.

* The word 'Christ' is omitted by the Editors.

APOSTLES, THE TWELVE. The Lord appointed these "that they should be with him, and that he *might send them forth* to preach, and to have power to heal sicknesses, and to cast out demons," and also

to carry out the various commissions given by Christ on earth. It will be seen by the lists that follow that Lebbaeus, Thaddaeus and Judas are the same person; and that Simon the Canaanite (Cananaean) and Simon Zelotes are the same; Peter is also called Simon; and Matthew is called Levi.

Matt. 10: 2-4. Mark 3: 16-19. Luke 6: 14-16. Acts 1: 18.

1 Peter and 1 Peter. 1 Simon. 1 Peter.

2 Andrew. 3 James. 2 Andrew. 3 James.

3 James and 4 John. 3 James. 4 John.

4 John. 2 Andrew. 4 John. 2 Andrew.

5 Philip and 5 Philip. 5 Philip. 5 Philip.

6 Bartholomew. 6 Bartholomew. 6 Bartholomew. 7 Thomas.

7 Thomas and 8 Matthew. 8 Matthew. 6 Bartholomew.

8 Matthew. 7 Thomas. 7 Thomas. 8 Matthew.

9 James and 9 James. 9 James. 9 James.

10 Lebbaeus. 10 Thaddaeus. 11 Simon Zelotes. 11 Simon Z.

11 Simon the Cana- 11 Simon C. 10 Judas. 10 Judas.

naean and 12 Judas 1. 12 Judas I.

12 Judas Iscariot.

Peter is always named first; he with James and John was with the Lord on the mount of transfiguration and also with the Lord at other times, though no one apostle had authority over the others: they were all brethren and the Lord was their Master. Judas Iscariot is always named last. In Matthew the word 'and' divides the twelve into pairs, perhaps corresponding to their being sent out two and two to preach. Bartholomew and Simon Zelotes are not mentioned after

their appointment except in Acts 1.

When the Lord sent the twelve out to preach He bade them take nothing with them, for the workman was worthy of his food: and on their return they confessed that they had lacked nothing. Their mission was with authority as the sent ones of the Lord; sicknesses were healed and demons cast out; and if any city refused to receive them it should be more tolerable for Sodom and Gomorrha in the day of judgement than for that city. Matt. 10: 5-15.

They received a new mission from the Lord as *risen*: see Luke 24; John 20. And before the ascension the apostles were bidden to tarry at Jerusalem until they were endued with power from on high. This was bestowed at the descent of the Holy Spirit on the day of Pentecost. They are also viewed first among the gifts with which the church was endowed by the Head of the body when He ascended up on high. Eph. 4: 8-11. These gifts were for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The mystery hitherto hid in God was now revealed to His holy apostles and prophets by the Spirit, namely, that the Gentiles should be joint heirs, and a joint body, and partakers of His promise in Christ Jesus. Eph. 3. Paul was the special vessel to make known this grace. His apostleship occupies a peculiar place, he having been called by the Lord from heaven, and being charged with the gospel of the glory. See PAUL.

On the death of Judas Iscariot, Matthias, an early disciple, was chosen in his place, for there must be (irrespective of Paul, who, as we have seen, held a unique place) twelve apostles as witnesses of His resurrection, Acts 1: 22; Rev. 21: 14 as there must still be twelve tribes of Israel. James 1: 1 ; Rev. 21: 12. At the conference of the church in Jerusalem respecting the Gentiles 'the apostles' took a prominent part, with the elders. Acts 15. How many apostles remained at Jerusalem is not recorded: we do not read of 'the twelve' after Acts 6. Tradition gives the various places where they laboured, which may be found under each of their names. Scripture is silent on the subject, in order that the new order of things committed to Paul might become prominent, as the older things connected with Judaism vanished away: cf. 2 Peter 3: 15, 16.

There were no successors to the apostles: to be apostles they must have 'seen the Lord.' Acts 1: 21, 22; 1 Cor. 9: 1; Rev. 2: 2. The foundation of the church was laid, and apostolic work being complete the apostles passed away, there remain however, in the goodness of God, such gifts as are needed "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 12, 13.

Apostolic Fathers.

This designation is applied to the early Christian writers, who had known the apostles, or had known those who had been acquainted with them.

1. BARNABAS; 2. CLEMENT; 3. HERMAS; are supposed to be the persons so named in the N.T.: see under their respective names.

4. POLYCARP, Bishop of Smyrna. He wrote an epistle to the Philippians about A.D. 125, Irenaeus says Polycarp was "instructed by the apostles, and was brought into contact with many who had seen Christ." He died a martyr's death. An ancient letter gives a particular account of his martyrdom.

5. IGNATIUS, Bishop of Antioch. Seven epistles are supposed to have been written by him, but they have been grossly interpolated; eight or nine others are wholly spurious. He was a martyr.

6. PAPIAS, Bishop of Hierapolis in Phrygia. He is said to have heard the apostle John. Various writings are attributed to him, but of which only fragments remain. He also died a martyr.

7. An unknown author of an eloquent and interesting epistle to Diognetus. Nearly all the above writings are very different from the scripture except where that is quoted. There is a deep dark line of demarcation between them and the writings which are inspired. Some of them however are found at the end of some of the Greek Testaments and were formerly read in the churches. Happily all these are now eliminated from any association with the N.T. Besides the above there are six apocryphal 'Gospels,' a dozen 'Acts,' four

'Revelations,' the 'Passing away of Mary,' etc.

Apothecary, *raqach*.

This term is not used in scripture in the modern sense of a compounder of drugs for medicine; but in that of a compounder of ointments, etc., such as would now be called a 'perfumer,' as it is rendered in the margin of Ex. 30: 25, where the holy anointing oil is an ointment compounded "after the art of the apothecary." The same was said of the holy incense. Ex. 30: 35; Ex. 37: 29. Asa was buried in a tomb filled with sweet odours and spices prepared by the apothecaries' art. 2 Chr. 16: 14: cf. also Neh. 3: 8. Spices were also carried to the tomb of the Lord to embalm His body.

Appaim. [Ap'paim]

Son of Nadab, of the tribe of Judah. 1 Chr. 2: 30, 31.

Apparel.

See GARMENTS.

Appeal.

It would appear from the arrangements made by Moses that some of the judges were accounted as judges of appeal, but that Moses himself, as having the mind of God, was the ultimate judge. Ex. 18: 13-26. It is not probable, when the kingdom was established, that all causes were tried at Jerusalem; but only cases of appeal from the tribal judges; and it was such that Absalom alludes to in 2 Sam. 15: 2, 3: see also Deut. 16: 18. It is evident from Deut. 17: 8-12 that the mind of God was to be sought *where He put His name*, if the matter was too hard for the judges. The Jewish writers say that before and after the time of Christ on earth, appeals could be carried through the various courts to the Grand Sanhedrim at Jerusalem.

In the case of Paul appealing to Caesar, it was not an appeal from a judgement already given, as is the case in what is now called an appeal; but Paul, knowing the deadly enmity of the Jews, and the corruption of the governors, elected to be judged at the court of

Caesar, which, as a Roman, he had the right to do. Acts 25: 11. There is One who "cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Ps. 98: 9.

Appearing of Christ.

This is to be distinguished from Christ coming *for* His saints, though intimately connected with it, for He will bring them with Him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. Here it is the manifestation of Christ *with* His own, to be followed by the setting up of His kingdom and the apportionment of rewards to His saints. 2 Cor. 5: 10. The Lord's servant is exhorted by His appearing and His kingdom to preach the word, etc. 2 Tim. 4: 1, 2. The saints will be associated with Christ in His judgements at His appearing. Jude 14, 15. Christ will execute judgement on the Beast and the False Prophet and the western powers. Also on the Assyrian and the eastern powers that will oppress the Jews. The Jews and the ten tribes will be restored to their land in blessing, ushering in the Millennium. See ADVENT, SECOND.

Apphia. [Ap'phia]

Probably the wife of Philemon, whom Paul addresses in that epistle, ver. 2.

Appii Forum. [Ap'pii For'um]

Station on the Appian Way, the main road from Rome to the Bay of Naples, where brethren went to meet Paul though 43 miles from Rome. Acts 28: 15. The road was 18 to 22 feet wide, and parts of the ancient paving stones may still be seen. It was constructed by Appius Claudius, hence its name.

Apple, Apple Tree.

This is generally supposed to refer to the citron but apples grow in Palestine, and the Arabic name for the apple (*tuffuh*) differs little from the Hebrew word, *tappuach*. Others believe the quince is alluded to, which is fragrant and of a golden colour. Cant. 2: 3, 5;

Cant. 7: 8; Cant. 8: 5; Joel 1: 12. In Prov. 25: 11 "a word fitly spoken" is like some elegant device, as "apples of gold in pictures [or baskets] of silver."

Apple of the Eye.

1. *ishon*. Gesenius says this word signifies 'little man' and then 'the little man of the eye; 'that is, "the pupil of the eye in which, as in a mirror, a person sees his own image reflected in miniature." He says "this pleasing image is found in several languages." It is the part of the eye specially to be guarded: God preserved His own as the apple of His eye. Deut. 32: 10; Ps. 17: 8. His law should be kept as a precious thing. Prov. 7: 2.

2. *babah*, the black or pupil of the eye, or, as others, 'the gate of the eye.' To touch God's people is touching the apple of His eye. Zech. 2: 8.

3. *bath*, daughter. The sense is, Let not the apple (the daughter) of thine eye cease to shed tears. Lam. 2: 18. In all places 'the apple of the eye' is a beautifully figurative expression for that which must be tenderly cherished as a most choice treasure.

Apron.

The word *chagorah* signifies 'anything girded on.' When Adam and Eve had sinned they discovered that they were naked, and sewed fig-leaves together and made aprons, Gen. 3: 7; but were soon conscious that this did not cover their nakedness, for when God called to them they owned that they were naked, and hid behind the trees. This teaches that nothing that man can devise can cover him from the eye of God. God clothed Adam and Eve with coats of skins; it was through death, typical of Christ Himself. In Acts 19: 12 the word is *σμηκίνθιον*, and occurs but that once; it signifies a narrow apron or linen covering.

Aquila. [Aq'uila]

A converted Jew of Pontus, husband of Priscilla, whom Paul first met at Corinth. Acts 18: 2. He and Paul worked together as tent-

makers. Aquila and Priscilla had been driven from Rome as Jews by an edict of the emperor Claudius. They travelled with Paul to Ephesus, where they were able to help Apollos spiritually. Acts 18: 18-26. They were still at Ephesus when Paul wrote 1 Corinthians (1 Cor. 16: 19); and were at Rome when the epistle to the saints there was written, in which Paul said they had laid down their necks for his life, and that to them all the churches, with Paul, gave thanks. Rom. 16: 3, 4. In Paul's last epistle he still sends his greeting to them. 2 Tim. 4: 19.

Ar.

A chief city in the Moabite territory. In Jerome's time it was called Areopolis. It is identified with *Rabba*,, , about 10 miles from the Dead Sea. Num. 21: 15, 28; Isa. 15: 1. In other passages the name Ar appears to include the land of the Moabites. Deut. 2: 9, 18, 29.

Ara. [A'ra]

Son of Jether, of the tribe of Asher. 1 Chr. 7: 38.

Arab. [A'rab]

City in the hill country of Judah. Joshua 15: 52. Identified with *er-Rabiyeh*, .

Arabah.

This occurs as a proper name only once in the A.V. where it should read 'the Arabah,' Joshua 18: 18; but it occurs in many other passages where it is translated 'a plain' or 'the plain,' and is also translated 'desert,' 'wilderness,' etc. It refers to the plain situated between two series of hills that run from the slopes of Hermon in the north to the Gulf of Akaba in the far south. It is in this plain that the Jordan runs, and in which is the Sea of Galilee and the Dead Sea, also called 'the Sea of the Plain.' About 7 miles south of the Dead Sea the plain is crossed by some hills: all north of this is now called *el-Ghor*, but the plain south of it retains the name of the Wady-el-Arabah. This latter part is about 100 miles in length, and the northern part about 150, so that for nearly 250 miles this wonderful

plain or valley extends.

It might naturally be thought that the Jordan had at some time, after running into the Dead Sea, continued to run south until it poured itself into the Gulf of Akaba. But this is not probable, for the Dead Sea is nearly 1,300 feet below the sea, and the southern part is from end to end higher than the Ghor, The width of the Arabah is in some parts about 15 miles, but further south not more than 3 or 4. The southern end is also called the Wilderness of Zin, and it was in this part of the Arabah that a good deal of the wanderings of the people of Israel took place, before they turned to the east and left the plain on their left.

There can be no doubt that scripture uses the name 'Arabah' for the whole of the plain, both north and south. The northern part is referred to in Deut. 3: 17; Deut. 4: 49; Joshua 3: 16; Joshua 12: 3; Joshua 18: 18: and the southern part in Deut. 1: 1; Deut. 2: 8. In other passages, especially in the prophetic books, the plain in general may be alluded to. It extends nearly due north and south, but bears toward the west before it reaches the Gulf.

Arabia. [Ara'bia]

A very large country is embraced by this name, lying south, south-east, and east of Palestine. It was of old, as it is now by the natives, divided into three districts.

1 . Arabia Proper, being the same as the ancient Arabia Felix, embraces the peninsula which extends southward to the Arabian Sea and northward to the desert.

2. Western Arabia, the same as the ancient Arabia Petraea, embraces Sinai and the desert of Petra, extending from Egypt and the Red Sea to about Petra.

3 . Northern Arabia, which joins Western Arabia and extends northward to the Euphrates.

1 Kings 10: 15; 2 Chr. 9: 14; Isa. 21: 13; Jer. 25: 24; Ezek. 27: 21; Gal. 1: 17; Gal. 4: 25. See ARABIANS.

Arabians. [Ara'bians]

We read that Abraham sent the sons of Keturah and of his concubines "eastward, to the east country." Gen. 25: 6. There were also the descendants of Ishmael and those of Esau. Many of these became 'princes,' and there can be no doubt that their descendants still hold the land. There are some who call themselves Ishmaelite Arabs, and in the south there are still Joktanite Arabs. We read of Solomon receiving gifts or tribute from the kings of Arabia. 1 Kings 10: 15. So did Jehoshaphat, 2 Chr. 17: 11 ; but in the days of Jehoram they attacked him, plundered his house, and carried away his wives and some of his sons, 2 Chr. 21: 17; 2 Chr. 22: 1. They were defeated by Uzziah. 2 Chr. 26: 7.

During the captivity some Arabians became settlers in Palestine and were enemies to Nehemiah. Cf. Neh. 2: 19; Neh. 4: 7; Neh. 6: 1. Among the nations that had relations with Israel, and against whom judgement is pronounced are the Arabians. Isa. 21: 13-17; Jer. 25: 24. And doubtless they will be included in the confederacies that will be raised against God's ancient people when Israel is again restored to their land. Cf. Ps. 83.

In the N.T. 'Arabians' were present on the day of Pentecost, but whether they were Jews or proselytes is not stated. Acts 2: 11.

Arad. [A'rad]

1. A royal city of the Canaanites, in the south, near Mount Hor, whose king fought against Israel, but who was by the help of God destroyed, both he and his people. Num. 21: 1-3; Num. 33: 40; Joshua 12: 14; Judges 1: 16. (In the two passages in Numbers read 'the Canaanite king of Arad.')

It is identified with *Tell Arad*, .

2. Son of Beriah, a descendant of Benjamin. 1 Chr. 8: 15.

Arah. [A'rah]

1. Son of Ulla, a descendant of Asher. 1 Chr. 7: 39.

2. Father of a family who returned from exile. Ezra 2: 5; Neh. 7: 10.

3. A Jew whose grand-daughter married Tobiah the Ammonite, who greatly hindered the building of the city Neh. 6: 18.

Aram. [A'ram]

1. Son of Shem. Gen. 10: 22, 23; 1 Chr. 1: 17.

2. Son of Kemuel, Abraham's nephew. Gen. 22: 21.

3. Son of Shamer, of the tribe of Asher. 1 Chr. 7: 34.

4. Son of Esrom, and father of Aminadab. Matt. 1: 3, 4; Luke 3: 33: called RAM, Ruth 4: 19; 1 Chr. 2: 9, 10.

5. Place in the land of Gilead, east of the Jordan, which Jair captured. 1 Chr. 2: 23.

Aram. [A'ram]

This is the name of a large district lying north of Arabia, north-east of Palestine, east of Phoenicia, south of the Taurus range, and west of the Tigris. It is generally supposed that the name points to the district as the 'Highlands,' though it may be from Aram the son of Shem, as above. The word occurs once untranslated in Num. 23: 7, as 'Aram' simply, from whence Balaam was brought, 'out of the mountains of the east;' but it is mostly translated Syria or Syrian. Thus we have -

1. ARAM-DAMMESEK, 2 Sam. 8: 5, translated 'Syrians of Damascus,' embracing the highlands of Damascus including the city.

2. ARAM-MAACHAH, 1 Chr. 19: 6, translated 'Syria-maachah,' a district on the east of Argob and Bashan.

3. ARAM-BETH-REHOB, 2 Sam. 10: 6, translated 'Syrians of Beth-rehob: cf. Judges 18: 28, a district in the north, near Dan.

4. ARAM-ZOBAH, 2 Sam. 10: 6, 8, translated 'Syrians of Zoba,' a district between and Damascus, but not definitely recognised.

5. ARAM-NAHARAIM signifying 'Aram of two rivers,' Gen. 24:

10; Deut. 23: 4; Judges 3: 8; 1 Chr. 19: 6, translated 'Mesopotamia.' The two rivers are the Euphrates and the Tigris. The district would be the highlands from whence the rivers issue to the plain, and the district between the two rivers without extending to the far south.

Aramaic.

This word occurs 2 Kings 18: 26; Ezra 4: 7; and Isa. 36: 11, where it is translated 'the Syrian language' or 'tongue;' also in Dan. 2: 4, where it is 'Syriack.' Aramaic is the language of Aram, and embraces the language of Chaldee and that of Syria. Mesopotamia, Babylonia and Syria were its proper home. The first time we meet with it in scripture is in Gen. 31: 47, where Laban called the heap of witness 'Jegar-sahadutha,' which is Chaldee; whereas Jacob gave it a Hebrew name, 'Galeed.' In 2 Kings 18: 26; Isa. 36: 11 the heads of the people asked Rab-shakeh to speak to them in Aramaic that the uneducated might not understand what was said. In Ezra 4: 7 the letter sent to Artaxerxes was written in Aramaic, and interpreted in Aramaic, that is, the copy of the letter and what follows as far as Ezra 6: 18 is in that language and not in Hebrew. So also is Ezra 7: 12-26.

In Daniel 2: 4 the Chaldeans spoke to the king in Aramaic, the popular language of Babylon, and what follows to the end of chap. 7: is in that language, though commonly called Chaldee. This must not be confounded with the 'learning and the tongue of the Chaldeans' in Dan. 1: 4, which is the Aryan dialect and literature of the Chaldeans, and probably the ordinary language which Daniel spoke in the court of Babylon. Jer. 10: 11 is a verse in Aramaic.

This language differs from the Hebrew in that it avoids the sibilants. Where the Hebrew has z , sh , tz , the Aramaic has d , th , and t . Letters of the same organ are also interchanged, the Aramaic choosing the rough harder sounds. The latter has fewer vowels, with many variations in the conjugation of verbs, etc.

When the ten tribes were carried away, the colonists, who took their place, brought the Aramaic language with them. The Jews also who returned from Babylon brought many words of the same language. And, though it doubtless underwent various changes, this was the

language commonly spoken in Palestine when our Lord was on earth, and is the language called HEBREW in the N.T., and is the same as the Chaldee of the Targums. In the ninth century the language in Palestine gave way to the Arabic, and now Aramaic is a living tongue only among the Syrian Christians in the district around Mosul.

Aramitess. [Arami'tess]

A female belonging to Aram. 1 Chr. 7: 14.

Aran. [A'ran]

Descendant of Seir the Horite. Gen. 36: 28; 1 Chr. 1: 42.

Ararat. [Ar'arat]

A kingdom which was called upon by God, in conjunction with Medes, Persians, and others, under one captain, Cyrus, to punish Babylon in revenge of Israel. Jer. 51: 27. It is identified with *Urartu* or *Urardhu* of the Assyrian inscriptions, a district in Armenia, in which is Mount Ararat, on some part of which the ark of Noah rested. Gen. 8: 4. The mount is situate , and its extreme height is about 17,000 feet above the sea, covered with perpetual snow. Objection has been taken to its great height, but it may not have been on its highest part that the ark rested.

Araunah. [Arau'nah]

The Jebusite from whom David purchased the place on which to build the altar of the Lord. 2 Sam. 24: 16-24. Called ORNAN in 1 Chr. 21: 15-28. In Samuel it is stated that David bought the threshing floor and the oxen for fifty shekels of silver. He there built an altar, and offered burnt offerings and peace offerings, without anything being said of his building a house for the Lord on the spot: whereas in Chronicles David gave to Ornan 600 shekels of gold by weight for *the place*. In 2 Chr. 3: 1, 2 we learn that the threshing floor was on Mount Moriah, and that the site was prepared by David for the temple, which was built by Solomon. Doubtless therefore 'the place' included a much larger area than was needed for David's altar,

and perhaps included the homestead of Araunah. This no doubt formed a part of what is now called the Temple area, or Mosque enclosure, in the S.E. of Jerusalem, but on what part of that area the temple was built is not known.

Arba, Arbah. [Ar'ba, Ar'bah]

Father of Anak, head of the Anakim, who were also giants. Num. 13: 33. Their city was Hebron. Gen. 35: 27; Joshua 14: 15; Joshua 15: 13; Joshua 21: 11. The 'city of Arba' is elsewhere called KIRJATH-ARBA, which was afterwards called HEBRON.

Arbathite. [Arba'thite]

Native of the northern Arabah, or *el-Ghor*. 2 Sam. 23: 31; Chr. 11: 32.

Arbite. [Ar'bite]

Designation of Paarai, one of David's mighty men. 2 Sam. 23: 35.

Arch.

The word *elam* occurs only in Ezek. 40: 21-36, and in the A.V. is translated 'arch;' but this is judged not to be its meaning, though it is not at all certain as to what it really refers. In the margin it reads, 'galleries' or 'porches,' elsewhere 'vestibule,' and again 'projection.'

Archangel.

See ANGEL.

Archelaus. [Archela'us]

Son of Herod the Great by Malthace, a Samaritan. He succeeded his father as Ethnarch of Idumea, Judaea, Samaria, and the maritime cities of Palestine. From his known oppressive character Joseph feared to bring back the infant Jesus into his territory, and turned aside to Galilee, which was under the jurisdiction of his brother Antipas. Matt. 2: 22. He reigned 10 years. Josephus relates that soon after his accession he put to death 3,000 Jews: eventually, for his

tyranny to the Jews and the Samaritans he was deposed and banished to Vienne in Gaul.

Archery.

See ARMS.

Archevites. [Ar'chevites]

People removed from Assyria to Samaria. They joined in the petition to Artaxerxes against the Jews. Ezra 4: 9. The origin of the name is unknown.

Archi. [Ar'chi]

City on the border of Ephraim. Joshua 16: 2. Identified with *Ain Arik*, .

Archippus. [Archip'pus]

A Christian teacher at Colosse, whom Paul calls his fellow soldier, and exhorts to fulfil his ministry. Col. 4: 17; Philemon 2.

Archite. [Ar'chite]

The designation of Hushai, David's friend. 2 Sam. 15: 32; 2 Sam. 16: 16; 2 Sam. 17: 5, 14; 1 Chr. 27: 33.

Arcturus. [Arctu'rus]

The word *ash* or *aish* has always been a difficult one to translate, the versions differing much; but it is now pretty well agreed that the allusion is not to the star known as Arcturus, but to the constellation known as the Great Bear; 'his sons' are supposed to be the stars in the tail of the bear. In the northern hemisphere this constellation is seen all the year round, with its apparent ceaseless motion around the north star, which none but the mighty God can guide. Job 9: 9; Job 38: 32. It is translated 'the Bear' in the R.V.

Ard.

1. Son of Benjamin. Gen. 46: 21.

2. Son of Bela, son of Benjamin (called ADDAR in 1 Chr. 8: 3), whose descendants are ARDITES. Num. 26: 40.

Ardon. [Ar'don]

Son of Caleb, son of Hezron. 1 Chr. 2: 18.

Areli, Arelites. [Are'li, Are'lites]

Son of Gad, and his descendants. Gen. 46: 16; Num. 26: 17.

Areopagite. [Areop'agite]

One connected with the court of Areopagus at Athens, where Dionysius heard Paul and "clave to him and believed." Acts 17: 34.

Areopagus, or Mars Hill. [Areop'agus, or Mars' Hill]

The hill of Ares, or Mars. Here was held the highest and most ancient and venerable court of justice in Athens for moral and political matters. It was composed of those who had held the office of Archon unless expelled for misconduct. Paul, who had been disputing daily in the market place, was conducted by some of the Epicurean and Stoic philosophers to Mars' Hill, not for any judicial purpose, but doubtless that they might hear him more quietly. Here he delivered his address respecting God, so suited to the heathen philosophers who heard him, and which was not without its fruit. Acts 17: 19. The Greek words are *Areios-pagos*, but are translated Mars' Hill in Acts 17: 22. The court was situate on a rocky hill opposite the west end of the Acropolis. Sixteen stone steps still lead up to the spot.

Aretas. [Ar'etas]

The common appellation (like Pharaoh for Egyptian kings) of the Arabian kings of the northern part of Arabia. The deputy of Aretas in Damascus sought to arrest Paul. 2 Cor. 11: 32. This king, who

was father-in-law to Herod Antipas, made war against him for divorcing his daughter, and defeated him. Vitellius, governor of Syria was ordered to take Aretas dead or alive; but Tiberius died before this was accomplished. Caligula, who succeeded to the empire, banished Antipas. He made certain changes in the East, and it is supposed that Damascus was detached from the province of Syria and given to Aretas.

Argob. [Ar'gob]

1. A district lying to the south of Damascus and which formed a part of Bashan, where the giants resided. It had at one time 60 cities, which were ruled over by Og. Its name signifies 'stony' and it forms a remarkable plateau of basalt, which rises some 30 feet above the surrounding fertile plain, and extends 22 miles N. and S. and 14 miles E. and W., the boundary line being marked by the Bible word *chebel*, which signifies 'as by a rope.' Og was conquered by Moses, and Jair of Manasseh took the fortified cities, and it became a part of Manasseh's lot. Later it was called Trachonitis, and is now known as *el-Lejah*. There are many houses still in the district which, because of their massive proportions, are supposed to have been built by the giants. Deut. 3: 3, 4, 13, 14; 1 Kings 4: 13.

2. One, apparently in the service of Pekahiah, killed by Pekah. 2 Kings 15: 25.

Aridai. [Arid'ai]

Son of Haman, slain and hanged. Esther 9: 9.

Aridatha. [Arid'atha]

Son of Haman, slain and hanged. Esther 9: 8.

Arieh. [A'rieh]

One, apparently in the service of Pekahiah, killed by Pekah. 2 Kings 15: 25.

Ariel. [A'riel]

1. Symbolical name of Jerusalem, signifying 'Lion of God,' probably in reference to the lion being the emblem of Judah. Isa. 29: 1, 2, 7. In the margin of Ezek. 43: 15, the altar is called the 'lion of God;' but the word is slightly different and is translated by some the 'hearth of God,' the place for offering all sacrifices to God.

2. One whom Ezra sent to Iddo at Casiphia. Ezra 8: 16.

3. In 2 Sam. 23: 20; 1 Chr. 11: 22, we read that Benaiah slew two 'lion-like men,' which some prefer to translate 'two [sons] of Ariel.' The Hebrew is literally 'two lions of God.'

Arimathaea. [Arimathae'a]

The city of Joseph, the 'honourable counsellor,' who was permitted by Pilate to take down the body of the Lord and bury it in his own new tomb. Matt. 27: 57; Mark 15: 43; Luke 23: 51; John 19: 38. It has not been identified, but has been supposed to be the same as Ramah, the birth-place of Samuel.

Arioch. [A'rioch]

1. King of Ellasar in the East. Gen. 14: 1, 9.

2. Captain of Nebuchadnezzar's guard. Dan. 2: 14, 15, 24, 25.

Arisai. [Aris'ai]

Son of Haman the Agagite, slain and hanged. Esther 9: 9.

Aristarchus. [Aristar'chus]

A Macedonian of Thessalonica, companion of Paul on several journeys and on his way to Rome. Paul once calls him 'my fellow prisoner.' Acts 19: 29; Acts 20: 4; Acts 27: 2; Col. 4: 10; Philemon 24.

Aristobulus. [Aristobu'lus]

A resident at Rome whose household Paul saluted Rom. 16: 10.

Ark of God.

This is also called 'ARK OF THE COVENANT,' 'ARK OF THE TESTIMONY,' 'ARK OF JEHOVAH.' The sacred chest belonging to the Tabernacle and the Temple. It was made of shittim wood, overlaid within and without with pure gold. It was 2-1/2 cubits long, 1-1/2 cubits in breadth, and the same in height, with a crown or cornice of gold. On each side were rings of gold in which were inserted the staves by which it was carried. Its lid, on which were the two cherubim made wholly of gold, was called the MERCY-SEAT, *q.v.* The ark was typical of Christ, in that it figured the manifestation of divine righteousness (gold) in man; the mercy-seat was Jehovah's throne, the place of His dwelling on earth. In the ark were placed the two tables of stone (the righteousness demanded by God from man), and afterwards the golden pot that had manna, and Aaron's rod that budded. For the place of the ark and the manner of its being moved see the TABERNACLE.

In the first journey of the children of Israel from Mount Sinai the ark of the covenant went before them to "search out a resting place for them," type of God's tender care for them. When the ark set forward Moses said, "Rise up, Lord, and let thine enemies be scattered;" and when it rested he said, "Return, O Lord, unto the many thousands of Israel." Num. 10: 33-36. When they arrived at Jordan, the ark was carried by the priests 2000 cubits in front of the host that they might know the way they must go, Joshua 3: 3, 4, and the ark remained on the shoulders of the priests in the bed of the river, until all had passed over. Joshua 3: 17. This typifies association with Christ's death and resurrection.

The ark accompanied them in their first victory: it was carried by the priests around Jericho. It is only in the power of Christ in resurrection that the saint can be victorious. The tabernacle was set up at Shiloh, and doubtless the ark was placed therein, Joshua 18: 1, though it may have been carried elsewhere. In Eli's days when Israel was defeated they fetched the ark from Shiloh that *it* might save

them, but they were again defeated, and the ark, in which they had placed their confidence instead of in Jehovah, was seized by the Philistines. 1 Sam. 5: 1. When put into the house of their god Dagon the idol fell down before it on two occasions, and on the second was broken to pieces. Subsequently it was taken from Ashdod to Gath, and from Gath to Ekron, and the people were smitten by the hand of God in each city.

After seven months a new cart was made, to which two milch kine were yoked, and the ark sent back to the Israelites with a trespass offering to the God of Israel. The kine, contrary to nature, went away from their calves, and went direct to Beth-shemesh, for it was God who restored the ark. There God smote the men of the place for looking into the ark. It was then taken to Kirjath-jearim and placed in the house of Abinadab. 1 Sam. 6; 1 Sam. 7: 1, 2. See ABINADAB.

In after years David fetched the ark from thence on a new cart, but the ark being shaken, Uzzah put forth his hand to steady it, and was smitten of God. This frightened David and the ark was carried aside to the house of Obed-edom. The law had directed how the ark was to be carried, and the new cart was following the example of the Philistines: Uzzah disregarded God's plain direction and heeded not the sacredness of that which represented the presence of God. David however, hearing that God had blessed the house of Obed-edom, again went for the ark, and now it was carried by the Levites according to divine order, and with sacrifices and rejoicing it was placed in the tabernacle or tent that David had pitched for it. 2 Sam. 6.

When Solomon had built the temple, the ark was removed thither, and the staves by which it had been carried were taken out: the ark had now found its resting place in the kingdom of Solomon, whose reign is typical of the millennium. It is significant too that now there were only the two tables of stone in the ark, 1 Kings 8: 1-11: the manna had ceased when they ate of the old corn of the land, which is typical of a heavenly Christ; and the witness of Aaron's rod was no longer needed now they were in the kingdom. The wilderness circumstances, in which the manna and the priesthood of Christ were so necessary, were now passed. These are both mentioned in

Heb. 9: 4, for there the tabernacle, and not the temple is in contemplation.

No further mention is made of the ark: it is supposed to have been carried away with the sacred vessels to Babylon, and to have never been returned: if so there was no ark in the second temple nor in the temple built by Herod, nor do we read of the ark in connection with the temple described by Ezekiel. In Rev. 11: 19 the ark of God's covenant is seen in the temple of God in heaven: symbol here of the resumption of God's dealings with His earthly people Israel.

Ark of Noah.

The vessel constructed by the command of God, by which Noah and his household and some of every living creature of the earth were saved when the world was destroyed by the flood. Precise instructions were given by God as to the construction of the ark. It was to be made of 'gopher' wood, a kind known at the time, but which cannot now be identified with certainty; and it was to be pitched within and without with pitch, or bitumen, to make it water-tight.

Its proportions were to be 300 cubits long, 50 cubits broad, and 30 cubits high. If the cubit be taken at 18 inches, its length would have been 450 feet, its breadth 75 feet and its height 45 feet. If the cubit used had been 21 inches, the dimensions would be one-sixth larger.

A window was to be made to the ark. Gen. 6: 16. The word *tsohar* signifies 'a place of light' and was probably placed in the roof, and may have served in some way for ventilation as well as for giving light. Another word for window is used in Gen. 8: 6 (*challon*) which could be opened from the inside. This word is used for the windows or casements of houses, and would give ventilation. In Gen. 6: 16, after speaking of the window, it says, "and in a cubit shalt thou finish it above;" it is a question whether this refers to the size of the window or whether the word 'it' refers to the ark. It has been said that the feminine suffix, which is rendered 'it' cannot refer to the word window, which is masculine: so that it is possible the cubit refers to the roof; that the middle of the roof should be raised, giving a cubit for the pitch of the roof. A door was to be made in the side of

the ark; and the ark was to be divided into three stories. 'Rooms,' or 'nests' (*margin*) are also mentioned. Gen. 6: 14.

Such is the description given us of the form of the ark. It was by faith Noah prepared the ark, by which he condemned the world, and became heir of the righteousness which is by faith. Heb. 11: 7. It is thus referred to in 1 Peter 3: 20, 21, "into which few, that is, eight souls, were saved through water: which figure also now saves you, [even] baptism, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience, by [the] resurrection of Jesus Christ."

It may just be added that the form of the ark was not intended for navigation amid storms and billows, but it was exactly suited for the purpose for which it was constructed. A ship for freight was once made in like proportions, to be used in quiet waters, and was declared to be a great success.

Various questions have been raised as to the veracity of the Bible account of the Deluge, for which see FLOOD.

Ark of Bulrushes.

The little boat or cradle in which Moses was placed by his mother. It was made of bulrushes, or rather paper-reeds or papyrus which grew in the river Nile. It was daubed with slime and with pitch, that is, most probably first covered with wet earth or clay, and then with bitumen. Ex. 2: 3, 5. Some of the heathen writers speak of the papyrus-woven craft of the Nile. God answered the faith of the parents, and Moses was drawn out of the water to be the saviour of His people.

Arkite. [Ark'ite]

Tribe descended from Canaan, son of Ham; it probably resided in Arca, in the north of Phoenicia, about 15 miles north of Tripoli, now called *Tell Arka*. Gen. 10: 17; 1 Chr. 1: 15.

Arm.

The member of the body which is capable of lifting burdens and defending the person: it is used symbolically for the power and strength of God on behalf of His saints. Ex. 15: 16; Ps. 77: 15; Isa. 51: 9; Isa. 53: 1. The arm of Jehovah is often spoken of in the O.T. It *redeemed*, Ex. 6: 6; etc.; *gathers* His own, Isa. 40: 11; and *rules* for Him, Isa. 40: 10, as in the kingdom. It is a holy arm, Isa. 52: 10; Ps. 98: 1; and it is a glorious arm, Isa. 63: 12. The arm of the Lord is *revealed* to souls where there is repentance and faith in the report which God sends. Isa. 53: 1; Rom. 10: 16. It is to be *trusted in* even by the isles of the Gentiles, that is, by sinners everywhere in creation. Isa. 51: 5.

Armageddon. [Armaged'don]

The Hebrew name of the place where the kings of the earth and of the whole world will be gathered together to make war against the Lord Jesus in the great day of Almighty God. Rev. 16: 16. There seems to be an allusion to the great battle field of Palestine in the Esdraelon, and to the Megiddo mentioned in Judges 5: 19; 1 Kings 4: 12; 2 Kings 23: 29, 30. The word itself is translated 'the mountain of slaughter,' and may be used symbolically for the destruction that will surely fall upon the enemies of the Lord Jesus.

Armenia. [Arme'nia]

This name occurs in the A.V. in 2 Kings 19: 37; Isa. 37: 38, as the place to which two sons of Sennacherib fled after killing their father; but in both these passages the Hebrew word is *Ararat*. Armenia occurs in the LXX in the passage in Isaiah. Armenia lies west of the Caspian Sea, and extends northward of 38 N. lat. It is now partly in the Russian and partly in the Turkish empires.

Armoni. [Armo'ni]

Son of Saul and Rizpah, hanged by the Gibeonites. 2 Sam. 21: 8.

Armour.

None of the Hebrew words translated 'armour' refer definitely to what is understood now by armour worn on the person. Saul armed David with his 'armour,' 1 Sam. 17: 38, but the word used is also translated 'clothes,' etc., and it may refer to Saul's warrior-dress. The articles named are somewhat more definite.

1. Saul put on David a 'HELMET of brass.' These were raised a little above the head, as may be seen by some of the sculptures from Nineveh. 1 Sam. 17: 38; Ezek. 23: 24: the word is *qoba*. Another word, *koba*, meaning the same, is found in 1 Sam. 17: 5; 2 Chr. 26: 14; Isa. 59: 17; Jer. 46: 4; Ezek. 27: 10; Ezek. 38: 5.

2. COAT OF MAIL. Saul put on David a 'Coat of Mail,' *shiryon*. 1 Sam. 17: 5, 38. This word is translated 'HABERGEON ' in 2 Chr. 26: 14 ; Neh 4: 16, which also signifies 'coat of mail,' and there is a similar word in Job 41: 26. It was made of brass scales fastened together. The weight of Goliath's coat of mail was 5,000 shekels.

3. GREAVES. The giant wore Greaves of brass upon his legs. 1 Sam. 17: 6. The word is *mitschah*, and occurs nowhere else.

4. TARGET. He had a Target of brass between his shoulders, 1 Sam. 17: 6: the word is *kidon*, and is elsewhere translated both 'shield' and 'spear.' In this case it was probably a small spear carried between the shoulders.

5. SHIELD. A Shield was carried before him. This was a *tsinnah*, a shield of large size to protect the whole body, with a large boss in the centre rising to a point which could be used as a weapon. It is employed figuratively for God's protecting care of His people. Ps. 5: 12; Ps. 91: 4. The same word is translated BUCKLER. Ps. 35: 2; Ezek. 23: 24; Ezek. 26: 8, etc.

Another word is used for a smaller shield, *magen*, and this is the word which occurs most commonly in the O.T., especially in the Psalms, referring to God's protection, as Ps. 28: 7; Ps. 33: 20; Ps. 84: 11; Ps. 119: 114, etc. The same word is translated BUCKLER. 2 Sam. 22: 31; 1 Chr. 5: 18; Cant. 4: 4; Jer. 46: 3, etc.

The word *shelet* is translated Shield, but is also applied to Shields of gold, 2 Sam. 8: 7, and those suspended for ornament. Ezek. 27: 11. It occurs also in 2 Kings 11: 10; 1 Chr. 18: 7; 2 Chr. 23: 9; Cant. 4: 4; Jer. 51: 11.

In the N.T. 'armour' is used symbolically.

1. *ὄπλα* in contrast to 'the works of darkness' we are exhorted to put on 'the armour of light.' Rom. 13: 12. Paul and his fellow-labourers commended themselves as God's ministers by the "armour, or arms, of righteousness on the right hand and on the left." 2 Cor. 6: 7.

2. *πανοπλία*, 'whole armour.' One stronger than Satan takes away all his 'armour.' Luke 11: 22. The Christian is exhorted to put on the 'whole armour of God,' the panoply, that he may stand in the evil day in his conflict with the spiritual powers of wickedness in the heavenlies. Eph. 6: 11, 13. See BREASTPLATE, HELMET, etc.

Armourbearer.

An attendant on a warrior, filling a place of trust and honour. When Saul loved David he made him his armourbearer. 1 Sam. 16: 21. On Saul being wounded, his armourbearer refused to kill him; but when Saul was dead the armourbearer fell upon his sword and died also. 1 Sam. 31: 5.

Armoury.

In Neh. 3: 19 the word *is nesheq* also translated 'armour.' In Cant. 4: 4 it is *talpiyyoth*, 'armoury' or heap of swords. In Jer. 50: 25 it is *otsar*, signifying 'treasury.'

Arms.

The offensive arms found in the O.T. are:

1. The **SWORD**, for which several Hebrew words are used: a. *baraq*, often translated 'lightning;' it is 'glittering sword' in Job 20: 25. b. *chereb*, a sword, as laying waste. It is the word commonly used in the O.T. for sword (everywhere indeed except in the references given here under the other words): it was a straight tapering weapon, with two edges and a sharp point. Ps. 149: 6; Isa. 14: 19. It is used metaphorically for keen and piercing words, as in Ps. 57: 4; Ps. 64: 3. c. *retsach*, an undefined slaying weapon, translated 'sword' only in Ps. 42: 10. d. *shelach*, a missile of death, as a dart. Job 33: 18; Job 36: 12; Joel 2: 8. e. *pethichoth*, from 'to open,' is translated 'drawn sword' in Ps. 55: 21.

2. **SPEARS**. a. *chanith*, thus named as being flexible: it is the word mostly used for the spear. 1 Sam. 13: 19; Ps. 57: 4. It is this weapon that will be beaten into pruning hooks. Isa. 2: 4; Micah 4: 3. b. *kidon*, a smaller kind of lance, or javelin. Joshua 8: 18, 26; Job 41: 29; Jer. 6: 23. c. *tselatsal*, harpoon. Job 41: 7. d. *qayin*, lance, 2 Sam. 21: 16. e. *romach*, spear used by heavy-armed troops, the iron head of a spear. Judges 5: 8, etc. The pruning hooks are to be beaten into spears in the time of God's judgements. Joel 3: 10.

3. **BOW**, from which arrows are discharged, *qesheth*, generally made of wood, but sometimes of steel or brass. Job 20: 24. It is constantly found in the O.T. from Genesis to Zechariah. It is used to express punishment from God, Lam. 2: 4; Lam. 3: 12; and of men to show their power to injure. Ps. 37: 14, 15. 'A deceitful bow' expresses a man who fails just when his aid is most needed, as when a bow breaks suddenly. Ps. 78: 57; Hosea 7: 16.

4. The **SLING**, by which stones are discharged, *qela*. It was by means of this that David smote Goliath. 1 Sam. 17: 40, 49, 50. Of the Benjamites there were 700 men lefthanded; "every one could sling stones at an hair breadth, and not miss." Judges 20: 16. (In Prov. 26: 8 occurs another word for sling *margemah*, but the passage is considered better translated "as he that putteth a precious stone in a heap of stones," as in the *margin*.)

5. 'ENGINES,' with which Uzziah shot arrows and great stones. 2 Chr. 26: 15.

Army.

It must be remembered that Israel were the hosts of *Jehovah*, keeping His charge and fighting His battles. Ex. 12: 41; Joshua 5: 14. It appears that all who reached the age of twenty years were contemplated as able to bear arms, Num. 1: 3; and they marched and encamped in 4 divisions of 3 tribes each, with a captain over every tribe. The subdivisions were into thousands and hundreds, Num. 31: 14, and into families. Joshua 7: 17. There were also trumpet calls, Num. 10: 9 (cf. 1 Cor. 14: 8), and all the appearance of careful organisation. Until the time of the kings this natural or tribal organisation seems to have been usual, but in the time of Saul there was a body guard, 1 Sam. 13: 2, and a captain of the host, 1 Sam. 17: 55. In David's days those heroes who were with him in the cave of Adullam formed the nucleus of his 'mighty men.' 2 Sam. 23: 8-39. They were devoted to the service of God's king. David afterwards organised a monthly militia of 24,000 man under 12 captains. 1 Chr. 27: 1-15.

The general gradation of ranks was into privates; 'men of war;' officers; Solomon's 'servants;' captains or 'princes;' and others variously described as head captains, or knights or staff officers; with rulers of his chariots and his horsemen. 1 Kings 9: 22. It may be noticed that horses having been forbidden, Deut. 17: 16, it was not until Solomon's time that this was organised, though David had reserved horses for a hundred chariots from the spoil of the Syrians. 2 Sam. 8: 4. Solomon, trading with Egypt, 1 Kings 10: 28, 29, enlarged their number until the force amounted to 1,400 chariots, and 12,000 horsemen, 1 Kings 10: 26; 2 Chr. 1: 14. Every able man being a soldier gave David the immense army of 1,570,000 men that 'drew sword.' 1 Chr. 21: 5. After the division, Judah under Abijah had an army of 400,000 'valiant men,' and Israel at the same time of 800,000 'chosen men.' Afterwards Asa had 580,000 'mighty men of valour;' and Jehoshaphat, who had waxed great exceedingly, had as many as 1,160,000 men, besides those left in the fenced cities. 2 Chr. 17: 14-19.

In the N.T. a few references are made to the Roman army. A 'Legion' was a body that contained within itself all the gradations of the army. It might be called under the empire, in round numbers, a force of not more than 6,000 men. Every legion at times contained 10 *cohorts* of 600 each; every cohort 3 *maniples* of 200; and every maniple 2 *centuries* of 100: hence the name of centurion or commander of 100 men, as found in Acts 10: 1, 22, etc. Each legion was presided over by 6 chiefs, *χιλίαρχος*, each commanding 1,000 men, mostly translated 'chief captain,' as in Acts 21: 31-37, etc.: it is 'high captain' in Mark 6: 21; and 'captain' in John 18: 12; Rev. 19: 18. A *cohort*, *σπειρα*, is translated 'band' in Acts 10: 1; Acts 21: 31, etc. A 'quaternion' embraced 4 soldiers. Acts 12: 4.

The head quarters of the Roman troops was at Caesarea, with a cohort at Jerusalem; but at the time of the feast, when, alas, the mutinous disposition of the Jews was sure to appear, additional troops were present in the city but without their standards of the eagle, etc., which were especially obnoxious to the Jews. Though the Romans were God's rod to punish them, their stiff necks could not bow, nor receive the punishment as from Jehovah.

Arnan. [Ar'nan]

Descendant of David. 1 Chr. 3: 21.

Arnon. [Ar'non]

Ravine or wady with its mountain torrent, which formed the border between Moab and Ammon, now known as *Wady Mojib*. It has sources both north and south which unite, and its stream running nearly east and west, rushes through a deep ravine and falls into the Dead Sea at about its centre north and south. Num. 21: 13-28; Num. 22: 36; Deut. 2: 24, 36; Judges 11: 13-26; Isa. 16: 2; Jer. 48: 20; etc.

Arod, Arodi, Arodites. [A'rod, Aro'di, Aro'dites]

Son of Gad, and his descendants. Gen. 46: 16; Num. 26: 17.

Aroer. [Aro'er]

1. City 'before Rabbah,' that is, near Rabbath Ammon, in the valley of the Jabbok, built or rebuilt by the tribe of Gad. Num. 32: 34; Joshua 13: 25; 2 Sam. 24: 5.

2. Moabite city on the north bank of the Arnon. Deut. 2: 36; Joshua 13: 9, 16; Judges 11: 26; 2 Kings 10: 33. Identified with *Arair*, .

3. District near Damascus. Isa. 17: 2.

4. City in Judah, S.E. of Beersheba. 1 Sam. 30: 28. Identified with *Ararah*, .

Aroerite. [Aro'erite]

Designation of Hothan, father of two of David's captains. 1 Chr. 11: 44.

Arpad, Arphad. [Ar'pad, Ar'phad]

Fortified city near Hamath. 2 Kings 18: 34; 2 Kings 19: 13; Isa. 10: 9; Isa. 36: 19; Isa. 37: 13; Jer. 49: 23.

Arphaxad. [Arphax'ad]

Son of Shem, born two years after the flood, from whom Abraham descended. Gen. 10: 22, 24; Gen. 11: 10-13; 1 Chr. 1: 17,18, 24. Stated as the father of Cainan in Luke 3: 36. See CAINAN.

Arrows.

With the bow, a common weapon of the ancients. We know not of what wood the arrows of the Israelites were made. Apparently the arrows were sometimes poisoned. Job 6: 4; Ps. 120: 4; Num. 24: 8; Deut. 32: 23, etc. Arrows are used metaphorically for the judgements of God, Ps. 38: 2; Ps. 45: 5; also for anything sharp and painful, as smiting by the tongue. Jer. 9: 8.

Artaxerxes. [Artaxer'xes]

1. Persian king, identified as the magian impostor who pretended to be Smerdis the brother of Cambyses. When appealed to by the adversaries of the Jews, he stopped the building of the temple. He was slain after a reign of eight months. Ezra 4: 7, 8, 11, 23.

2. Another Persian king identified as Artaxerxes Longimanus B.C. 474-434, son of Xerxes, the Ahasuerus of Esther. He greatly favoured both Ezra and Nehemiah; he beautified the temple or bore the expense of its being done, Ezra 7: 27, and under his protection the wall of the city was finished. Ezra 6: 14; Ezra 7: 1-21; Ezra 8: 1; Neh. 2: 1; Neh. 5: 14; Neh. 13: 6. It was in the 20th year of this king that the command to build the city was given, from which began the dates of the prophecy of the Seventy weeks of Daniel, which is fixed by Usher and Hengstenburg at B.C. 454-5. For the succession of the Persian kings see PERSIA.

Artemas. [Ar'temas]

Companion of Paul at Nicopolis. Titus 3: 12.

Artemis. [Ar'temis]

Name of the heathen goddess Diana, as given in the Greek of Acts 19: 24-35: she was regarded as presiding over the productive and nutritive powers of nature.

Artificer.

A general name for skilled artisans, whether in metal, stone, or wood. Tubal-cain was the first named as an artificer in brass and iron. Jubal was the father of all such as handled, or invented and made, the harp and the organ. Cain also built a city. Gen. 4: 17, 21, 22. In the above we see the application of the arts by man at a distance from God to promote their own welfare in independence of God. In after times the spirit of wisdom was given to Bezaleel for the work of the tabernacle in "all manner of workmanship." Ex. 35: 31: cf. also 1 Chr. 29: 5; 2 Chr. 34: 11. It would seem that the Jews never afterwards lost this skill, as the remains of the walls of

Jerusalem indicate. Nebuchadnezzar carried off all the craftsmen (same word as artificers) and smiths from Jerusalem, 2 Kings 24: 14, and he may have made use of their skill to adorn Babylon.

Artillery.

A general term for tools, armour, etc. In 1 Sam. 20: 40 it refers to the bow and arrows Jonathan had used.

Aruboth. [Ar'uboth]

The third commissariat district of Solomon, probably the rich corn-growing country in the Shephelah or low hills of Judah. 1 Kings 4: 10.

Arumah. [Aru'mah]

City or district apparently near Shechem, the abode of Abimelech. Judges 9: 41. Identified with *el-Ormeh*, .

Arvad. [Ar'vad]

Island on the Phoenician coast: now called *Ruad*, about 34 50' N. Ezek. 27: 8, 11.

Arvadite. [Ar'vadite]

Family name of one of the sons of Canaan. Gen. 10: 18; 1 Chr. 1: 16: doubtless connected with the island of Arvad.

Arza. [Ar'za]

Steward of Elah, king of Israel. 1 Kings 16: 9.

Asa. [A'sa]

1. Great grandson of Solomon and king of Judah, B.C. 955-914. "Asa did that which was right in the sight of the Lord, as did David his father." He removed the idols his fathers had made, 1 Kings 15: 11, and he deposed Maachah, his mother, or perhaps grandmother, from being queen because she favoured idolatry. On the country

being invaded by the Ethiopians with a million troops and 300 chariots, he cried to the Lord, who fought for him, and the enemy was smitten. He was counselled by Azariah not to forsake the Lord, which led to the spoil being offered to God, and to the king and his people entering into a covenant to seek the Lord.

Subsequently Asa was threatened by Baasha king of Israel who began to build Ramah, a fortified city only a few miles from Jerusalem. To stop this Asa paid a large sum of money to Benhadad king of Syria to invade Israel. This was for the time successful: the building of Ramah was stopped, and Asa carried away the stones thereof and built Geba and Mizpah.

This recourse for aid to the king of Syria, who was an idolater, was very displeasing to God, and the king was rebuked by Hanani the seer. While Asa trusted in the Lord he had deliverance, but having relied on the king of Syria, he should have war all his days. Asa, alas, did not humble himself, but put Hanani in prison, and oppressed some of the people. He was disciplined in his person, for he was diseased in his feet, and the disease increased exceedingly; yet he sought not the Lord, but to the physicians (perhaps these were healers by magic arts in connection with idolatry, on which God's blessing could not be asked) and he died after a reign of 41 years. 1 Kings 15.; 2 Chr. 14, 15, 16.; Matt. 1: 7, 8.

2. A Levite, the father of Berechiah. 1 Chr. 9: 16.

Asahel. [Asa'hel]

1 . Nephew of David, being son of his sister Zeruah; he was a valiant man and one of David's captains; was slain by Abner while pursuing him. 2 Sam. 2: 18-32; 2 Sam. 3: 27, 30; 1 Chr. 11: 26; 1 Chr. 27: 7.

2. Levite sent by Jehoshaphat to teach the law in the cities of Judah. 2 Chr. 17: 8.

3. Levite in Hezekiah's time, an overseer of tithes, etc. 2 Chr. 31: 13.

4. Father of Jonathan who returned from exile. Ezra 10: 15.

Asahiah, Asaiah. [Asahi'ah, Asai'ah]

1. An officer sent by Josiah to Huldah the prophetess after the book of the law had been found. 2 Kings 22: 12, 14; 2 Chr. 34: 20.
2. Descendant of Simeon. 1 Chr. 4: 36.
3. Descendant of Merari. 1 Chr. 6: 30.
4. A Shilonite who became a dweller in Jerusalem. 1 Chr. 9: 5.
5. Descendant of Merari who assisted in bringing up the ark from Obed-edom's house, 1 Chr. 15: 6, 11 (possibly the same as No. 3).

Asaph. [A'saph]

1. A leader of the choir in David's time, and once called a 'seer.' 2 Chr. 29: 30. He was descended from Gershon the Levite. 1 Chr. 6: 39; 1 Chr. 15: 17, 19; 1 Chr. 16: 5, 7, 37, etc. Twelve psalms are attributed to him, namely, 50, 73 to 83. His office seems to have been hereditary. Ezra 2: 41; Ezra 3: 10; Neh. 7: 44, etc.
2. Father of Joah recorder to Hezekiah. 2 Kings 18: 18, 37; Isa. 36: 3, 22.
3. A Levite, whose descendants dwelt in Jerusalem after the exile. 1 Chr. 9: 15.
4. A Korhite, whose posterity were porters in the tabernacle in the time of David. 1 Chr. 26: 1.
5. An officer, probably a Jew, controller of the forests of king Artaxerxes in Judaea. Neh. 2: 8.

Asareel. [Asar'eel]

Son of Jehaleleel, a descendant of Judah. 1 Chr. 4: 16.

Asarelah. [Asare'lah]

Son of Asaph appointed by David to the service of song. 1 Chr. 25:

2. Supposed by some to be the same as JESHARELAH in 1 Chr. 25: 14, as noted in the *margin*; and by others to be the same as AZAREEL in 1 Chr. 25: 18.

Ascension.

This term is constantly applied to the return of the Lord Jesus Christ to heaven from whence He came. John 3: 13. Leading His eleven apostles out as far as Bethany, on the eastern slope of the Mount of Olives, in the act of blessing them He ascended up to heaven, and a cloud hid Him from their sight. Mark 16: 19; Luke 24: 50, 51; Acts 1: 9. The ascension of the Lord Jesus is a momentous fact for His saints: the One who bore their sins on the cross has been received up in glory, and sits on the right hand of God.

As forerunner He has entered into heaven for the saints, and has been made a high priest for ever after the order of Melchisedec. Heb. 6: 20. His ascension assured, according to His promise, the descent of the Holy Spirit, which was accomplished at Pentecost. John 16: 7; Acts 1: 4, 8; Acts 2: 1-47. As ascended He became Head of His body the church, Eph. 1: 22, and gave gifts to men, among which gifts are evangelists who preach to the world, and pastors and teachers to care for and instruct the saints. Ps. 68: 18; Eph. 4: 8-13.

His ascension is a demonstration through the presence of the Holy Spirit that sin is in the world and righteousness in heaven, for the very One they rejected has been received by the Father into heaven. John 16: 10. The ascension is also a tremendous fact for Satan: the prince of this world has been judged who led the world to put the Lord to death; and in His ascension He led captivity captive, having broken the power of death in which men were held, Eph. 4: 8, for He had in the cross spoiled principalities and powers and made a show of them openly, triumphing over them in it. Col. 2: 15.

Above all, the ascension is a glorious fact for the blessed Lord Himself. Jehovah said unto Him, "Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110: 1. He has taken His place as man where man never was before, and He is also glorified with the glory which He had before the world was, besides the glory which He graciously shares with His saints. John 17: 5, 22.

Asenath. [As'enath]

Daughter of Poti-pherah, priest of On, wife of Joseph, and mother of Manasseh and Ephraim. Gen. 41: 45, 50; Gen. 46: 20.

Aser. [A'ser]

See ASHER.

Ash.

The particular tree pointed out by the Hebrew word *oren* is not known. Isa. 44: 14. The LXX and the Vulgate call it 'pine.'

Ashan. [A'shan]

1. Levitical city in Judah. Joshua 15: 42; 1 Chr. 6: 59: not identified.

2. City in Simeon. Joshua 19: 7; 1 Chr. 4: 32. See AIN.

Ashbea. [Ash'bea]

A family apparently descended from Shelah who 'wrought fine linen.' 1 Chr. 4: 21.

Ashbel, Ashbelites. [Ash'bel, Ash'belites]

Son of Benjamin and family descended from him. Gen. 46: 21; Num. 26: 38; 1 Chr. 8: 1.

Ashchenaz. [Ash'chenaz]

See ASHKENAZ.

Ashdod. [Ash'dod]

One of the five chief cities of the Philistines. It was assigned to Judah, but was not subdued by them, and thus became a thorn in their sides. Num. 33: 55. It was to this city that the ark was taken by the Philistines, and where Dagon their fish-god fell before it. 1 Sam. 5: 1-7. Uzziah broke down its wall, and built cities near it. 2 Chr. 26:

6. It was on the high road from Palestine to Egypt which doubtless led Sargon king of Assyria to take it by his general, about B.C. 714. Isa. 20: 1. Herodotus records that Psammetichus, king of Egypt, besieged it for 29 years. Jeremiah speaks of Ashdod as one of the places which was made to drink of the fury of God. Jer. 25: 15-20. The Maccabees destroyed the city, but Gabinius rebuilt it at the time of the conquest of Judaea by the Romans, B.C. 55, and it was afterwards assigned on the death of Herod the Great to his sister Salome. It was situated about 3 miles from the Mediterranean, and midway between Gaza and Joppa. It is now called *Esdud*, or *Esdood*, and is wretched in the extreme, though lying in a fertile plain. It is called in the N.T. AZOTUS, where Philip was found after baptising the eunuch. Acts 8: 40. Its inhabitants are referred to as ASHDODITES, ASHDOTHITES. Joshua 13: 3; Neh. 4: 7.

Ashdothpishgah. [Ash'doth-pis'gah]

This is once translated 'springs of Pishgah,' pointing it out as a place from whence water issued, being the sides of the mountain called Pishgah, or it may apply to the range of mountains on the east of the Dead Sea, of which Pishgah was a part. Deut. 3: 17; Deut. 4: 49; Joshua 12: 3; Joshua 13: 20. It lies due east of the north end of the Dead Sea, and is now called *Ayun Musa*.

Ashdothites. [Ash'dothites]

See ASHDOD.

Asher, Aser. [Ash'er, A'ser]

Eighth son of Jacob by Zilpah, Leah's handmaid. Gen. 13. The signification of the name as in the margin is 'happy.' His posterity formed one of the twelve tribes. Its portion in the land was in the extreme north, extending northward from Mount Carmel. It was bounded on the east by Naphtali, and on the south east by Zebulun. It was doubtless intended that their west border should have been the Great Sea, but we read that they did not drive out the inhabitants of Accho, Zidon, Ahlab, Achzib, Helbah, Aphik and Rehob; but the Asherites dwelt among the Canaanites. Judges 1: 31, 32. This left a tract of land on the sea coast unoccupied by Asher.

When Jacob called his sons about him to tell them what should befall them in the last days, he said of Asher, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Gen. 49: 20. When Moses ordained that certain of the tribes should stand on Mount Gerizim to bless the people, and certain others on Mount Ebal to curse, Asher was one of those chosen to stand on the latter. Deut. 27: 13. And when Moses blessed the tribes before he died, he said of Asher, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deut. 33: 24, 25.

In Jacob's prophecy as to this tribe there is depicted the future blessing of all Israel after the salvation of the Lord has come in, announced at the close of Dan's apostasy. In Deuteronomy, what is future also as to Israel, is probably presented, but connected rather with the government of God in His hands who is King in Jeshurun.

When Deborah and Barak went to the war they had to lament in their song that Asher abode by the sea coast, and came not to their aid, Judges 5: 17; but when subsequently the Midianites and the Amalekites invaded the land Asher responded to the call of Gideon. Judges 6: 35; Judges 7: 23. At the secession of the ten tribes Asher became a part of Israel, and very little more is heard of this tribe. When Hezekiah proclaimed a solemn passover and sent invitations to the cities of Israel as well as to Judah, though many laughed the messengers to scorn, divers of Asher humbled themselves and came to Jerusalem. 2 Chr. 30: 11.

When numbered at Sinai there were 41,500 able to go forth to war, and when near the promised land they were 53,400; but when the rulers of the tribes are mentioned in the time of David, Asher is omitted. Num. 1: 41; Num. 26: 47; 1 Chr. 27: 16-22. The tribe is twice referred to in the N.T. as ASER. In Rev. 7: 6, twelve thousand of Asher will be sealed, and in Luke 2: 36, Anna a prophetess, of the tribe of Asher, gave thanks in the temple at the birth of the Saviour. Asher is one of the tribes still to come into blessing, and have a portion in the land. Ezek. 48: 2, 3. See THE TWELVE TRIBES

Asherite. [Ash'erite]

One of the tribe of Asher. Judges 1: 32.

Ashes.

Ashes, mostly from burnt wood, were used as a sign of sorrow or mourning, either put on the head, 2 Sam. 13: 19, or on the body with sackcloth, Esther 4: 1; Jer. 6: 26; Lam. 3: 16; Matt. 11: 21; Luke 10: 13; or strewn on a couch on which to lie, Esther 4: 3; Isa. 58: 5; Jonah 3: 6. To eat ashes expresses great sorrow, Ps. 102: 9; and to be reduced to them is a figure of complete destruction, Ezek. 28: 18; Malachi 4: 3; to feed on them tells of the vanities with which the soul may be occupied. Isa. 44: 20. 'Dust and ashes' was the figure Abraham used of himself before Jehovah, Gen. 18: 27; and Job said he had become like them by the hand of God. Job 30: 19. For the ashes of the Red Heifer see HEIFER.

Ashima. [Ash'ima]

An idol introduced into Samaria by the colonists sent from Hamath by the king of Assyria. 2 Kings 17: 30.

Ashkelon, Askelon. [Ash'kelon, As'kelon]

One of the five principal cities of the Philistines. It fell to the lot of Judah, who took Askelon and the coasts thereof, Judges 1: 18, but they did not really subdue it, for it was in the hands of the Philistines when Samson, with the Spirit of the Lord upon him, slew thirty men in the city and took their spoil, Judges 14: 19, and that it remained so we see from 1 Sam. 6: 17, and 2 Sam. 1: 20. The judgements of God were denounced against this city, Jer. 25: 20; Jer. 47: 5, 7; Amos 1: 8; Zech. 9: 5; and the remnant of Judah should dwell there. Zeph. 2: 4, 7.

The city was situated on the sea coast, midway between Gaza and Ashdod: it is now called *Askulan* or *Askalan*, 31 40' N. In modern times the city was held by the Crusaders, and within its walls Richard of England held his court: the walls which this king aided with his own hands to repair may, it is thought, still be traced, and

masses of masonry and broken columns of granite still lie about. By the Mahometan geographers it was called the Bride of Syria.

Ashkenaz, Ashchenaz. [Ash'kenaz, Ash'chenaz]

Son of Gomer, the son of Japheth, and his descendants, who settled in the vicinity of Armenia. Gen. 10: 3; 1 Chr. 1: 6; Jer. 51: 27.

Ashnah. [Ash'nah]

1. Town in the west of Judah near Dan. Joshua 15: 33. Identified with *Hasan*, .

2. Town in the low hills of Judah, probably to the S.W. of Jerusalem. Joshua 15: 43.

Ashpenaz. [Ash'penaz]

Prince of the eunuchs under Nebuchadnezzar. Dan. 1: 3.

Ashriel. [Ash'riel]

Descendant of Manasseh. 1 Chr. 7: 14. See ASRIEL.

Ashtaroth to Bar

Ashtaroth, Ashtoresh. [Ash'taroth, Ash'toresh]

Goddess of the Phoenicians and Zidonians, worshipped by Israel after the death of Joshua, and by Solomon. Ashtaroth was the chief female goddess and Baal the chief male god, and they are often named together. Josiah destroyed the emblems of her worship as introduced by Solomon. Judges 2: 13; Judges 10: 6; 1 Sam. 7: 3, 4; 1 Sam. 12: 10; 1 Sam. 31: 10; 1 Kings 11: 5, 33; 2 Kings 23: 13. Ashtaroth is often called ASTARTE, which is her name in the Greek, and *Istar* or *Ishtar* in the Assyrian.

Ashtaroth, Astaroth. [Ash'taroth, As'taroth]

City of Bashan in the kingdom of Og, on the east of the Jordan. It was given to the half-tribe of Manasseh and afterwards devoted to

the Levites. Deut. 1: 4; Joshua 9: 10; Joshua 12: 4; Joshua 13: 12, 31; 1 Chr. 6: 71: apparently the same as BEESH-TERAH in Joshua 21: 27. Identified with *Tell Ashtarah*, .

Ashterathite. [Ashtera'thite]

Designation of Uzzia, one of David's valiant men. 1 Chr. 11: 44.

Ashteroth Karnaim. [Ash'teroth Karna'im]

City of the Rephaims who were smitten by Chedorlaomer. Gen. 14: 5. Identified with Tell *Ashary*, .

Ashtoreth. [Ash'toreth]

See ASHTAROTH.

Ashur. [Ash'ur]

Son of Hezron and father of Tekoa. 1 Chr. 2: 24; 1 Chr. 4: 5.

Ashurites. [Ash'urites]

Probably the same as the Asherites, of the tribe of Asher, who were among the subjects of Ishbosheth. 2 Sam. 2: 9. In 'the company of the Ashurites' in Ezek. 27: 6, it is doubtful whether a proper name is intended, it is translated variously: see *margin*.

Ashvath. [Ash'vath]

Son of Japhlet of the tribe of Asher. 1 Chr. 7: 33.

Asia. [A'sia]

This term in the N.T. does not refer to the portion of the earth now called Asia, nor does it include the whole of Asia Minor; but applies simply to the western part of Asia Minor, which was bequeathed to Rome by Attalus III. Philometor, king of Pergamus or king of Asia, B.C. 133. The province, with Ephesus as its capital, included Caria, Lydia, and Mysia, which were anciently called Doris, Ionia, and AEolis. It was governed by a proconsul. In Acts 2: 9, 10 'Asia' does

not include Cappadocia, Pontus, Phrygia, and Pamphylia, which are all included in Asia Minor. Again, in Acts 16: 6, Phrygia and Galatia are distinct from Asia: see also 1 Peter 1: 1. It will be seen in a map that all the seven churches of Asia, mentioned in the Revelation, are in the above named district. As Paul laboured in other parts of Asia Minor, and there being frequent intercourse between the various places and Ephesus, it may be that a wider area is in some passages referred to as 'Asia,' as in Acts 19: 10, 26, 27.

Asiarchs. [A'siarchs]

The word is Ἀσιαρχῶν, 'chiefs of Asia.' They were officers chosen annually by the cities in the Roman province of Asia. They had charge of the public games and religious festivals. Acts 19: 31. There were similar officers in other districts, as Syriarchs for Syria, etc. Some of the Asiarchs were friends of Paul and begged him not to endanger himself in the theatre: tumultuous mobs could not always be controlled.

Asiel. [A'siel]

Father of Seraiah, of the tribe of Simeon. 1 Chr. 4: 35.

Askelon. [As'kelon]

See ASHKELON.

Asnah. [As'nah]

Father of some of the Nethinim, who returned from Babylon. Ezra 2: 50.

Asnapper. [Asnap'per]

One called 'great and noble' who brought colonists from Assyria to Samaria. Ezra 4: 10.

Asp.

The word is *pethen*: it has been identified with the *naja haje*, a snake that has the power of expelling its deadly poison to some

distance, which has caused the Dutch colonists at the Cape to call them the spitting snake. Its 'cruel venom' is used symbolically to describe the wine of the wicked (Deut. 32: 33: cf. Rom. 3: 13), and the inward misery of those who are secretly wicked, Job 20: 14, 16. In the millennium a child will play harmlessly at its hole. Isa. 11: 8.

Aspatha. [Aspa'tha]

Son of Haman, slain and hanged. Esther 9: 7.

Asriel, Asrielites. [As'riel, As'rielites]

Son of Gilead, and his descendants. Num. 26: 31; Joshua 17: 2.

Ass.

In the East the ass takes the place which the horse has among European nations. It is there a much more noble animal, and is declared to be a very intelligent one: cf. Isa. 1: 3. It is highly valued there and is well treated. It was used for riding both by men and women, and for carrying burdens. Among a man's property the asses are often enumerated. Gen. 12: 16; Job 1: 3; Job 42: 12; Ezra 2: 67; Neh. 7: 69. There are five Hebrew words used for the domestic and the wild ass, referring to its strength or to its colour.

The 'white asses' mentioned in Judges 5: 10 are still greatly prized in the East. In some parts the flesh of the ass is highly esteemed for food, but it was forbidden as unclean to the Jews: it was however eaten in the dire famine at the siege of Samaria. 2 Kings 6: 25.

THE WILD ASS is very wild and very swift. It is seldom tamed. It is thus a fit emblem of man's natural birth. Job 11: 12. Jehovah demanded of Job "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?" Job 39: 5: cf. Jer. 7: 24; Dan. 5: 21.

Assembly.

Besides the use of this word for any 'collecting together,' as the 'assembly of the wicked,' it has a special reference in the O.T. to the

children of Israel as 'the assembly,' whether they were collected together or not. Several Hebrew words are used, some implying 'an appointed meeting,' others a 'calling together,' etc. 'The whole assembly of the congregation' were to eat the passover, Ex. 12: 6, though each family ate it in its own house. They accused Moses of having brought them into the wilderness to kill the 'whole assembly with hunger,' Ex. 16: 3; so in many places. When they were especially called together to the feasts it is often called a SOLEMN ASSEMBLY, as in Lev. 23: 36; Num. 29: 35; Deut. 16: 8; 2 Kings 10: 20; 2 Chr. 7: 9; Neh. 8: 18, etc.

In the N.T. the word is also used for any gathering of people, as at the tumult in Ephesus. Acts 19: 32, 39, 41. In James 2: 2 the word 'assembly' is really the synagogue, or place of meeting. In Heb. 12: 23 the words 'GENERAL ASSEMBLY' should be joined to ver. 22, reading "and to the innumerable company of angels, the general assembly:" the word 'and' dividing the subjects. The Greek word used in Acts 19: 32, etc. is ἐκκλησία, and this often occurs in the N.T. where it is translated 'church.' It signifies 'called out,' and the church is a people called out by God to Himself from the mass of mankind. The church may more accurately be designated by the word 'assembly.' See CHURCH.

Asshur. [As'shur]

In Gen. 10: 11 it would appear from the A.V. that a son of Ham named Asshur built Nineveh; and then in Gen. 10: 22 and 1 Chr. 1: 17 Asshur is named as the son of Shem. But in the margin of ver. 11 it reads that "he went out into Assyria," that is, Nimrod went forth into Asshur or Assyria (the Hebrew is the same). This is confirmed by Micah 5: 6, where Assyria and Nimrod are associated together. Assyria is traced to Asshur or Assur, a son of Shem. Nimrod came afterwards and may have subdued the country, but with what result is not shown.

Asshurim. [Asshu'rim]

Sons of Dedan. Gen. 25: 3.

Assir. [As'sir]

1. Son of Korah. Ex. 6: 24; 1 Chr. 6: 22.
2. Son of Ebiasaph. 1 Chr. 6: 23, 37.
3. Son of Jeconiah. 1 Chr. 3: 17.

Assos. [As'sos]

Seaport in Mysia, in the west of Asia Minor, on the north shore of the Gulf of Adramyttium 20 miles from Troas. Acts 20: 13, 14. A glance at a map will show that Paul in walking from Troas to Assos could be there as soon as the ship. The place is now utterly desolate, but with ruins in good preservation, some being of granite.

Assur. [As'sur]

Another form of Asshur or Assyria. Ezra 4: 2; Ps. 83: 8.

Assurance.

This word has in the O.T. a different application from that which it has in the N.T. In the former it is 'confidence or trust,' and agrees with the hopes of God's earthly people in connection with the security in which Israel will dwell when restored to their land, when all their enemies shall have been put down by divine power: the effect of righteousness will be "quietness and assurance for ever," Isa. 32: 17: whereas in their disobedience they should fear day and night and have no assurance of their life. Deut. 28: 66.

In the N.T. the Greek word *πληροφορία* implies 'full assurance' and refers to eternal salvation. The gospel reaches a soul in power, and in the Holy Ghost and in 'much full assurance.' 1 Thess. 1: 5. We also meet with:

- 1, the full assurance of *faith*, Heb. 10: 22; the reception of God's testimony respecting the work of Christ and the glory He now enjoys:
- 2, the full assurance of *hope*, Heb. 6: 11, issuing in continued

diligence of the saints in their work and labour of love: and

3, the full assurance of *understanding*, Col. 2: 2, for full knowledge in the mystery of God.

Assyria. [Assy'ria]

The great kingdom of Assyria was situated near the river Tigris, having Armenia on the North, Mount Zagros and Media on the east, Babylonia on the south, Syria and the Syrian desert on the west; but its boundaries were doubtless not always the same. Nineveh became its capital. The first allusion to Assyria is found in Gen. 2: 14, where we read that one of the rivers of Paradise went "toward the east of Assyria," or "went eastward to Assyria," *margin*.

The name of Assyria appears to have arisen from its first capital, Asshur (now called *Kalah Sherghat*) on the Tigris. Apparently a monarchy was established there by some from Babylonia, and there were several kings before SHALMANESER I. (about B.C. 1300), whose family kept the throne for six generations until TIGLATH-PILESER I. (about B.C. 1130), who may be said to be the founder of the first Assyrian Empire. He beautified Nineveh and carried his arms in various directions. After him the kingdom became feeble until RIMMON-NIRARI II., B.C. 911, but his victorious career was excelled by his grandson, the great ASSUR-NATSIR-PAL, B.C. 883, who made conquests over the Phoenicians and the 'Kaldu' (Chaldeans).

SHALMANESER II succeeded, B.C. 858. He carried his arms still farther. We have his conquests told by himself on three monuments in the British Museum, one of which is known as the Black Obelisk. If the names are correctly interpreted he mentions as allied against him Benhadad king of Syria and Ahab king of Israel. These were defeated at the battle of Karkar, B.C. 853. Hazael of Damascus was also defeated; and from Yahua, the son of Khumri, that is, Jehu, whom he incorrectly calls son of Omri, king of Israel, he received tribute; but of this scripture says nothing.

The next king who invaded Syria was RIMMON-NIRARI III B.C. 810. He extended his victories to what he calls, 'the shore of the sea

of the setting sun,' which is doubtless the Mediterranean, and imposed tribute on the Phoenicians, Israelites, Edomites, Philistines, and the king of Damascus. After this king the power of Assyria waned for a time.

The next king of note was TIGLATH -PILESER II. or III. B.C. 745, who is considered to have founded the second Assyrian kingdom. He consolidated the various dependencies, turbulent populations were removed, and the empire was divided into provinces, each of which paid a fixed annual tribute. In his inscriptions occur the names of Jehoahaz (Ahaz) of Judah; Pekah, and Hoshea of Israel; Reson (Resin) of Damascus; and Hiram of Tyre. The name of Merodach-baladan is also found. Hamath was taken and then all Palestine was at his feet. He attacked those on the east of the Jordan, and carried away the Reubenites, the Gadites, and the half-tribe of Manasseh. 1 Chr. 5: 26. Ahaz sought his alliance against Rezin the king of Damascus. Rezin was slain and the city taken; and there Ahaz met the king of Assyria. 2 Kings 16: 1-10; 2 Chr. 28: 16-21. He also made himself master of Babylonia; but this afterwards gained its independence under Merodach-baladan. Some Assyrian scholars take Tiglath-pileser (whose name appears to have been Pulu) to be the same person as the Pul mentioned in the Bible; but this does not at all agree with the dates of scripture, and in 1 Chr. 5: 26 the names of Pul and Tiglath-pileser are mentioned as of two persons. See PUL.

In B.C. 727 SHALMANESER IV. succeeded to the throne. Hoshea king of Israel was subject to him; but on being found in treaty with the king of Egypt, Samaria was besieged. 2 Kings 17: 3-5.

In B.C. 722 SARGON succeeded, and apparently it was he who captured Samaria. An inscription of his at Khorsabad reads, "I besieged the city of Samaria and carried away 27,280 men who dwelt there into captivity, and took fifty chariots from among them, and ordered the rest to be taken. I set my judges over them, and imposed upon them the tribute of the former kings." He also placed colonists in Samaria, but it is supposed by the names of the places mentioned from which these were sent, that this was not done immediately. Sargon captured Carchemish, punished the king of Syria, flayed alive the king of Hamath, and then successfully

overcame So or Sabako. Sargon is mentioned in Isa. 20: 1 as sending his general to Ashdod, who took it. An inscription also mentions the fall of the city. Sargon defeated Merodach-baladan in Babylonia, but was assassinated in B.C. 705. He was called SHARRU-KENU, that is, 'faithful king.'

SENNACHERIB succeeded Sargon his father, B.C. 705. Hezekiah had been tributary; but on his revolting Sennacherib took the fenced cities of Judah, and then Hezekiah sent him the treasures of his own house and the house of the Lord. Still Jerusalem was attacked, and profane speeches made against the God of Israel. Hezekiah humbled himself before God, and the angel of the Lord smote of the Assyrians 185,000. Sennacherib returned to his land and was eventually murdered by two of his sons. 2 Kings 18: 13 - 19: 37. In Sennacherib's own account he says, "Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city . . . in addition to his former tribute and yearly gifts I added other tribute and the homage due to my majesty, and I laid it upon them." The above date would clash with the date of Hezekiah, but it is probable that Sennacherib was co-regent with his father some nine years before he reigned alone.

A tablet shows Sennacherib sitting on a throne to receive the spoils of the city of Lachish. It is supposed he lived 20 years after he left Palestine before he was assassinated. He says nothing of the loss of his army, and perhaps never recovered the shock.

ESAR-HADDON succeeded, B.C. 681. He is said to have reigned from the Euphrates to the Nile. He also conquered Egypt, and divided it into 20 provinces, governed by Assyrians. According to an inscription he claimed the sovereignty of Babylon, and held his court there. This accounts for him, as king of *Assyria*, carrying Manasseh captive to *Babylon*. 2 Chr. 33: 11. He is mentioned also in Ezra 4: 2 as having sent the colonists into Judaea. After reigning about 10 years he associated with him his son the noted ASSUR-BANI-PAL. Egypt was again conquered. He gathered a famous library at Kouyunjik, the terra cotta tablets of which have been preserved. Assur-bani-pal died about B.C. 626. The glory of the Assyrian kingdom was permanently departing, and about B.C. 606 Nineveh was taken and destroyed. Nahum 1 - 3.

There are many monuments and inscriptions on tablets which the learned are deciphering; but the difficulties of distinguishing the proper names on the Assyrian monuments are shown by M. Joachim Menant, who gives as an instance one sign which may be read *kal*, *rip*, *dan*, or *lip*, being one of the signs called 'polyphones.'

The following list of kings is from Rawlinson, Sayce, and other Assyrian scholars. The early dates are uncertain and several of the later dates do not agree with the usual chronology of scripture.

ASSYRIAN KINGS. B.C.

Shalmaneser I. 1300

Tiglath-Adar I., his son 1280

Bel-kudur-utsur (Belchadrezzar) his son 1260

Assur-narara and Nebo-dan 1240

Adar-pal-esar (Adar-pileseser) 1220

Assur-dan I., his son 1200

Mutaggil-Nebo, his son 1180

Assur-ris-ilim, his son 1160

Tiglath-pileseser I., his son 1140

Assur-bel-kala, his son 1110

Samas-Rimmon I., his brother 1090

Assur-rab-buri ?

Assur-zalmati ?

Assur-dan II 930

Rimmon-nirari II., his son 911

Tiglath-Adar II., his son 889

Assur-natsir-pal, his son 883

Shalmaneser II., his son 858

Samas-Rimmon II., his son 823

Rimmon-nirari III., his son 810

Shalmaneser III. 781

Assur-dan III. 771

Assur-nirari 753

Pulu, usurper, Tiglath-pileser II. or III 745

Ulula (Elulaeos) of Tinu, usurper, Shalmaneser IV. 727

Sargon, usurper 722

Sennacherib of Khabigal, his son 705

Esar-haddon, his son 681

Assur-bani-pal (Sardanapalus) his son 668

Assur-etil-ili-yukinni, his son ? 626

Esar-haddon II. (Sarakos) ?

Fall of Nineveh ? 606

The Assyrians were idolaters: from the inscriptions the names of hundreds of gods can be gathered.

The Assyrian language was a branch of the Semitic, and came from the Accadian. It was written in Cuneiform or wedge-shaped characters.

Assyria was used by God as His rod to punish His guilty people

Israel, and then, as in other instances, the rod itself, for its pride and wickedness, had to bear God's judgement. See Isa. 10: 5-19; Isa. 14: 25; Ezek. 31: 3-17; Nahum 3: 18, 19; Zeph. 2: 13. Some of the passages that speak of the kings of Assyria are prophetic, and refer to the still future, when as 'kings of the north' they will again have to do with Israel and will be judged of God. The indignation against Israel ceases in the destruction of the Assyrian: see Isa. 10: 12; Isa. 14: 25; Isa. 30: 27-33. One remarkable passage speaks of Assyria with Egypt and Israel as being brought into blessing, Isa. 19: 23-25, "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." We thus see that the Assyrians have a large place in scripture both in the past and in the future, doubtless because they have had, and will yet have, to do with Jehovah's earthly people, "the Israel of God." The Assyrian is the over-flowing scourge of God's anger because of Israel's connection with idolatry.

Assyrian. [Assy'rian]

See NINEVEH.

Astaroth. [As'taroth]

See ASHTAROTH.

Astonied.

Simply 'astonished.' Ezra 9: 3, 4.

Astrologer.

1. In Dan. 1: 20; Dan. 2: 2, 10, 27; Dan. 4: 7; Dan. 5: 7, 11, 15 the Hebrew word is *ashshaph*, signifying 'enchanter, magician;' one who practised occult arts. This word occurs nowhere else.

2. *habar shamayim*, one who viewed or divided the heavens, an astrologer, who professed to foretell events by the position of the planets. Isa. 47: 13. Babylon was wearied with its various counsellors, who doubtless often differed one from another; but it had no other resource, so it turned to its astrologers, stargazers, etc.

See DIVINATION.

Asuppim. [Asup'pim]

In 1 Chr. 26: 15, 17 the Hebrew word is given untranslated; but the same occurs in Neh. 12: 25, where it is translated 'thresholds,' and in the margin 'treasuries.' It probably refers to the apartments used as storehouses in the outer temple.

Asyncritus. [Asyn'critus]

A Christian at Rome to whom Paul sends salutations. Rom. 16: 14.

Atad. [A'tad]

Place near the Jordan, where Joseph, his brethren, and the Egyptians made great lamentation at the burial of Jacob. The inhabitants of the land called it ABEL-MIZRAIM, *q.v.* Gen. 50: 10, 11.

Atarah. [At'arah]

Wife of Jerahmeel, and mother of Onam. 1 Chr. 2: 26.

Ataroth. [At'aroth]

1. City on the east of the Jordan, built or rebuilt by the children of Gad. Num. 32: 3, 34. Identified with *Attarus*, .

2. City on the borders of Ephraim and Manasseh. Joshua 16: 2,7

3. 'Ataroth of the house of Joab,' a person or place in connection with the descendants of Caleb. 1 Chr. 2: 54.

Atarothadar or Atarothaddar. [At'aroth-adar or -addar]

City on the borders of Benjamin and Ephraim. Joshua 16: 5; Joshua 18: 13. Identified with *ed-Dariah*, .

Ater. [A'ter]

1. Ancestor of some of those who returned from exile and dwelt in

Jerusalem. Ezra 2: 16; Neh. 7: 21.

2. Apparently head of one of the families of porters to the temple. Ezra 2: 42; Neh. 7: 45.

3. A chief of the people who sealed the covenant. Neh. 10: 17.

Athach. [A'thach]

City in the south of Judah. 1 Sam. 30: 30.

Athaiah. [Athai'ah]

One who dwelt in Jerusalem. Neh. 11: 4.

Athaliah. [Athali'ah]

1. Descendant of Benjamin. 1 Chr. 8: 26.

2. Father of Jeshaiiah who returned from exile. Ezra 8: 7.

3. Daughter of Jezebel and Ahab, and granddaughter of Omri (cf. 2 Kings 8: 26 with ver. 18), wife of Jehoram king of Judah. She may be said to have introduced the worship of Baal into Judah, and she brought up her son to follow in her evil ways. 2 Chr. 22: 3. He having been slain by Jehu when he was executing judgement on the house of Ahab, Athaliah usurped the throne and endeavoured to destroy all the seed royal. One child, Joash, was concealed in the temple, and after Athaliah had reigned six years, he was anointed king and crowned; Athaliah was taken outside the enclosures of the temple and slain, B.C. 878. The temple and idol of Baal were at once destroyed, and the priest slain. The history is a solemn instance of the danger of an unholy alliance. 2 Kings 11: 1-20; 2 Chr. 23: 12-21.

Atheist.

The Greek is ἄθεος, *lit.* 'without God,' and so translated in Eph. 2: 12. It is used as a description of Gentiles as such by nature, and true of all the heathen world in their ignorance of God: not, as the term is now used, namely, one who wilfully refuses to acknowledge God's

existence.

Athenians. [Athe'nians]

The dwellers in Athens. Acts 17: 21, 22.

Athens. [Ath'ens]

The chief city of Attica, and the seat of Grecian learning and art. The city was wholly given to idolatry, and the people spent their time in strolling about and asking 'what news?' Paul laboured alone in Athens, while he waited for Silas and Timothy, and sought to reason with the Jews in their synagogue and in the market daily; then certain philosophers took him to Mars' Hill, where he delivered his memorable address to polished but heathen hearers. There was some fruit of his labours. Acts 17: 15-22; Acts 18: 1; 1 Thess. 3: 1. Athens was an ancient city, and experienced many changes and different forms of government. It surrendered to Sulla the Roman general in B.C. 86 and became a part of the Roman empire, but in A.D. 267 it was besieged by the Goths, and in 396 was taken by Alaric, king of the Visigoths. Taken by Mahomet II. in 1456, and became the capital of the kingdom of modern Greece in 1833. It gradually lost all its renown, and the houses became roofless and in ruins. In 1834 the Greek king Otho encouraged the rebuilding of the city, and from that date it has again gradually become a populous city.

Athlai. [Ath'lai]

One who had married a strange wife. Ezra 10: 28.

Atonement.

The word 'atonement' occurs but once in the N.T. and there it should be 'reconciliation,' and the verb in the preceding sentence is so translated: "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life . . . through our Lord Jesus Christ, by whom we have now received the reconciliation," καταλλαγῆ Rom. 5: 10, 11. On the other hand, in Heb. 2: 17 the A.V. has "to make reconciliation for

the sins of the people:" here it is propitiation,' *ἰλάσκομαι*. If the word atonement is not found in the N.T., atonement in its true meaning is spoken of continually, as 'ransom;' 'bearing our sins in his own body on the tree;' 'Christ our passover is sacrificed for us;' 'Christ . . . being made a curse for us;' 'He suffered for sins, the just for the unjust;' and, to use the language of faith, 'with his stripes we are healed;' 'He was delivered for our offences;' 'He was manifested to take away our sins.'

In the O.T. we have the word 'atonement' continually, but 'propitiation' not at all; 'expiation' twice in the margin, Num. 35: 33; Isa. 47: 11. But the same word, *kaphar*, though generally translated by 'make atonement,' is employed for 'purging' and occasionally for 'cleansing,' 'reconciling,' 'purifying.' The word *kaphar* is literally 'to cover,' with various prepositions with it; the ordinary one is 'up' or 'upon.' Hence in 'atoned for him' or 'his sin:' he or his sin is covered up: atonement is made for him or for his sin. Atonement was made *upon* the horns of the altar: the force is 'atonement for.' With the altar of incense atonement was not made *upon* it, but *for* it; so *for* the holy place, and *for* or about Aaron and his house: the preposition is *al*.

The same is used with the two goats. The sins were seen on the sinless goat, and expiation was made in respect of those sins. The *how* is not said here, but it is by the two goats making really one, because the object was to show that the sins were really laid upon it (that is, on Christ), and the sins carried away out of sight, and never to be found. If we can get our ideas, as taught of God as to the truth, into the train of Jewish thought, there is no difficulty in the *al*. In either case the difficulty arises from the fact that in English *for* presents the interested person to the mind; *on* is merely the place where it was done, as *on* an altar; whereas the *al* refers to the clearing away by the *kaphar* what was upon the thing *al* which the atoning rite was performed. Clearly the goat was not the person interested, nor was it merely done upon it as the place. It was that on which the sins lay, and they must be cleared and done away. The expiation referred to them as thus laid on the goat. As has been said, the *how* is not stated here, but the all-important fact defined that they were all carried away from Israel and from before God. The needed

blood or life was presented to God in the other, which did really put them away; but did much more, and that aspect is attached to them there. This double aspect of the atoning work is of the deepest importance and interest, the presenting of the blood to God on the mercy seat, and the bearing away the sins. The word *kaphar*, to make atonement, occurs in Ex. 29, 30, 32; Lev. 1, 4-10, 12, 14-17, 19, 23; Num. 5, 6, 8, 15, 16, 25, 28, 29, 31; 2 Sam. 21: 3; 1 Chr. 6: 49; 2 Chr. 29: 24; Neh. 10: 33.

A short notice of some other Hebrew words may help. We have *nasa*, 'to lift up,' and so to forgive, to lift up the sins away in the mind of the person offended, or to show favour in lifting up the countenance of the favoured person. Ps. 4: 6. We have also *kasah*, 'to cover,' as in Ps. 32: 1, where sin is 'covered': sometimes used with *al*, as in Prov. 10: 12, "love covereth all sins," forgives: they are out of sight and mind. The person is looked at with love, and not the faults with offence.

But in such words there is not the idea of expiation, the side of the offender is contemplated, and he is looked at in grace, whatever the cause: it may be needed atonement, or simply, as in Proverbs, gracious kindness. We have also *salach*, 'pardon or forgiveness.' Thus it is used as the effect of *kaphar*, as in Lev. 4: 20. But *kaphar* has always a distinct and important idea connected with it. It views the sin as toward God, and is ransom, when not used literally for sums of money; and *kapporeth* is the mercy seat. And though it involves forgiveness, purging from sin, it has always God in view, not merely that the sinner is relieved or forgiven: there is expiation and propitiation in it. And this is involved in the idea of purging sin, or making the purging of sin (*ἰλάσκεσθαι, ἐξιλάσκεσθαι, ἰλασμόν ποιεῖν*); it is in God's sight as that by which He is offended, and what He rejects and judges.

There was a *piaculum*, 'an expiatory sacrifice,' something satisfying for the individual involved in guilt, or what was offensive to God, what He could not tolerate from His very nature. This with the heathen, who attached human passions or demon-revenge to their gods, was of course perverted to meet those ideas. They deprecated the vengeance of a probably angry and self-vengeful being. But God has a nature which is offended by sin. It is a holy, not of course a

passionate, one; but the majesty of holiness must be maintained. Sin ought not to be treated with indifference, and God's love provides the ransom. It is God's Lamb who undertakes and accomplishes the work. The perfect love of God and His righteousness, the moral order of the universe and of our souls through faith, is maintained by the work of the cross. Through the perfect love not only of God, the giver, but of Him, who through the eternal Spirit offered Himself without spot to God, propitiation is made, expiation for sin, its aspect being toward God, while the effect applies to us in cleansing and justifying, though it goes much farther.

Expiation is more the satisfaction itself which is made, the *piaculum*, what takes the wrath, and is devoted, made the curse, and so substituted for the offender, so that he goes free. And here the noun *kopher* comes to let light in on the inquiry. It is translated 'ransom, *satisfaction*,' and in 1 Sam. 12: 3 a 'bribe.' So in Ex. 21: 30 a *kopher* (translated 'sum of money') is laid upon a man to save his life where his ox had killed his neighbour; but in Num. 35: 31 no *kopher* was to be taken for the life of a murderer; for (ver. 33) the land cannot be cleansed, *kaphar*, but by the blood of the man that shed blood as a murderer. This clearly shows what the force of *kopher* and of *kaphar* is. A satisfaction is offered suited to the eye and mind of him who is displeased and who judges; and through this there is purgation of the offence, cleansing, forgiveness, and favour, according to him who takes cognisance of the evil.

A word may be added as to the comparison made between the two birds, Lev. 14: 4-7, and the two goats, Lev. 16: 7-10. The object of the birds was the cleansing of the leper; it was application to the defiled man, not the *kopher*, ransom, presented to God. It could not have been done but on the ground of the blood-shedding and satisfaction, but the immediate action was the purifying: hence there was water as well as blood. One bird was slain over running water in an earthen vessel, and the live bird and other objects dipped in it, and the man was then sprinkled, and the living bird let loose far from death, though once identified with it, and was free. The Spirit, in the power of the word, makes the death of Christ available in the power of His resurrection. There was no laying sins on the bird let free, as on the goat: it was identified with the slain one, and then let

go. The living water in the earthen vessel is doubtless the power of the Spirit and word in human nature, characterising the form of the truth, though death and the blood must come in, and all nature, its pomp and vanity, be merged in it. The leper is cleansed and then can worship. This is not the atonement itself towards God, though founded on it, as marked by the death of the bird. It is the cleansing of man in death to the flesh, but in the power of resurrection known in Christ who once died to sin.

So also the Red Heifer, Num. 19: 1-22, was not in itself an act of atonement, but of purification. The ground was there laid in the slaying and burning of the heifer. Sin was, so to speak, consumed in it, and the blood was sprinkled seven times before the tabernacle of the congregation. When Christ died sin was, as it were, all consumed for His people by the fire of judgement, and all the value of the blood was before God where He communicated with the people. All that was settled, but man had defiled himself in his journey through the wilderness, and must be cleansed. The witness that sin had been put away long ago by Christ undergoing what was the fruit of sin was brought by the living power of the Holy Spirit and the word, and so he was purified. But the act of purifying is not in itself atonement; for atonement the offering is presented to God. It is a *kopher* a ransom, a satisfaction, to meet the infinite, absolute perfection of God's nature and character, which indeed is there alone brought out. Thereby atonement is made and the very Day of Atonement is called *kippurim*. The priest made an atonement in respect of the sins; and it had the double aspect of presenting the blood before God within as meeting what He was, and bearing His people's sins and carrying them away never to be found. We must make the difference of an un-rent veil and repeated sacrifices, and a rent veil and a sacrifice offered once for all. This is taught in the Epistle to the Hebrews.

There is still one case to be noticed, but it was merely a principle confirming the real character of the *kaphar*, making atonement. In Ex. 30: 11-16 it was ordered that when the people were numbered, each, rich or poor, should give half a shekel as a *kopher* ransom, for his soul or life. This had nothing to do with sin, but with ransom, that there might be no plague — a recognition that they belonged to

God all alike, and could have no human boast in numbers, as David afterwards brought the plague on Israel. This was offered to God as a sign of this, and shows what the force of *kaphar*, making atonement, is.

We have no atonement in connection with the meat offering: we get the perfectness of Christ's person, and all the elements that constituted it so as man, and there tested by the fire of God, which was even to death, the death of the cross, and all a perfect sweet savour, and perfect in presenting it to God a sweet savour, but no *kopher*, ransom: for that we must have blood-shedding.

The essence then of atonement is, firstly, a work or satisfaction presented to God according to, and perfectly glorifying, His nature and character about sin by sacrifice; and secondly, the bearing our sins; glorifying God even where sin was and in respect of sin (and thus His love is free to go out to all sinners); and giving the believer, him that comes to God by that blood-shedding, the certainty that his sins are all gone, and that God will remember them no more.

Atonement, Day of.

This was one of the most solemn days in the whole year, being, in common with the Sabbath, the only occasion on which the people were commanded to cease from work entirely. On the day of atonement they were also to afflict their souls, and that by a statute for ever. Lev. 16: 29-31. The time of the year in which the day fell — the tenth day of the seventh month — is very significant, especially when viewed in connection with the other feasts. See FEASTS.

The rites prescribed for the Day of Atonement are given in Lev. 16; Lev. 23: 26-32; Num. 29: 7-11. In the first we have a detailed account of the peculiar work appointed for the high priest on that day; in the second, we learn what had been shortly expressed in chap. 16, how the people should comport themselves on that day; and in the third we are told of certain sacrifices which were to be offered up besides those spoken of in Lev. 16. In this passage we learn that the Day of Atonement was a gracious provision in order that the relationship of the people with the holy God who dwelt

among them might be maintained.

The points to be noticed are:

1. The entrance into the holy place. Aaron, on account of the failure of his sons in the priestly office, could not enter there at all times, but, as the representative of the people, once a year on the Day of Atonement, and he must enter alone. Even then he went in not for communion, but for the cleansing of the defilements of a people among whom God dwelt. He must put on the holy linen garments, and must enter with a cloud of incense and with blood, lest he die. For the contrast to this for the Christian, see Heb. 9: 7-12.

2. Aaron must offer sacrifices *for himself and his house*: a young bullock for a sin offering and a ram for a burnt offering. Aaron and his sons represent the saints who now form the church as a company of priests, and were thus, in the type, distinct from the people (Israel) as an earthly company who formed the camp.

3. *For the congregation* two goats were taken for a sin offering, and a ram for a burnt offering. On the two goats the lot was cast, and the one on whom the lot fell was for Jehovah, and was offered as a sin offering. This, as with the bullock for Aaron and his house, was the atonement offering Godward. The other, after being presented before the Lord, was brought forth: on him Aaron laid both his hands and confessed over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat," Lev. 16: 21, which was then sent away into the wilderness, a land of forgetfulness. In the two goats we have the two sides of atonement, namely, that which meets the character and holiness of God, and that which meets the need of the sinner as to the removal of his sins.* See the preceding article.

* Note there is no scapegoat for the priestly family: they belong to the inside, where God is glorified. The earthly saints will have 'the forgiveness of sins' in the new covenant at the end of days. In connection with them prominence is given to the scapegoat aspect — sins remembered no more.

4. Atonement was made *for the holy place, for the tabernacle, and*

for *the altar*, because of the uncleanness of the children of Israel.

The day of Atonement being once a year — once every year, by a perpetual statute — stands in strong contrast to the one perfect sacrifice of the Lord Jesus, by which the believer is perfected in perpetuity. See Heb. 10: 1-18.

The reiterated injunction to afflict their souls in connection with this great day has an important prophetic bearing as to the Lord's earthly people Israel. If the blowing of trumpets on the first day of the seventh month suggests that testimony from the Lord which shall arouse the nation from their long spiritual slumber, the Day of Atonement points to the moral effect produced in them when they shall look upon Him whom they have pierced, and mourn for Him. They will also at this time learn and confess that He was wounded for their transgressions. Cf. Zech. 12: 10-14; Isa. 53; Ps. 51.

Atroth. [At'roth]

City of Gad, Num. 32: 35: it should probably be joined to the next word and read Atroth-shophan, the several places being divided by the word 'and.'

Attai. [At'tai]

1. Grandson of Sheshan. 1 Chr. 2: 35, 36.
2. Gadite, a man of might, who joined David in his rejection. 1 Chr. 12: 11.
3. Son of Rehoboam and grandson of Solomon. 2 Chr. 11: 20.

Attalia. [Attali'a]

Seaport of Pamphylia, near Perga, visited by Paul and Barnabas. Acts 14: 25. It was founded by Attalus king of Pergamus: now called *Adalia*.

Augustus. [Augus'tus]

Title given to the Roman Emperors after Augustus Caesar, named in

Luke 2: 1. In Acts 25: 21, 25 the Augustus or Caesar at that time was Nero.

Augustus Caesar. [Augus'tus Cae'sar]

The first Roman emperor, son of Cains Octavius and Atia, niece of Julius Caesar. He was one of the Triumvirate with Antony and Lepidus, and upon the death of the latter he shared the empire with Antony: but both being too ambitious to share the kingdom, the battle of Actium, B.C. 31, resulted in Caesar's favour, and he reigned alone: four years later he was confirmed as 'emperor,' and 'Augustus' in B.C. 27. He became associated with Palestine at the defeat of Antony, whom Herod had supported. He behaved, contrary to expectation, kindly to Herod, confirmed him as king, and added Samaria and Gadara to his dominions. Herod gave unreserved allegiance to Augustus, and built a marble temple to his honour at Caesarea Philippi. The emperor died A.D. 14. The Lord Jesus was born during his reign. Luke 2: 1.

Augustus Band. [Augustus' Band]

The word *σπεῖρα* signifies 'cohort,' the tenth part of a 'legion.' This cohort was probably a sort of 'King's Own.'

Aul.

See AWL.

Author.

1. ἀρχηγός, 'beginner, leader.' It is 'prince' in Acts 3: 15 ('author' in the margin), the Lord Jesus is the originator of life. In Heb. 12: 2, the Lord Jesus is the 'leader ' and completer of faith: He began and finished the whole course. In Heb. 2: 10 it is 'captain ' in the A.V., He was 'leader' of their salvation through suffering

2. αἴτιος, 'cause,' 'occasion.' The Lord Jesus became the author of eternal salvation.' Heb. 5: 9.

Authority.

See POWER.

Ava. [A'va]

Place subject to Assyria from which colonists were sent to Samaria: possibly the same as AHAVA and IVAH. 2 Kings 17: 24.

Aven. [A'ven]

1. On, or Heliopolis, 'House of the Sun,' in northern Egypt, a seat of idolatry: its young men should fall by the sword. Ezek. 30: 17. See ON.

2. Used symbolically in that Beth-el, 'the house of God,' had become Aven or Beth-aven, that is, 'the house of vanity' because of idolatry. Hosea 10: 8: cf. Hosea 4: 15; Hosea 5: 8; Hosea 10: 5.

3. The Plain of Aven, a place in Syria. Amos 1: 5. Not identified.

Avenger, Avenger of Blood.

After the flood God gave to Noah the law that "whose sheddeth man's blood, by man shall his blood be shed," Gen. 9: 6; and to this day in the East it is considered the solemn duty of the relatives of a slain man to see that his blood is avenged. The law made a distinction between murder and man-slaughter: when a person was killed accidentally the man-slayer could run to a City of Refuge (*q.v.*) and be protected. God has invested man with governmental authority to carry out this universal command, which was given long before the law by Moses, and which has never been repealed or relaxed. In the N.T. the magistrate bears not the *sword* in vain, for he is the minister of God for the punishment of evil-doers. Rom. 13.

Under the law of Moses it was enacted 'an eye for an eye and a tooth for a tooth.' Matt. 5: 38; Ex. 21: 24. With the Christian it is quite different: having been dealt with in grace, he must act also in grace towards others. The word to him is "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I

will repay, saith the Lord." Rom. 12: 19; Rev. 6: 10; Rev. 19: 2. Now it is the day of grace; but there is a day of vengeance coming for those that "know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 8. The duty of a Christian in not avenging himself in no way clashes with the exercise of the government of God by magistrates, who derive their authority from Him, in repressing and punishing evil.

Avim, Avites. [A'vim, A'vites]

1. A people who once inhabited the villages of Philistia, who were destroyed by the Caphtorims, Deut. 2: 23; a remnant being left till the days of Joshua. Joshua 13: 3.

2. City belonging to the tribe of Benjamin, not far from Bethel; but the name having the article in the Hebrew may signify a group of villages. Joshua 18: 23.

3. A people localised in Samaria by the king of Assyria. 2 Kings 17: 31.

Avith. [A'vith]

City of Edom in the east of Moab, seat of Hadad the fourth king. Gen. 36: 35; 1 Chr. 1: 46.

Awl.

A piercing instrument, only spoken of as being thrust through the ear: its form is not known. Ex. 21: 6; Deut. 15: 17.

Ax, Axe.

There are seven different Hebrew words translated 'ax' or 'axe,' with various shades of meaning. Deut. 19: 5; Judges 9: 48; 2 Sam. 12: 31; 1 Chr. 20: 3; Ps. 74: 6; Jer. 10: 3; Ezek. 26: 9; Matt. 3: 10; Luke 3: 9.

Azal. [A'zal]

Not known as a place: in the margin it is not read as a proper name.

Zech. 14: 5.

Azaliah. [Azali'ah]

Father of Shaphan the scribe. 2 Kings 22: 3; 2 Chr. 34: 8.

Azaniah. [Azani'ah]

Father of Jeshua, who sealed the covenant. Neh. 10: 9.

Azarael, Azareel. [Azar'ael, Azar'eel]

1. One who resorted to David at Ziklag. 1 Chr. 12: 6.
2. One in the service of song in the time of David. 1 Chr. 25: 18. See ASARELAH.
3. Danite ruler in the time of David. 1 Chr. 27: 22.
4. One who had married a strange wife. Ezra 10: 41.
5. Son of Ahasai. Neh. 11: 13.
6. A Levite-musician. Neh. 12: 36.

Azariah. [Azari'ah]

A name common in the priestly family especially of Eleazar.

1. Descendant of Zadok. 1 Kings 4: 2.
2. Son of Nathan, over the officers. 1 Kings 4: 5.
3. Son of Amaziah king of Judah. See UZZIAH.
4. Son of Ethan, descendant of Judah. 1 Chr. 2: 8.
5. Son of Jehu. 1 Chr. 2: 38, 39.
6. Son of Ahimaaz and grandson of Zadok. 1 Chr. 6: 9.
7. Son of Johanan, descendant of Zadok, apparently the first high

- priest who ministered in Solomon's temple. 1 Chr. 6: 10, 11.
8. Son of Hilkiah the high priest in the time of Josiah. 1 Chr. 6: 13, 14; 1 Chr. 9: 11; Ezra 7: 1.
9. Son of Zephaniah, descendant of Kohath. 1 Chr. 6: 36.
10. Prophet, son of Oded, sent by God to encourage Asa to seek the Lord. 2 Chr. 15: 1.
- 11, 12. Two of the sons of Jehoshaphat, king of Judah. 2 Chr. 21: 2.
13. Son of Jehoram, 2 Chr. 22: 6: also called AHAZIAH, *q.v.*
- 14, 15. Two of the captains who aided Jehoiada to place Joash on the throne. 2 Chr. 23: 1.
16. The high priest who hindered Uzziah king of Judah from burning incense in the temple. 2 Chr. 26: 17, 20.
17. One of the 'heads' of the tribe of Ephraim who objected to the bringing into Samaria the captives from Judah. 2 Chr. 28: 12.
18. Father of Joel, a Kohathite. 2 Chr. 29: 12
19. Son of Jehalelel, a Merarite 2 Chr. 29: 12.
20. Priest of the family of Zadok in the time of Hezekiah. 2 Chr. 31: 10.
21. One mentioned in the genealogy of Ezra. Ezra 7: 3.
22. Son of Maaseiah : he repaired a portion of the wall of Jerusalem. Neh. 3: 23, 24.
23. One who returned from exile, Neh. 7: 7: supposed, as in the *margin*, to be the same as SERAIAH in Ezra 2: 2.
24. One who assisted in the reading of the law under Ezra. Neh. 8: 7.
25. One of the priests who sealed the covenant. Neh. 10: 2.

26. A prince of Judah who took part in the procession when the wall of Jerusalem was to be purified. Neh. 12: 33.

27. Son of Hoshaiah: he charged Jeremiah with prophesying falsely. Jer. 43: 2.

28. One carried away with Daniel to Babylon, probably of the seed royal: his name was changed to ABED-NEGO. *q.v.* Dan. 1: 6-19; Dan. 2: 17.

Azaz. [A'zaz]

Father of Bela a chief of the Reubenites. 1 Chr. 5: 8.

Azaziah. [Azazi'ah]

1. A Levite appointed to the musical service on the bringing up of the ark from the house of Obed-edom. 1 Chr. 15: 21.

2. Father of Hoshea, prince of Ephraim, in David's time. 1 Chr. 27: 20.

3. One of the overseers in the time of Hezekiah. 2 Chr. 31: 13.

Azbuk. [Az'buk]

Father of Nehemiah, who repaired a part of the wall of Jerusalem. Neh. 3: 16.

Azekah. [Aze'kah]

City in the plain of Judah with adjacent villages, near Shochoh, the scene of one of Joshua's victories. It was fortified by Rehoboam, and was in existence at the time of Nebuchadnezzar's invasion. The Jews inhabited it after the return. Joshua 10: 10, 11; Joshua 15: 35; 1 Sam. 17: 1; 2 Chr. 11: 9; Neh. 11: 30; Jer. 34: 7. Identified with *Tell Zahariya* .

Azel. [A'zel]

Descendant of Saul. 1 Chr. 8: 37, 38; 1 Chr. 9: 43, 44.

Azem.

City on the south of Judah, afterwards allotted to Simeon. Joshua 15: 29; Joshua 19: 3. Supposed to be the same as EZEM. It is not identified.

Azgad. [Az'gad]

1, 2. Two whose descendants returned from exile. Ezra 2: 12; 8: 12; Neh. 7: 17.

3. One who sealed the covenant. Neh. 10: 15.

Aziel. [A'ziel]

Levite in the choral service at the bringing up of the ark from the house of Obed-edom, 1 Chr. 15: 20: a shortened form apparently of JAAZIEL in 1 Chr. 15: 18.

Aziza. [Azi'za]

One who had married a strange wife. Ezra 10: 27.

Azmaveth. [Azma'veth]

1. The 'Barhumite,' one of David's valiant men. 2 Sam. 23: 31; 1 Chr. 11: 33.

2. Son of Jehoadah, descendant of Saul. 1 Chr. 8: 36; 1 Chr. 9: 42.

3. One whose two sons resorted to David at Ziklag. 1 Chr. 12: 3.

4. Treasurer of David. 1 Chr. 27: 25.

5. Village lying on the borders of Judah and Benjamin. Ezra 2: 24; Neh. 12: 29. Called BETH-AZMAVETH in Neh. 7: 28. Identified with *Hizmeh*, .

Azmon. [Az'mon]

Place on the south west frontier of Palestine, apparently near the

Wady el-Arish, the torrent of Egypt. Num. 34: 4, 5; Joshua 15: 4.

Aznohtabor, [Az'noth-ta'bor]

'ears or peaks of Tabor.' Landmark on the border of Naphtali. Joshua 19: 34. Not identified.

Azor. [A'zor]

Son of Eliakim in the genealogy of the Lord Jesus. Matt. 1: 13,14.

Azotus. [Azo'tus]

See ASHDOD.

Azriel. [A'zriel]

1. Head of one of the families of the half tribe of Manasseh. 1 Chr. 5: 24.

2. Father of Jerimoth. 1 Chr. 27: 19.

3. Father of Seraiah. Jer. 36: 26.

Azrikam. [Azri'kam]

1. Son of Neariah, and descendant of David. 1 Chr. 3: 23.

2. Son of Azel, a descendant of Saul. 1 Chr. 8: 38; 1 Chr. 9: 44.

3. Levite of the family of Merari. 1 Ch 9: 14; Neh. 11: 15.

4. Governor of the house of king Ahaz: he was slain when the Israelites and Syrians invaded the land. 2 Chr. 28: 7.

Azubah. [Azu'bah]

1. Mother of Jehoshaphat the king. 1 Kings 22: 42; 2 Chr. 20: 31.

2. Wife of Caleb, son of Hezron. 1 Chr. 2: 18, 19.

Azur. [A'zur]

1. Father of Jaazaniah, prince of the people, against whom Ezekiel prophesied. Ezek. 11: 1.

2. Prophet whose son Hananiah withstood Jeremiah. Jer. 28: 1.

Azzan. [Az'zan]

Father of Paltiel, prince of Issachar, chosen to divide the land. Num. 34: 26.

Azzah. [Az'zah]

See GAZA.

Azzur. [Az'zur]

One who sealed the covenant. Neh. 10: 17.

Baal. [Ba'al]

1. City in the tribe of Simeon, 1 Chr. 4: 33: apparently the same as Baalath-Beer (*q.v.*) Joshua 19: 8.

2. Descendant of Reuben. 1 Chr. 5: 5.

3. Descendant of Benjamin. 1 Chr. 8: 30; 9: 36.

Baal, Baalim. [Ba'al, Ba'alim]

The name signifies 'master, possessor;' and whether singular or plural it always has the article. The chief male god of the Phoenicians and the Canaanites, as ASHTORETH was the chief female goddess. The Israelites in coming into the land doubtless found temples, groves, altars and high places set apart to Baal: incense was offered and offerings burnt, and children were sacrificed to him, whilst a great retinue of prophets and priests was maintained in his service, as is manifest by its revival afterwards. Num. 22: 41 ; 1 Kings 18: 22; Jer. 11: 13; Jer. 19: 5; Jer. 32: 29.

The children of Israel were soon led away to the worship of Baal, Judges 2: 11, 13; Judges 3: 7; Judges 6: 31, 32; Judges 8: 33; Judges 10: 6, 10; and though under Samuel they relinquished it, 1 Sam. 7: 4; 1 Sam. 12: 10, yet after the division of the kingdom it was by Ahab fully established in Israel. 1 Kings 16: 32. Elijah however stood for Jehovah, and raised the question with Israel whether Jehovah was God, or whether Baal, and established the rights of Jehovah by fire from heaven. This led to the destruction of all the prophets of Baal, 1 Kings 18: 17-40; but his idolatrous worship continued until the days of Jehu, who slew his worshippers and destroyed his house and images. 2 Kings 10: 18-28. It however revived again in Israel, and under Ahaziah and Athaliah extended also to Judah, and during the reigns of Ahaz and Manasseh worshippers of Baal are found there. 2 Kings 11: 18; 2 Kings 16: 3, 4; 2 Kings 17: 16, 17; 2 Kings 21: 3. Thus did Satan succeed in leading aside to idolatry God's favoured people for whom He had done so much. Balaam's advice was only too successful, the women of Canaan being the snare that led to idolatry.

The word Baal is used in several compounds, at times referring to the god and in other cases to persons or places.

Baalah. [Ba'alah]

1. City in Judah on the border of Benjamin, Joshua 15: 9-11, (called Baale of Judah in 2 Sam. 6: 2), the same as KIRJATH-JEARIM (*q.v.*) and KIRJATH-BAAL. Joshua 15: 60; Joshua 18: 14, 15; 1 Chr. 13: 6.

2. Town in the south of Judah. Joshua 15: 29: apparently given to Simeon, and called BALAH in Joshua 19: 3, and BILHAH in 1 Chr. 4: 29.

Baalath. [Ba'alath]

1. Town in Dan in his southern portion. Joshua 19: 44. Identified with *Belain*, .

2. Store-city of Solomon apparently in the north. 1 Kings 9: 18; 2 Chr. 8: 6.

Baalathbeer. [Ba'alath-beer]

Town in the south border of the tribe of Simeon. Joshua 19: 8; also called 'RAMATH of the South;' and in 1 Sam. 30: 27 South RAMOTH; and apparently the same as BAAL in 1 Chr. 4: 33.

Baalberith. [Ba'al-be'rith]

The god signifying 'covenant lord' set up at Shechem. Judges 8: 33; 9: 4. He is called BERITH in Judges 9: 46.

Baale of Judah. [Ba'ale of Ju'dah]

Another form of BAALAH, 2 Sam. 6: 2, and the same as KIRJATH-JEARIM.

Baalgad. [Ba'al-gad]

Place at the foot of Mount Hermon in the valley of Lebanon, the northern limit of Joshua's conquest. Joshua 11: 17; Joshua 12: 7; Joshua 13: 5. Identified by some with Caesarea Philippi.

Baalhamon. [Ba'al-ha'mon]

Place where Solomon had a vineyard. Cant. 8: 11. The only clue to this name is the doubtful one of Belamon in Judith 8: 3, which was near Dothaim, not far from Samaria, in the mountains of Ephraim.

Baalhanan. [Ba'al-ha'nan]

1. The seventh of the ancient kings of Edom. Gen. 36: 38, 39; 1 Chr. 1: 49, 50.

2. Superintendent of David's olive and sycamore trees. 1 Chr. 27: 28.

Baalhazor. [Ba'al-ha'zor]

Place in or near Ephraim where Absalom had pastures for sheep, and where Amnon was slain. 2 Sam. 13: 23. Identified with *Tell Asur*, .

Baalhermon. [Ba'al-her'mon]

Town or mount in connection with Mount Hermon: there was probably a shrine of Baal there: see BAAL-GAD. Judges 3: 3; 1 Chr. 5: 23.

Baali. [Ba'ali]

Israel had attributed to Baalim the blessings Jehovah had given them: Jehovah said He would strip them of those mercies to show them their folly. In the last days a remnant will be brought into the wilderness, and be spoken comfortably to. Self judgement will be the door of hope — (Valley of Achor). God will no longer be called 'my Master,' as the word Baali signifies, but 'Husband,' and He will take away the names of their idolatrous masters, Baalim, and they shall no more be remembered. Hosea 2: 16: cf. vers. 8, 13, 17.

Baalim. [Ba'alim]

See BAAL.

Baalis. [Ba'alis]

King of the Ammonites, who sent Ishmael to slay Gedaliah. Jer. 40: 14.

Baalmeon. [Ba'al-me'on]

See BETH-MEON.

Baalpeor. [Ba'al-pe'or]

It was to Peor that Balaam was called to curse Israel, and where the people were ensnared to sacrifice to the gods of Moab, to eat of things sacrificed to their idols, and commit fornication. Thus Israel *joined* himself unto Baal-peor — had full fellowship with its demon worship and its attendant uncleanness. Num. 23: 28; Num. 25: 1-5, 18; Deut. 4: 3; Ps. 106: 28; Hosea 9: 10: cf. 1 Cor. 10: 8; Rev. 2: 14.

Baalperazim. [Ba'al-pera'zim]

Name given by David to a place in Judah near the valley of Rephaim, where he defeated an army of the Philistines. It signifies 'place of breaches,' *margin*. 2 Sam. 5: 20; 1 Chr. 14: 11.

Baalshalisha. [Ba'al-shal'isha]

Unknown place from which a man brought to Elisha bread of the firstfruits, when there was a dearth in the land. 2 Kings 4: 42.

Baaltamar. [Ba'al-ta'mar]

Place in the tribe of Benjamin, near Gibeah. Judges 20: 33.

Baalzebub. [Ba'al-zebub']

Name of Baal as the god of Ekron, signifying 'lord of the fly.' Josephus says with reference to king Ahaziah sending to this god, "Now it happened that Ahaziah, as he was coming down from the top of his house, fell down from it, and in his sickness sent to the Fly, which was the god of Ekron, for that was this god's name." Ant. ix: 2, 1. It was regarded as a preserver from poisonous flies, and hence as a healer of diseases. 2 Kings 1: 2, 3, 6, 16. In the N.T. there is the similar name of BEELZEBUB (*q.v.*) to whom the miracles of the Lord in casting out demons were blasphemously attributed.

Baalzephon. [Ba'al-ze'phon]

Place on the border of Egypt, near the Gulf of Suez. The Israelites encamped in its vicinity before crossing the Red Sea. Zephon is supposed to correspond to Typhon, but this has not led to the identification of the place. Ex. 14: 2, 9; Num. 33: 7.

Baana. [Ba'ana]

1. Solomon's commissariat officer in Jezreel and the north of the Jordan valley. 1 Kings 4: 12.

2. Father of Zadok who repaired part of the wall of Jerusalem. Neh. 3: 4.

Baanah. [Ba'anah]

1. Commissariat officer of Solomon in Asher. 1 Kings 4: 16.
2. Father of Heleb, or Heled, one of David's mighty men. 2 Sam. 23: 29; 1 Chr. 11: 30.
3. Captain of Ish-bosheth's army, who, with his brother Rechab, murdered Ish-bosheth. 2 Sam. 4: 2-12.
4. One who returned with Zerubbabel. Ezra 2: 2; Neh. 7: 7; Neh. 10: 27.

Baara. [Ba'ara]

One of the wives of Shaharaim the Benjamite. 1 Chr. 8: 8.

Baaseiah. [Baasei'ah]

A Gershonite ancestor of Asaph the minstrel. 1 Chr. 6: 40.

Baasha. [Ba'asha]

Son of Ahijah of the house of Issachar: he conspired against Nadab king of Israel, killed him and all the seed royal, and reigned in his stead, B.C. 953-930. It was according to the word of the Lord by the prophet Ahijah, that the seed of Jeroboam should be entirely destroyed, because of his wickedness; but Baasha was no better, and his posterity fell under a like judgement. 1 Kings 15: 16-33; 1 Kings 16: 1-13; 1 Kings 21: 22; 2 Kings 9: 9; 2 Chr. 16: 1-6; Jer. 41: 9.

Babbler.

This is literally 'master of the tongue,' Ecc. 10: 11 : the verse may be translated, "If the serpent bite without enchantment, then the 'charmer' hath no advantage." In Acts 17: 18 the word is *σπερμολόγος* *lit.* 'seed picker;' a word of contempt; one that picks up idle tales, a gossip, chatterer; 'base fellow,' *margin*.

Babel.

The word 'Babel' occurs but twice: in Gen. 10: 10 it is the name of the first place mentioned as the beginning of the kingdom of Nimrod; and in Gen. 11: 9 the tower and city are called 'Babel,' because there the language of man was confounded so that they did not understand one another. The tower was to be very high 'unto heaven,' not with any thought of reaching heaven, but it declared the lofty imagination of man's heart in the desire to make them a name, and to form a gathering point, which would prevent their being scattered. God would not suffer this, for man no sooner has power than he begins to abuse it. He could not therefore let them as one family exalt their own name, for the Lord's name alone is to be exalted. As the result of God's judgement they were scattered and formed into nations according to their tongues and families.

It may be that the name given to the city by Nimrod was Bab-il, signifying 'gate of God' (and it is said that on the monuments this very name 'The 'gate of God,' as the name of a city has been found); but that Jehovah altered it to Ba-bel, which signifies 'confusion.'

Babes.

See CHILDREN.

Babylon. [Bab'ylon]

Nimrod's BABEL was doubtless in some way connected with the renowned city of Babylon and of the kingdom of which it was the capital. The Hebrew is *Babel*, the same for Babel and Babylon. In Gen. 11: 2, it speaks of Babel being built in a plain in the land of Shinar, which they reached by travelling from the east; this reads in the *margin* travelling 'eastward,' a reading preferred by many and by the Revisers. This direction agrees well with the locality of Babylon on the river Euphrates.

Historians speak of the great size of the city, though they are not agreed as to its dimensions. It had 25 gates on each side, and from the gates were streets which crossed one another at right angles. The houses were not built close together, so that there was ample room

inside the city for gardens and even fields and vineyards. The walls were said to be 75 feet thick and 300 feet in height; and the gates were of brass. The river Euphrates ran through the city; but on the banks of the river strong walls were built with gates of brass; there was also a bridge from side to side near the centre of the city. A lake was formed outside the city into which the waters of the river could be turned when the water rose too high, and deep ditches filled with water surrounded the walls of the city.

We also read of 'hanging gardens' which Nebuchadnezzar built for his wife Amyitis, or Amyhia, daughter of a Median king, to give the place a measure of resemblance to the mountains and wooded hills of her native country. These gardens are supposed to have been built in terraces of different heights.

In several particulars scripture corroborates the statements of the historians. In Jer. 50: 11 of Babylon it is said, 'O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;' its broad walls are mentioned, Jer. 51: 12, 58; its gates of brass and bars of iron, Isa. 45: 2; and Nebuchadnezzar boasted of the 'great Babylon' which he had built by the might of his power and for the honour of his majesty. Dan. 4: 30.

Among the relics recovered from the various mounds of ruins are some bricks with the names of the kings Neriglissar and Labynetus stamped upon them, but the great majority of those found bear the name of Nebuchadnezzar. Babylon was built with bricks, there being no stone at all near, and in later years the mounds were ransacked for bricks for other cities.

Of the early governments in Babylon but little is known with certainty. Berosus, as arranged by Rawlinson, gives from B.C. 2458 to 625 various dynasties of Medes, Chaldaeans, Arabs, and Assyrians; and lastly Babylonians from B.C. 625 to 538.

Babylon and Assyria are much blended together in history, sometimes being independent one of the other, and at other times being tributary to one another. In B.C. 745 Tiglath-pileser may be said to have founded the later kingdom of Assyria, and among his victories he became master of Babylonia, as the kingdom of

Babylon was called. About 721 Merodachbaladan became king of Babylon, and in 712 he sent ambassadors to Hezekiah on hearing of his sickness. This is recorded in 2 Kings 20: 12, where he is called Berodach-baladan. In B.C. 702 Sennacherib king of Assyria expelled Merodach, and Babylon was governed by viceroys from Assyria. In B.C. 681 Esar-haddon became king of Assyria but held his court at Babylon, to which place Manasseh king of Judah was carried prisoner about B.C. 677. 2 Chr. 33: 11. About B.C. 625 Nabo-polassar revolted from the king of Assyria and established the later kingdom of Babylon. He with Cyaxares (the Ahasuerus of Dan. 9: 1) founder of the Median kingdom, attacked and took Nineveh, and put an end to the Assyrian rule. Nebuchadnezzar, co-regent with Nabo-polassar, took Jerusalem, and carried many captives and the holy vessels to Babylon, about B.C. 606. In B.C. 604 Nabo-polassar died and Nebuchadnezzar reigned alone. In B.C. 603 Jehoiakim revolted and in 599 Nebuchadnezzar again took Jerusalem, and Ezekiel was carried to Babylon: this is called *the great captivity*. 2 Kings 24: 1-16. Mattaniah was left as king in Jerusalem, his name being changed to Zedekiah: he reigned 11 years. 2 Kings 24: 17-20. Having rebelled against Babylon, Nebuchadnezzar, after a siege of eighteen months, once more took Jerusalem, destroyed the city and burnt the house of the Lord, bringing *the kingdom of Judah to an end*: B.C. 588. 2 Kings 25: 1-26. For the personal history of the king see NEBUCHADNEZZAR. In B.C. 561 Nebuchadnezzar died. He was the 'head of gold' in Daniel's great image. The glory of the later Babylonian Empire virtually began and ended with him. The succession of kings was somewhat as follows:

KINGS OF BABYLON.

B.C.

625 Nabo-polassar.

606 Nebuchadnezzar, co-regent.

604 Nabo-polassar dies. Nebuchadnezzar reigns alone.

561 Evil-Merodach succeeds. He raises up Jehoiachin in the 37th year of his captivity.

2 Kings 25: 27.

559 Neriglissar succeeds. Perhaps the same as one of the princes called Nergal-sharezer in

Jer. 39: 3, 13.

556 Laborosoarchod succeeds. Reigned 9 months and is slain.

555 Nabonidus or Nabonadius (also called Labynetus), a usurper : Belshazzar his son

afterwards reigning with him.

538 Babylon taken, and Belshazzar slain. *End of the Empire of Babylon.*

Babylon has a large place in the O.T. with reference to its intercourse with Israel, in nearly every chapter of Jeremiah, from 20 - 52, Babylon is mentioned. Babylon is also of note as being the first of the four great empires prophesied of by Daniel. The kingdom of the Lord, established in the house of David, and maintained in Judah, had for the time come to an end because of iniquity, and the 'times of the Gentiles' had begun.* Of Nebuchadnezzar it was said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory Thou art this head of gold." Dan. 2: 37, 38. Babylon was God's instrument by which Judah was punished; and then because of the pride and wickedness of the king of Babylon he also was brought under the rod of the Almighty.

* The times of the Gentiles will end when the power returns to Judah, the house of David, in the person of the Lord Jesus.

The destruction of Babylon was fully foretold in scripture, though some of these prophecies may refer also to still future events, namely, the overthrow by the Lord (typified by Cyrus) of the last holder of Nebuchadnezzar-like authority, namely, the beast, the last head of the revived Roman empire. Isa. 13: 6-22; Isa. 14: 4-23; Isa. 21: 2-9; Isa. 47: 1-11; Jer. 25: 12-14 and Jer. 50, 51. Its downfall

was unexpected. For 24 years after the death of Nebuchadnezzar Babylon continued the seat of the imperial court. In B.C. 538 the city was taken in a remarkable way. A night was chosen when the inhabitants were about to hold a festival, when the whole city would be given up to drunkenness and debauchery. The water of the river was diverted from its bed so as to render it shallow enough to let the troops pass along. The gates were found open, and the city was taken.

This also was prophesied of in scripture: it specifies that Cyrus was God's shepherd, and He had holden him to subdue nations: God would loose the loins of kings to open before him the two-leaved gates; and the gates should not be shut: the gates of brass should be broken, and the bars of iron be cut asunder. Isa. 45: 1, 2. Again the suddenness and unexpectedness of the attack is also mentioned: "evil shall come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." Isa. 47: 11. We also find that it was on the night of the revelry of Belshazzar's feast that the king was slain. Dan. 5: 30.

The monuments show that Babylon was taken by Gobryas the general of Cyrus, and that the capture of the city was, as some think, aided by treachery among its inhabitants. Dan. 5: 31 says, "Darius the Median took the kingdom." This king has not been found mentioned by name on the monuments, but he is well accredited as king in Daniel. He was probably ASTYAGES, who was a Median king. He had been conquered by Cyrus, who may have found it to his advantage to let him reign at Babylon as long as he lived. Astyages being a Mede and Cyrus a Persian agree with the second great empire being called by the two names. Persia gained the ascendancy, and Babylon was a royal residence during part of the year. There were occasional revolts, in the putting down of which the city was more and more destroyed. In the year B.C. 478 Xerxes returning from his inglorious invasion of Greece passed through the city, robbed the temple of Belus of its wealth and left its lofty towers a heap of ruins. In B.C. 324 Alexander the Great attempted to rebuild that edifice, and employed 10,000 men; but his sudden death, before the ruins had been cleared away, left it still in

desolation.

Scripture is very decisive as to the utter destruction of the city: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Isa. 13: 19-22.

Now vast mounds extend for miles. If Hillah (about) be taken as a centre, the mounds extend northward about 3 miles. About 6 miles S.W. of Hillah stands the celebrated heap known as *Birs Nimrod*, supposed to be the site of the ancient temple of Belus. There are three large piles on the east of the river: the Mujelibe or Mukallibe, the *Kasr* or palace, and the Amran.

The moral features of Babylon were idolatrous corruption and worldliness, which will be seen in full manifestation in Babylon the Great. It is the place where the people of God get into captivity through dalliance with the world.

In the N.T. Babylon is mentioned in 1 Peter 5: 13. There is evidence in Josephus that there were many Jews in the district forty years after Christ. On the occasion of the gathering at Jerusalem in Acts 2: 9-11 mention is made of the Parthians, Medes and Elamites; and when Peter commences his epistle, supposing he was in the district of Babylon, he naturally puts Pontus first and then passes on to Galatia, Cappadocia, Asia, and Bithynia. There can be no reason therefore to doubt that the ancient district of Babylon is alluded to by Peter, where, through God's grace, there were some of the 'elect.'

Babylon the Great. [Bab'ylon]

This is also called "MYSTERY," "THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." Rev. 17: 5. Some great religious system is alluded to, with whom the

kings of the earth had had illicit intercourse, and by whom the merchants of the earth had been made rich. It had also been guilty of shedding the blood of the saints and the blood of the martyrs of Jesus. It is compared to a woman arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a cup in her hand, full of abominations and filthiness of her fornication. Could there possibly be drawn a more vivid and life-like portrait of the worldly and idolatrous system of the apostate Church, whose centre is at Rome, than is here drawn by the pen of the Holy Spirit? To make it doubly sure as to who is represented by the description it is added "The seven heads are seven mountains, on which the woman sitteth," Rev. 17: 9, 'the seven-hilled city' being a well-known appellation of Rome.

It is further revealed that the ten horns (the ten kingdoms of the future Roman empire) will make war with the woman, make her desolate and naked, will eat her flesh and burn her with fire. Heaven, the apostles and prophets are called on to rejoice over the fall of that seductive and soul-destroying system: cf. Rev. 14: 8; Rev. 16: 19; Rev. 17: 1-18; Rev. 18: 1-24; Rev. 19: 1-3.

It should be noted that though Papal Rome is one of the worst of the antichrists, and the one that has had sway for the longest period; yet she is not what is called in scripture *the* Antichrist or Man of sin: she is rather the anti-church. He also is found in the Revelation as a beast, having two horns like a lamb, and speaking as a dragon; and also as the false prophet. Rev. 13: 11; Rev. 20: 10. See ANTICHRIST.

Babylonians. [Babylonia]

The inhabitants of Babylon or its districts. Ezra 4: 9; Ezek. 23: 15, 17, 23. Thousands of tablets have been discovered which throw great light upon the social life and character of the Babylonians. They were an educated people. Some tablets appear to be Geological, Geographical, and Mathematical; and many others are records of contracts, loans, marriages, dowries, purchase of slaves, etc. Their Astronomy was mixed up with Astrology. Many tablets show that they held that the stars and signs of the heavens foretold events, agreeing with God's message to Babylon "Let now the

astrologers, the star-gazers, the monthly prognosticators stand up and save thee." Isa. 47: 13. Many magical and incantation tablets show that they were in great fear of evil spirits: they called upon 'the spirit of heaven' and 'the spirit of earth' to deliver them. Their religion has been described as the worst possible form of *nature worship*, and their gods seem to have been countless. These tablets, made thousands of years ago, now reveal how Satan succeeded in keeping the Babylonians completely under his dominion.

Baca Valley of. [Ba'ca]

This signifies 'weeping.' The blessedness of going up to the courts of Jehovah turns 'the valley of tears' into 'the fountain of joy' Ps. 84: 6. The article being before the name seems to imply that some natural valley was before the eye of the Psalmist though unknown now.

Bachrites. [Bach'rites]

A family descending from Becher, son of Ephraim. Num. 26: 35.

Backslider.

There are four Hebrew words applied to backsliding.

1. *sug*, 'to go back:' 'the backslider in heart shall be filled with his own ways,' instead of God's ways. Prov. 14: 14.

2. *sarar*, to act like a refractory heifer, that will not draw regularly in the plough: to which Israel is compared. Hosea 4: 16.

3. *meshubah*, 'a turning away, apostasy.' Jer. 2: 19; Jer. 3: 6-12, 22; Jer. 5: 6; Jer. 8: 5; Jer. 14: 7; Hosea 11: 7; Hosea 14: 4.

4. *shobeb* 'rebellious, backsliding.' Jer. 3: 14, 22; Jer. 31: 22; Jer. 49: 4. The last three words are all used of backsliding Israel. We do not find the word 'backslider' in the N.T. but the same sin is there pointed out, for instance the drawing back which may lead to perdition as in Heb. 10: 38, 39. See APOSTASY.

Badgers' Skins.

The word *tachash* has been referred to several animals, principally the seal or dugong. The R.V. translates it 'seal-skins' and 'porpoise-skins' in the margin; but the badger seems to answer all the purposes for which the skin was used. It is a good protection from the weather, and we find the *tachash* was used for the outer covering of the tabernacle, and to cover the ark when it was being carried. One passage speaks of its being used for the shoes or sandals of delicate women, and in Exodus it is included among the costly articles, so that it was comparatively rare. Ex. 25: 5; Ex. 26: 14; Ex. 35: 7, 23; Ex. 36: 19; Ex. 39: 34; Num. 4: 6-25; Ezek. 16: 10. Typically the badgers' skins refer to the holy, separate walk of the Lord Jesus, in entire protection from all the contaminations of the world: He was always morally 'separate from sinners.'

Baharumite, Barhumite. [Baharu'mite, Barhu'mite]

Designation of Azmaveth, one of David's thirty valiant men. 2 Sam. 23: 31; 1 Chr. 11: 33.

Bahurim. [Bahu'rim]

Village of Benjamin, near the road running from the valley of the Jordan to Jerusalem. 2 Sam. 3: 16; 2 Sam. 16: 5; 2 Sam. 17: 18; 2 Sam. 19: 16; 1 Kings 2: 8.

Bajith. [Ba'jith]

House of the gods of Moab. Isa. 15: 2: cf. Isa. 16: 12.

Bakbakkar. [Bakbak'kar]

Levite not otherwise specified. 1 Chr. 9: 15.

Bakbuk. [Bak'buk]

Ancestor of some Nethinim who returned from exile. Ezra 2: 51; Neh. 7: 53.

Bakbukiah. [Bakbuki'ah]

1. A leader of the temple service in the days of Nehemiah. Neh. 11: 17.
2. Levite who returned from exile. Neh. 12: 9, 25.

Baker.

In Egypt the king had a man-servant who is called his 'chief baker,' Gen. 40: 1-22; Gen. 41: 10; but in Israel the baking was done by the women of each house, as Abraham called to Sarah to prepare cakes upon the hearth, Gen. 18: 6; and Samuel said that if the Israelites had a king he would take their daughters to be bakers. 1 Sam. 8: 13. In Jerusalem there was apparently a part devoted to the bakers, for Jeremiah was to have a piece of bread out of the Bakers' street (or Bazaar, as it would now be expressed in the East) as long as the bread lasted. Jer. 37: 21. In Hosea 7: 4, 6, the heating of the oven by the baker is used figuratively for those who, as it were, prepared their lusts for evil, and then waited till the moment when they could satisfy them more greedily. Alas, that it should be Israel of whom the prophet thus speaks.

Balaam.

A Midianite prophet who resided at Pethor, son of Beor or Bosor. He was hired by Balak king of Moab to curse Israel, but God compelled him to bless instead of curse His chosen people. Though he talked piously his heart was evidently set on getting the reward from Balak. Jude 11. The angel of Jehovah withstood him, and he was rebuked by his ass, yet he was allowed to go on his way. Num. 22, 23, 24; Deut. 23: 4, 5; Joshua 24: 9, 10. Though compelled by God to bless Israel, he most treacherously counselled Balak to seduce them by means of the Midianitish women, Num. 31: 16; 2 Peter 2: 15; Rev. 2: 14, which led to their gross idolatry. Num. 25: 1, 2: see BAAL-PEOR. After Israel was punished for their sin, they were avenged on Moab, and among the slain was Balaam. In Joshua 13: 22 he is called a soothsayer, and when he was with Balak he sought enchantments. In Num. 23: 15 the words 'the LORD' are added by the translators. Num. 24: 1 says that he went not then *as at*

other times to meet enchantments. But he was overpowered by God. In the passages in the N.T. he is held up as an example of consummate wickedness and apostasy.

Balac. [Ba'lac]

See BALAK.

Balah. [Ba'lah]

See BAALAH.

Balak, Balac. [Ba'lak, Ba'lac]

King of Moab, son of Zippor, who sought to resist Israel in advancing to the promised land, and hired Balaam to curse them: he was taught by that false prophet to seduce Israel to idolatry by means of fornication with their women. Num. 22, 23, 24; Joshua 24: 9; Judges 11: 25; Micah 6: 5.

Balances.

Moznayim, ζυγός, a pair of balances or scales: such are seen on the Egyptian monuments, with the weights in one scale and the article to be weighed in the other. They were needful also in early days for weighing the money: when Abraham bought a burying place he "*weighed* to Ephron the silver." Gen. 23: 16: cf. Jer. 32: 10. Job asked to be weighed in an *even* balance, Job 31: 6: cf. Lev. 19: 36; Ezek. 45: 10, for men contrived to falsify the balance, as well as the weights, which was an abomination to the Lord. Prov. 11: 1; Prov. 16: 11; Hosea 12: 7; Amos 8: 5. In Isa. 46: 6 another Hebrew word is used, *qaneh*, which signifies a reed, rod or beam, which may refer to the beam of the scales, for it is not known that the steel-yard was then in use. In Rev. 6: 5 the rider on the black horse had a pair of balances with which to weigh out the food, showing that great scarcity will be one of God's judgements in the future.

Bald Locust.

See LOCUST.

Baldness.

The Israelites were forbidden to cut themselves or to make themselves bald for the dead, as the heathen did; for they were a holy people unto the Lord. Lev. 21: 5; Deut. 14: 1; Jer. 16: 6. Baldness is one of the judgements of the Lord: perhaps they would make themselves bald in their distress. Isa. 3: 24; Isa. 15: 2; Isa. 22: 12; Ezek. 7: 18; Amos 8: 10; Micah 1: 16. See NAZARITE.

Balm,

tseri. The gum of the balsam bush, of great medicinal virtue. Gilead was noted for its production. It is used as a proverb to set forth the healing God had for His people if they really turned to Him. Jer. 8: 22; Jer. 46: 11; Jer. 51: 8. It was carried by the merchants into Egypt and elsewhere. Gen. 37: 25; Ezek. 27: 17. Jacob sent a little to Joseph. Gen. 43: 11.

Bamah. [Ba'mah]

The Hebrew word *bamah*, signifying 'high place,' is once left untranslated, Ezek. 20: 29, where Israel offered sacrifices to idols. It is frequently translated HIGH PLACES, *q.v.*

Bamoth. [Ba'moth]

The halting place of the Israelites before they reached Pisgah, Num. 21: 19, 20: probably the same as the following.

Bamothbaal. [Ba'moth-ba'al]

City, linked with the worship of Baal. Joshua 13: 17.

Bani. [Ba'ni]

1. One of David's thirty valiant men, a Gadite. 2 Sam. 23: 36.
2. Son of Shamer, a descendant of Merari. 1 Chr. 6: 46.
3. Descendant of Pharez, son of Judah. 1 Chr. 9: 4.

4, etc. Several whose descendants returned from exile, some of whom had married strange wives. Ezra 2: 10; Ezra 10: 29, 34, 38. There are also several persons named Bani, mentioned in connection with Nehemiah, who cannot be separately distinguished. Neh. 3: 17; Neh. 8: 7; Neh. 9: 4, 5; Neh. 10: 13, 14; Neh. 11: 22.

Bank,

τράπεζα. This is literally a table, and mostly so translated, and which could be used for any purpose. Luke 19: 23. In Matt. 25: 27 a kindred word is translated 'exchangers:' both passages imply that there were in those days, as now, those who received and lent money on interest.

Banner.

See STANDARD.

Banquet.

1. *karah*, 'to prepare, provide,' etc. Job 41: 6.

2. *mirzach*, 'a banquet.' Amos 6: 7.

3. *mishteh*, from 'to drink, to banquet.' Esther 5: 4-14; Esther 6: 14; Esther 7: 1-8; Dan. 5: 10.

Banqueting House.

Lit. 'house of wine,' Cant. 2: 4; used figuratively for the house of delights to which the Bridegroom brings the bride.

Baptism.

Used figuratively to express the overwhelming sufferings which the Lord Jesus endured in order to accomplish the purpose for which He came to the earth; He was 'straitened' until that work was accomplished. Luke 12: 50; John 12: 27. When the sons of Zebedee asked to sit on the right and on the left of the Lord in His glory, He at once referred to the cup He had to drink, and asked if they could drink of that cup, and be baptised with the baptism He was to be

baptised with. They, ignorant of the depths of suffering involved in the question, said they could. In one sense they should share in His sufferings — the non-atoning sufferings, from the hand of man; but the places they sought were not His to give. Mark 10: 38-40.

Baptism.

The Greek is βάπτισμα, from βαπτίζω, to dip, plunge, wash, etc. The ordinance of Baptism:

1. JEWISH. In Heb. 6: 2 (βαπτισμός) the Hebrew believers were exhorted to leave 'the doctrine of baptisms;' and in Heb. 9: 10 we read of 'divers baptisms or washings,' but which is followed by the words "imposed until the time of reformation," which 'time' is referred to as 'Christ being come.' This shows that the baptisms referred to were some part of the Jewish ritual, in which there were many washings and bathings; but none of these washings signified fully the baptism of the N.T., which as an initiatory ordinance places the baptised in a new position: the Red Sea (1 Cor. 10: 2) was a figure of this. It was the Jewish washings that the Hebrew believers were exhorted to leave, or not to be laying again as a foundation.

Further, it has often been said that the Jews received their proselytes by baptism. Of this we have no record in the O.T., and Josephus, who details the rites necessary for the reception of a proselyte, makes no mention of baptism. It is true that Maimonides says that proselytes were thus received; but he was not born till A.D. 1135, and was thus far too late to know what took place so long before when contemporary writers are silent on the subject.

2. BAPTISM BY JOHN. This was specially in the Jordan, to which the multitudes *went out*, and which is spoken of again and again as the baptism 'of repentance.' Mark 1: 4; Luke 3: 3; Acts 13: 24; Acts 19: 4. He challenged the multitudes who came to be baptised that they should bring forth 'fruits worthy of repentance.' Matt. 3: 8; Luke 3: 8. He baptised those who came 'confessing their sins,' Matt. 3: 6; and he exhorted the people to believe on Him who would come after him," that is, on Christ Jesus." Acts 19: 4: cf. John 1: 29, 36. The godly remnant by John's baptism took separate ground from the national body, in expectancy of Messiah's coming: they judged

themselves, and cleared themselves of the sinful condition of the nation. The Lord was baptised by John, thus taking His place among the repentant in Israel, not as confessing sins, but as fulfilling righteousness, as He said, "Thus it becometh *us* to fulfil all righteousness" Matt. 3: 15.

3. CHRISTIAN BAPTISM. We have seen that John the Baptist preached the baptism of repentance. During the Lord's ministry before the cross, some were baptised to Him as Messiah. John 4: 1. After His death and resurrection Peter preached, not repentance, but the rejected Jesus as exalted, and made Lord and Christ. When they were pricked in heart, he said to them, 'Repent,' etc., but the baptism was to the remission of sins because the work was now done which gave it fully: they were baptised to the remission of sins — administratively and governmentally. Acts 2: 38.

Rom. 6: 3, 4 gives the meaning of Christian baptism to saints who had been baptised long before. It treats of the death of Christ (the sinless One,) as death *to* sin and *to* the state man was in, and draws conclusions from it for us inasmuch as He is risen. They were baptised to His death, that is, they have a part in it — they are alive to God *in* Him risen (and consequently also alive *to* Him risen — not to law), and hence sin was not to reign any longer; but there is no resurrection *with* Him in these verses. Baptism is prefigured by Israel's passage through the Red Sea, not by their crossing Jordan, though resurrection is added in Col. 2: 12, as leaving sins behind: "Having forgiven you all trespasses." It is individual, and reception into the profession of Christianity: "one Lord, one faith, one baptism." The signification of baptism goes further in Colossians than in Romans, but is always connected with a status upon earth, and not with heavenly privileges. It saves, 1 Peter 3: 21; we wash away our sins in it, Acts 22: 16; we go into death in it; and in Col. 2: 12, it is added, we 'are risen:' hence also it is individual. The church as such has never to be brought into death, its very origin is in the resurrection of Christ, Col. 1: 18: it is first-born in the new creation.

It is clear that Baptism, though in a certain aspect it places the recipient in a resurrection status, giving Christ for our life, never takes us out of the earth; but puts us in the position of christian responsibility in it, according to newness of life, as it is said, "so we

also should walk in newness of life." There is a warning in 1 Cor. 10: 1-6. They were baptised, etc., "but with many of them God was not well pleased." A mere sacramental position is not enough: we have to "continue in the faith, grounded and settled." Col. 1: 23. We are called, as baptised, to walk in this world as dead and risen again, as in a wilderness. It is the expression of the outward visible church in its profession: "one Lord, one faith, one baptism." In baptism we have a good conscience by the resurrection. 1 Peter 3: 21. We wash away our sins in it, calling on the name of the Lord, Acts 22: 16; we are received by it into the responsible place of God's people in this world.

With Peter, Christian Baptism seems more connected with the kingdom of heaven: cf. Matt. 16: 19; Acts 2: 38; Acts 10: 48: with Paul it was connected rather with the house of God when he did use it. Paul had a new commission. He is not found, like Peter, ministering in the midst of a known people who had promises, calling souls out of it to repentance, that they should receive remission and be separated from the untoward generation. Paul takes up man as man (though owning the Jews) and brings him into God's presence in light. For the Gentiles it was, even in testimony, a wholly *new* resurrection *state*, not merely a good conscience through the resurrection; and baptism, which gives a status on earth founded on resurrection, forms no part of Paul's testimony, any more than of the mission in John 20: 21-23; and Paul tells us himself, that he was not sent to baptise.

Faith sees that when God brings a man into privileges on earth, he does not separate his household from him, for example, Gen. 7: 1, etc. Under Christianity this surely holds good: see 1 Cor. 7: 14: and we see households *were* baptised by Paul.

At the end of Matthew's gospel we have a commandment connected with baptism and apostolic mission to the Gentiles exclusively, but then there is nothing of repentance or remission. It is simply discipling all the nations, baptizing and then teaching them. Matt. 28: 19, 20. (This passage contemplates in its *full sense* a work to be done at the end of the age by the Jewish remnant toward the *Gentiles*. Christian Baptism now is for Jews and Gentiles alike, that by it they should lose their standing as such, and being committed to

the death of Christ be brought into Christian profession, leaving those distinctions behind them.) The direction in Luke 24: 47 is repentance and remission of sins. In Mark 16: 15, 16 salvation belonged to him who believed and was baptised; for if he was not, he refused to be a Christian.

Scripture gives no definite teaching as to the *mode* of baptism, the great point being what the recipients of the ordinance were baptised *to*: cf. Acts 19: 3. The idea conveyed by the word is 'washing,' as with the priests of old (Ex. 29: 4), rather than 'sprinkling,' as with the Levites.

Num. 8: 7.

As to the formula used, some have supposed that because we read in the Acts that persons were baptised 'to the name of the Lord Jesus,' the instruction given in Matt. 28: 19 to baptise "to the name of the Father, and of the Son, and of the Holy Ghost," was superseded. But this does not follow: baptism is always *to* some person or thing. The disciples found at Ephesus had been baptised *to* the baptism of John, Acts 19: 3; the Israelites had been baptised *to* Moses; and those baptised in the Acts were to the name of the Lord Jesus as Saviour and Lord; and there is no reason why this should not be combined with the words found in Matthew, and a person be baptised in the name of the Lord Jesus unto the name of the Father, and of the Son, and of the Holy Ghost. In Acts 2: 38 the preposition is ἐπί (ἐν in MSS B,C,D); in Acts 10: 48 it is ἐν; and elsewhere it is εἰς.

4. BAPTISED FOR THE DEAD. This occurs in 1 Cor. 15: 29. Some maintain that the Corinthian saints had fallen into the error of holding that if some of their number had fallen asleep without being baptised, others could be baptised for them, and that Paul was condemning this. But in the language he uses there is no condemnation. If 1 Cor. 15: 20-28 inclusive be read as a parenthesis, 1 Cor. 15: 18 explains 1 Cor. 15: 29; and 1 Cor. 15: 19 explains 30-32. Thus, if there be no resurrection, those "fallen asleep in Christ are perished . . . else what shall they do who are baptised for the dead?" Why step into their place in the ranks, and be in jeopardy every hour, like soldiers in a war, if the dead rise not? What advantage was it for Paul to have fought with beasts at Ephesus if

the dead rise not? The allusion in the 'jeopardy every hour' and in the 'fighting' is to those in danger, as soldiers in a war.

Baptism of the Holy Spirit.

This is distinct from baptism with water. John's baptism is contrasted with it, Acts 11: 16; Matt. 3: 11. Christian baptism, though distinct, was in view of the reception of the Holy Ghost (Acts 2: 38), but does not confer it. Acts 19: 5, 6. Baptism of the Holy Spirit took place at Pentecost: the Lord said to His disciples, "Ye shall be baptised with the Holy Ghost not many days hence," Acts 1: 5; so that at Pentecost the saints were all baptised by the one Spirit into one body. 1 Cor. 12: 13. This agrees with the church having been begun at Pentecost, and tells us that no one can be a part of the body of Christ until he is indwelt by the Holy Spirit, being initiated into *the one body* formed, characterised, by the baptism of the Holy Spirit once for all.

Bar.

A Chaldaic or Aramaic word (*Bar*) signifying 'son,' as 'Bar-jona,' son of Jona. It corresponds to *Ben* in Hebrew.

Barabbas to Bishlam

Barabbas. [Barab'bas]

One described as a 'robber' in John 18: 40; 'a notable prisoner' in Matt. 27: 16-26: he had made an insurrection and had committed murder. Mark 15: 7-15. Yet the Jews, led by the chief priests and elders, requested the release of this man rather than the release of the Lord Jesus. Why they petitioned for this particular prisoner is not known; but it manifests in the most decided manner their ungodliness that they could choose such a notoriously wicked man in preference to the Lord of life and glory, their Messiah. Luke 23: 18. Peter did not fail to charge this home upon the Jews, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you." Acts 3: 14.

Barachel. [Bar'achel]

A Buzite, father of Elihu. Job 32: 2, 6.

Barachias. [Barachi'as]

Father of Zacharias who was slain between the temple and the altar. Matt. 23: 35.

Barak. [Ba'rak]

Son of Abinoam, of Naphtali. He was called by Deborah the prophetess (who judged Israel at that time) to collect from the tribes of Naphtali and Zebulun 10,000 men that God might deliver into his hand Sisera, the captain of the army of Jabin, king of Canaan, who had 900 chariots of iron, and who had mightily oppressed the children of Israel twenty years. It required great faith to attack so strong an enemy with such a small force; and Barak had not this strong faith in God; he said he would not go unless Deborah would go with him. Deborah consented to go, but told Barak that it would not be to his honour; Sisera would fall by the hand of a woman. When the armies were face to face it was still Deborah that had to tell Barak when to arise to the attack.

Jehovah discomfited Sisera and his chariots and his host, by the swords of the Israelites, and apparently the overthrow was completed by a severe storm and the overflowing of the river Kishon. Judges 4: 6-17; Judges 5: 20, 21. The Canaanites being smitten, Sisera left his chariot and fled for refuge to the house of Heber the Kenite, where he was killed by Jael, Heber's wife. Judges 4: 18-24. Judges 5: gives the song of Deborah and Barak over the victory. Barak's faith is like that of many who can follow if another will lead, though they cannot take a first place; it is very gracious of God to mention Barak in Heb. 11: 32 as one in the cloud of witnesses who had become victorious by their faith.

Barbarian,

βάρβαρος. The word signifies 'foreigner, alien:' it was used by the Romans for any people who did not understand Latin or Greek. In

Rom. 1: 14 they are in contrast to the Greeks. In 1 Cor. 14: 11, a person hearing another speak in a language he did not understand would account him and be accounted a foreigner. The inhabitants of Melita were so called by Luke. Acts 28: 2-4. In Col. 3: 1 the 'barbarian' is in contrast to the uncultivated Scythian.

Barbed Irons.

Irons shaped like a harpoon, that will enter the flesh easily but which cannot be withdrawn. God, to show His wisdom and power to Job, speaks of the leviathan, or crocodile, into which barbed irons have no entrance. Job 41: 7.

Barber.

Only referred to in Ezek. 5: 1. Their employment was not usual, but was needed on special occasions, as for a Nazarite; for one supposed to have the leprosy, etc.

Barhumite. [Barhu'mite]

See BAHARUMITE.

Bariah. [Bari'ah]

Son of Shemaiah, descendant of David. 1 Chr. 3: 22.

Barjesus. [Bar-je'sus]

See ELYMAS.

Barjona. [Bar-jo'na]

'Son of Jonas,' surname of Peter. Matt. 16: 17.

Barkos. [Bar'kos]

Ancestor of some Nethinim who returned from exile. Ezra 2: 53; Neh. 7: 55.

Barley.

seorah, κριθή. The well-known cereal, which was used as food for horses, 1 Kings 4: 28; and also for the food of man when wheat failed. At the famine of Samaria, when the Syrian camp was found deserted, one measure (*seah*) of fine flour was sold for a shekel, and two seahs of barley for a shekel, 2 Kings 7: 1,16, showing that barley was valued at half the price of wheat. In Rev. 6: 6, when scarcity is foretold, one *choenix* of wheat will be sold for a denarius, and *three* measures of barley for a denarius. Here it is one-third the value of wheat, and 5 pints would have cost, in N.T. times, about the equivalent of a man's daily wages.

In the trial of jealousy an offering was made of barley meal, without oil or frankincense, Num. 5: 15. It was a domestic sorrow, that never ought to occur; but if the sin was there it must be judged. In Judges 7: 13 Gideon hears himself compared to a cake of barley bread: he would not have heard this had he not been afraid, Judges 7: 10; but it the more showed him whose hand must give the victory. Israel is charged with having polluted God among His people for "handfuls of barley and for pieces of bread," Ezek. 13: 19; as it says elsewhere, they had sold themselves for nought.

It was with five barley-loaves and a few fishes that the Lord fed the five thousand. John 6: 9-13. Such loaves are still the bread of the poorest in Palestine. Barley is sown in October as soon as the ground is softened by the rains, and the harvest is in April, but extends to May in the colder districts.

Barnabas. [Bar'nabas]

A Levite of Cyprus. His name was JOSES (or Joseph as in some MSS); but by the apostles he was surnamed Barnabas, 'son of consolation' (rather 'exhortation'). We first read of him as one who sold his land and laid the money at the apostles' feet. Acts 4: 36, 37. When the disciples at Jerusalem were afraid of Saul, it was Barnabas who introduced him to the apostles. Acts 9: 26, 27. When the Gentiles were converted at Antioch it was Barnabas who was sent there from Jerusalem. He rejoiced in the reality of the work and exhorted them to cleave to the Lord; the scripture says he was "a

good man, and full of the Holy Ghost and of faith." He then sought Saul and brought him to Antioch, where they laboured a whole year. They then together visited Jerusalem with contributions from the saints. Acts 11: 22-30. Antioch became a centre, from whence the gospel went forth to the Gentiles; it was there that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," and from thence they started on what is called Paul's first missionary journey. Acts 13: 2-4.

On the question being raised as to the necessity of the Gentile disciples being circumcised, Paul and Barnabas (Paul being now mostly mentioned first) went up to Jerusalem about the subject. Acts 15: 1-41. After this Paul proposed that they should visit again the brethren in the cities where they had preached. Barnabas insisted that they should take his nephew Mark with them; but Paul objected, for Mark had previously left the work. Barnabas persisting in his desire, they parted, and he and Mark sailed to Cyprus, his own country. Thus were separated these two valuable servants of the Lord who had hazarded their lives for the name of the Lord Jesus. We have no record of any further labours of Barnabas. Paul alludes to him as one who had been carried away by the dissimulation of Peter, otherwise he speaks of him affectionately. 1 Cor. 9: 6; Gal. 2: 1, 9, 13.

BARNABAS, EPISTLE OF. There is an Epistle of 21 chapters attributed to Barnabas. Clement of Alexandria treated it as genuine, and Origen called it a 'catholic epistle;' but it is now commonly held that its author was not the companion of Paul. It was most probably written by a Gentile, for it is strongly opposed to Judaism; it has numerous inaccuracies as to the Old Testament, and absurd interpretations of scripture, and contains many silly allusions to the writer's superior knowledge. It was by Eusebius ranked among the spurious writings.

Barrel.

The word *kad* signifies a large earthen vessel, not a barrel made of wood. 1 Kings 17: 12, 14, 16; 1 Kings 18: 33. It is often translated 'pitcher.'

Barsabas. [Bar'sabas]

1. JOSEPH, also called JUSTUS, who was nominated with Matthias as suitable to fill the place of Judas Iscariot. Acts 1: 23.

2. The surname of JUDAS, who with Silas was sent to Antioch with the decision arrived at by the church at Jerusalem respecting Gentile converts being circumcised. He and Silas are called 'chief men among the brethren,' and 'prophets,' who exhorted the brethren and confirmed them. Acts 15: 22, 27, 32.

Bartholomew. [Barthol'omew]

One of the twelve apostles, who is not referred to by name except in the lists of the twelve. Matt. 10: 3; Mark 3: 18; Luke 6: 14; Acts 1: 13. Probably identical with Nathanael: cf. John 1: 45; John 21: 2,

Bartimaeus. [Bartimae'us]

The blind beggar of Jericho, to whom the Lord gave sight. Mark 10: 46.

Baruch. [Ba'ruch]

1. Son of Zabbai: he helped to build the wall of Jerusalem. Neh. 3: 20.

2. A priest who sealed the covenant. Neh. 10: 6.

3. Father of Maaseiah who returned from exile. Neh. 11: 5.

4. Son of Neriah, and faithful secretary to Jeremiah. He was eventually carried with Jeremiah into Egypt. Jer. 32: 12-16; Jer. 36: 4-32; Jer. 43: 3, 6; Jer. 45: 1, 2.

BARUCH, BOOK OF. This forms part of the O.T. Apocrypha, though its professed author is Baruch, the friend and secretary of Jeremiah. It relates that the Jews in Babylon sent a deputation to Jerusalem with money for sacrifices, and requested that prayers might be offered for Nebuchadnezzar and his son Belshazzar. It confesses that their sufferings were in consequence of their sins. It

points to the sin of neglecting the source of wisdom, and exhorts to a return. It laments over Jerusalem; but exults in its future blessing. It ends with an Epistle of Jeremiah to those who were to be led captive into Babylon, warning them against the idols they would find there. It is generally agreed that the book was not written by its assumed author, but there is great diversity of opinion as to its probable date: some placing it B.C. 160, and others not till B.C. 79-69.

Barzillai. [Barzil'lai]

1. Gileadite of Rogelim, who liberally supplied David with provisions when he fled from Absalom. For his faithful services David invited him to return with him to Jerusalem; but being 80 years old he pleaded his great age and declined the honour, but requested that Chimham might go in his stead. 2 Sam. 17: 27; 2 Sam. 19: 31-39; 1 Kings 2: 7.

2. Meholathite, father of Adriel. 2 Sam. 21: 8.

3. Priest who had married a daughter of Barzillai of Rogelim and had adopted that name. Ezra 2: 61; Neh. 7: 63.

Bashan. [Ba'shan]

Now best known for the Golan Heights, it is a large district on the east of the Jordan, having Gilead on the south and extending northward to Mount Hermon; westward to the Jordan valley, and eastward nearly as far as 37 E. It is sometimes called the "land of Bashan," and it was the kingdom of Og the Amorite. It was conquered by Moses, and became, with part of Gilead, the portion of the half-tribe of Manasseh. Its principal cities were Ashtaroth (or Beeshterah) given to the Levites, Golan a 'city of refuge,' Edrei, and Salcah on its border. It was ravaged by Hazael in the time of Jehu, and is not often alluded to in the later history of the kings of Judah and Israel. Josh. 13: 30, 31; Josh. 21: 27; 2 Kings 10: 33; 1 Chr. 5: 11.

The district was in later days divided into

1. GAULANITIS on the west, now called *Jaulan*, a rich district with

noble forests.

2. AURANITIS, in the centre, now called *Hauran*, a magnificent plain.

3. TRACHONITIS, on the north-east, also called ARGOB, *q.v.*; now called *El Lejah*, a wild district of basaltic rocks.

4. BATANAEA, on the south-east, now called *Ard el Bathanyeh*. The four districts have relics of a numerous population, with massive houses built of stone in some parts.

THE OAKS OF BASHAN are used symbolically for great strength and loftiness, which God in His judgement brings down. Isa. 2: 13; Ezek. 27: 6; Zech. 11: 2.

BULLS OF BASHAN are figurative of strong ruthless enemies, Amos 4: 1, whom God in the coming judgement on Gog will crush, and will call for the fowls and the beasts to come and feed upon their flesh and their blood, Ezek. 39: 18: and lastly, when the blessed Lord was on the cross, His description of His vindictive enemies includes the strong bulls of Bashan which beset Him around, and gaped upon Him with their mouths, as a ravening and a roaring lion. Ps. 22: 12, 13.

BashanHavothJair. [Ba'shan-Ha'voth-Ja'ir]

The name given to the country of Argob, a district in Bashan, after it had been conquered by Jair. Deut. 3: 14.

Bashemath. [Bash'emath]

One of the wives of Esau, the daughter of Ishmael and the mother of Reuel. Gen. 36: 3, 4. In the earlier narrative, Gen. 26: 34; Gen. 28: 9, the names of Esau's wives differ from those given in Gen. 36: 2, 3. The women may have had two names, or another name have been given them on their marriage. It appears probable that Bashemath, daughter of Elon, is the same as ADAH, daughter of Elon; and that Bashemath, daughter of Ishmael, is the same as MAHALATH, daughter of Ishmael. JUDITH, daughter of Beer, may be the same

as AHOLIBAMAH, daughter of Anah, if Beeri is her father's name and Anah her mother's.

Basket.

Various Hebrew words are translated 'basket,' and doubtless the size, shape and strength varied according to the purpose for which they were intended. In the N.T. there are three Greek words used: *σπυγάνη*, 'a hamper,' in which Paul was let down by the wall, 2 Cor. 11: 33, though for the same occurrence another word is used in Acts 9: 25, *σπυρίς*, which also signifies 'a hamper,' and is used for the seven baskets of fragments remaining after the four thousand were fed. Matt. 15: 37; Matt. 16: 10; Mark 8: 8,20. When the five thousand were fed there were twelve baskets of fragments, but it was then the *κόφινος*, 'a hand basket.' Matt. 14: 20; Matt. 16: 9; Mark 6: 43; Mark 8: 19; Luke 9: 17; John 6: 13. The two perfect numbers seven and twelve show the inexhaustible supply the Lord furnishes when His purpose is to bless His own.

Basmath. [Bas'math]

Daughter of Solomon and wife of Ahimaaz, one of Solomon's commissariat officers. 1 Kings 4: 15.

Bason.

There are four Hebrew words used for basons nearly all referring to the temple service.

1. *aggan*, 'a cup, bowl, or bason.' Ex. 24: 6.
2. *kephor*, 'large cup or bowl,' probably for the wine when drunk before the Lord; when blood is spoken of a different word is used. 1 Chr. 28: 17; Ezra 1: 10; Ezra 8: 27.
3. *mizraq*, 'large bason or bowl,' used for holding the blood that had to be sprinkled, etc. Ex. 27: 3; Ex. 38: 3; Num. 7: 13-85 'bowls'; 1 Kings 7: 40, 45, 50; 2 Kings 12: 13; 2 Chr. 4: 8, 11, 22; Neh. 7: 70.
4. *saph*, 'dish, bowl.' Ex. 12: 22; 2 Sam. 17: 28; Jer. 52: 19. In the

N.T. *νιπτήρ*, 'large bason,' which our Lord used when he washed the feet of His disciples. John 13: 5.

Bat.

The *atalleph*, *νοκτερίς*, 'night bird,' is the animal well known as the bat: it was in the law forbidden to be eaten. Lev. 11: 19; Deut. 14: 18. There are several species found in Palestine: they inhabit the tombs and caves, and are familiar with darkness. Where there are many the effluvia from them is very noisome. Their habitation becomes a fit emblem of darkness and offensiveness, a place to which men will cast their idols of gold and silver when Jehovah arises to deal with the earth. Isa. 2: 20.

Bath.

See WEIGHTS AND MEASURES.

Bathrabbim. [Bath-rab'bim]

Gate of the ancient city of Heshbon, to the fishpools of which the bridegroom compares the eyes of his beloved. Cant. 7: 4.

Bathsheba. [Bath'sheba]

Daughter of Eliam, or Ammiel, and wife of Uriah the Hittite. David's lusting after her became the occasion of his sin in accomplishing the death of her husband. She afterwards became David's wife and was the mother of Solomon and other children. When Adonijah sought to make himself king, Bathsheba, moved by Nathan, appealed to David to fulfil his promise to her that Solomon should be his successor. When Solomon was king Adonijah begged Bathsheba to use her influence to obtain Abishag for him as wife. She asked this of Solomon, but it led to Adonijah's death. 2 Sam. 11: 3; 2 Sam. 12: 24; 1 Kings 1: 11-31; 1 Kings 2: 13-19; Ps. 51 *title*.

Bathshua. [Bath'-shua]

Another name for BATHSHEBA, the wife of David. 1 Chr. 3: 5. The same Hebrew word is translated 'daughter of Shua,' Judah's wife

in Gen. 38: 12; 1 Chr. 2: 3.

Battering Ram.

The machine used anciently for knocking down gates or walls. A heavy beam was suspended by chains, at the end of which was an iron head, shaped something like a ram. The name (which in both passages is simply 'ram') may have been derived either from its shape, or from the resemblance of its action to the butting of a ram. It was pulled away from the wall and then swung heavily against it. Ezek. 4: 2; Ezek. 21: 22.

Battle Axe.

Large hammer or axe, at the end of a long handle, a formidable ancient weapon. Jer. 51: 20. It is referred metaphorically to Jacob as God's weapon to break the nations into pieces.

Battlements.

1. *maaqeh*, the balustrade or parapet round the flat roofs of houses required by the law for the protection of life. Deut. 22: 8.

2. *netishoth*: this signifies 'expansion,' and may well refer to extended battlements. A parapet on the walls, with holes through which arrows could be shot, may be seen on some of the Assyrian monuments. Jer. 5: 10.

Bavai. [Bav'ai]

One who helped to build the wall of Jerusalem. Neh. 3: 18.

Bay.

From 'strong, sharp,' and hence a bright colour, perhaps 'reddish brown.' Zech. 6: 3, 7. The chariot with grisled and bay horses signified the Roman empire.

Bay Tree.

From 'native born,' or that which springs up without transplanting.

Ps. 37: 35 reads in the margin, 'tree that groweth in his own soil,' a striking emblem of the wicked spreading himself in his own earthly soil.

Bazlith, Bazluth. [Baz'lith, Baz'luth]

Ancestor of some Nethinim who returned from exile. Ezra 2: 52; Neh. 7: 54.

Bdellium.

The word *bedolach* has been interpreted to signify both a white transparent oily gum, and a white pearl. Its colour is referred to in the description of the manna, Num. 11: 7, and in Gen. 2: 12 it is mentioned with gold and onyx stones as characterising the land of Havilah. The white pearl seems the more probable allusion, for the manna is in Ex. 16: 14 compared also to the hoar frost.

Beacon.

Signal pole placed on the top of a hill. Isa. 30: 17. Israel should be so reduced in prosperity and in number as to become like a solitary 'tree bereft of branches,' *margin*.

Bealiah. [Beali'ah]

Benjamite who joined David at Ziklag. 1 Chr. 12: 5.

Bealoth. [Be'aloth]

City in the south of Judah. Joshua 15. 24.

Beans,

pol. The common and well-known bean. It grows plentifully in Palestine, and is eaten with rice or mixed with wheat and barley in making bread for the poor. 2 Sam. 17: 28; Ezek. 4: 9.

Bear,

dob, ἄρκτος. The species which inhabited Palestine is the Syrian

Bear (*Syriacus Ursus*). When young its colour is a dark brown, but this colour gets lighter with age, and when old it is nearly white. They are now comparatively scarce in Palestine, but may still be seen on the mountains of Lebanon, and occasionally farther south. When vegetables and fruits are to be had the bear feeds upon them, but in the winter it lives upon animals. David slew a lion and a bear that had seized a lamb of the flock. 1 Sam. 17: 34-37. The she-bear is regarded as peculiarly fierce and dangerous when robbed of her whelps. 2 Sam. 17: 8; Prov. 17: 12; cf. 2 Kings 2: 24. Alas that God should have to compare His fierce judgements on Israel to such a creature, together with the lion and leopard. Hosea 13: 7, 8. In the millennium the cow and the bear shall feed together. Isa. 11: 7.

In Dan. 7: 5 the Medo-Persian kingdom was compared to a bear, with three ribs in its mouth; and to it was said, "Arise, devour much flesh." In Rev. 13: 2 the beast that represents the still future Roman empire is described as being like a leopard, with feet as the feet of a bear, showing its destructive character, for it is by the strength of its feet the bear destroys its prey by tearing it open.

Beard.

The Israelites always cultivated the beard, and highly valued it. The law forbade them to 'mar the corners of their beards,' Lev. 19: 27, and a priest must not shave off the corner of his beard as a sign of mourning. Lev. 21: 5. King Hanun inflicted a sore indignity when he marred the beards of David's ambassadors. 2 Sam. 10: 4. Ezra in great grief at the sin of the people plucked off the hair of his head and of his beard. Ezra 9: 3; cf. Jer. 41: 5. God's judgement on Israel is compared to the beard being consumed by a razor, Isa. 7: 20; and they were to be scattered as hair that is cut off. Ezek. 5: 1, 2, 12. Of Moab it was said, every beard should be cut off. Isa. 15: 2; Jer. 48: 37.

Beast.

Besides the ordinary use of this word — such as distinguishing all animals from man, Ex. 9: 10; Ps. 36: 6; and as specifying quadrupeds from fowls and creeping things, Gen. 8: 19 — the word is used symbolically for:

a. the ignorance of man, Ps. 73: 22; and for his acting as an irrational creature, that is, without conscience before God. The word is *beir*, translated 'brutish' in Ps. 94: 8; Jer. 10: 8, 14, 21; Jer. 51: 17.

b. Great worldly powers, *cheyva*, θηρίον, having different characters according to the symbolic creature specified, but signifying in each case the absence of all moral connection with God: used by Daniel for the four great kingdoms, Dan. 7: 3-23; and in Rev. 13: 1 to Rev. 20: 10 for the revived Roman empire and for the Antichrist.

c. God's executive powers in creation and providence, ζῶον, unhappily translated 'beasts' in the A.V. in Rev. 4: 6-9, etc., where it should be 'living creatures,' as in Ezekiel. See LIVING CREATURES.

Beaten-work.

Much in the tabernacle was to be made of beaten work, Ex. 25: 18, 31, 36, in contrast to 'molten,' as idols were often made. The cherubim and the mercy-seat were to be beaten out of one piece, Ex. 37: 7: the candlestick also was beaten work of pure gold. Ex. 37: 17, 22

Beatitudes, The.

The name commonly given to the nine statements of blessing in the Sermon on the Mount, showing the character and the portion of those who enter into the kingdom. Matt. 5: 1-11. This stands in remarkable contrast to the economy of the law, in which there is a list of curses as well as of blessings. When Israel entered the land the blessings, but also the curses, were duly read to the people. Joshua 8: 33-35.

Several of the Psalms contain beatitudes, and such are called Asherite Psalms, from the Hebrew word *ashrey*, 'happiness, blessing.'

Beautiful Gate.

A gate of the temple. Acts 3: 2. Josephus says there were nine gates

overlaid with silver and gold; but one without the temple, made of Corinthian brass, far exceeded those of gold and silver. (Wars v. 5, 3) This is supposed to be the gate called Beautiful in the above passage.

Bebai. [Be'bai]

Two or three whose descendants returned from exile. Ezra 2: 11; Ezra 8: 11; Ezra 10: 28; Neh. 7: 16. And one who sealed the covenant. Neh. 10: 15.

Becher. [Be'cher]

1. Son of Benjamin, perhaps his second son, but the first-born of one of his wives. The name signifies 'first-born.' Gen. 46: 21; 1 Chr. 7: 6, 8.

2. Son of Ephraim, and the head of the BACHRITES, Num. 26: 35.

Bechorath. [Becho'rath]

Son of Aphiah, a Benjamite. 1 Sam. 9: 1.

Bed, Bedstead.

In the East the beds were simply mats that could be rolled up in the morning and put away in any corner. This explains why the persons who were healed were told to 'take up' their beds. Matt. 9: 6; Mark 2: 9, 11, 12; John 5: 8-12. For covering, a quilt sufficed, and in cold weather a thicker one; but often they used their own garments only: this accounts for the law that a garment taken in pledge must be restored when the sun went down, that the owner might sleep in his own raiment, or outer garment. Deut. 24: 13. For bedsteads, simple couches were commonly used, and where there was no separate bed-chamber the divan on one side of the room, that was used for reclining on in the day, served for the bedstead at night. Doubtless light movable couches were also used as bedsteads, 2 Kings 4: 10, under which a lamp could be placed, Mark 6: 21, and on which the man was let down through the roof. Luke 5: 18. The bedstead of Og the giant king of Bashan was of iron, 9 cubits long (about 13 feet 6

inches) and 4 cubits wide (6 feet). Deut. 3: 11.

Bed-chamber.

The room set apart for sleeping in; being placed in the most retired position it became symbolical of the utmost privacy. 2 Kings 6: 12; Ecc. 10: 20. Joash was hid in a bed-chamber, or a room adapted to that purpose, apparently connected with the temple. 2 Kings 11: 2. Travellers however, in the East, often have to spread their rugs on the floor of the same room in which the members of their host's family sleep, and the servants they bring with them sleep 'anywhere.' cf. 2 Sam. 11: 9.

Bedad. [Be'dad]

Father of Hadad king of Edom. Gen. 36: 35; 1 Chr. 1: 46.

Bedan. [Be'dan]

1. Judge of Israel, between Gideon and Jephthah, mentioned in 1 Sam. 12: 11; but not found in the book of Judges. The LXX, Syriac, and Arabic give the name as Barak.

2. Son of Ulam, descendant of Manasseh. 1 Chr. 7: 17.

Bedeiah. [Bedei'ah]

One who had married a strange wife. Ezra 10: 35.

Bee.

The well-known insect that supplies honey. They are referred to symbolically as chasing and surrounding an enemy, and the painfulness of their attacks has often been experienced. Deut. 1: 44; Judges 14: 8; Ps. 118: 12; Isa. 7: 18. Bees abound in Palestine, making their nests in the woods and in the clefts of the rocks, which habit well illustrates the description of the land as "flowing with milk and honey:" cf. 1 Sam. 14: 26.

Beeliada. [Beeli'ada]

Son of David, 1 Chr. 14. 7: also called ELIADA in 2 Sam. 5: 16; 1 Chr. 3: 8.

Beelzebub, [Beel'zebub]

βεελζεβούλ. The meaning of this word is much disputed, some associate it with BAAL-ZEBUB 'lord of the fly,' in the O.T., but others believe it to be a term of contempt, signifying 'lord of dung.' The Jews, who blasphemously charged the Lord with casting out demons by Beelzebub (as it should be spelled), call him 'the prince of the demons,' which sufficiently explains their meaning to be that the one who was the head of those demons enabled the Lord to cast them out. Matt. 10: 25; Matt. 12: 24, 27; Mark 3: 22; Luke 11: 15, 18, 19. The Lord shows the *folly* of supposing that the same evil one who was seeking to build up a kingdom should be at the same time the means of pulling it down. He also denounces the dreadful *blasphemy* of saying that the work done by the Holy Spirit was accomplished by the influence of Satan: this blasphemy against the Holy Spirit was the sin that should never be forgiven. Cf. also 2 Kings 1: 2.

Beer. [Be'er]

1. A station of the Israelites when they drew near the Land, so called because of a well (which the word signifies) being sunk there, from which God gave them water. They sang -

"Spring up, O well; sing ye to it:

The princes digged the well,

The nobles of the people digged it

By the direction of the lawgiver, with their staves."

Num. 21:16-18. Probably the same as BEER-ELIM of Isa. 15: 8.

2. Place to which Jotham fled for fear of his brother Abimelech. Judges 9: 21. Its position unknown.

Beera. [Bee'ra]

Son of Zophah, of the tribe of Asher. 1 Chr. 7: 37.

Beerah. [Bee'rah]

Prince of the Reubenites, carried to Assyria. 1 Chr. 5: 6.

Beerelim. [Beer-e'lim]

See BEER.

Beeri. [Bee'ri]

1. A Hittite, father of Judith, wife of Esau. Gen. 26: 34. See BASHMATH.

2. Father of the prophet Hosea. Hosea 1: 1.

Beerlahairoi. [Beer-laha'i-roi]

This signifies 'well of the living and seeing one.' A well situated between Kadesh and Bered, "in the way to Shur," therefore in the south. It was here that Hagar, when she fled from Sarai, was met by the angel of the Lord: her exclamation on that occasion, "Thou God seest me," gave to the well its name. Gen. 16: 14. Isaac dwelt near the same 'well LAHAI-ROI.' Gen. 24: 62; Gen. 25: 11.

Beeroth. [Bee'roth]

1. Station of Israel belonging to Jaakan. Deut. 10: 6.

2. One of the four cities of the Hivites which deceived Joshua into making a treaty of peace. It was given to Benjamin. Joshua 9: 17; Joshua 18: 25; 2 Sam. 4: 2. It is identified with *Bireh*, , about 7 miles north of Jerusalem. The inhabitants of the city were called BEEROTHITES, 2 Sam. 4: 2-9; 2 Sam. 23: 37; 1 Chr. 11: 39 (BEROTHITE); and 'children' or 'men of Beeroth' on returning from exile. Ezra 2: 25; Neh. 7: 29.

Beersheba [Beer'-sheba]

This name, signifying well of the oath, was given to the place where Abraham and Abimelech made a covenant not to molest each other, and confirmed it by an oath. It afterwards became the dwelling place of Abraham and of Isaac, who also digged a well there, and a city is spoken of as bearing the same name. Gen. 21: 14, 31-33; Gen. 22: 19; Gen. 26: 23, 33; Gen. 28: 10. It became a part of Simeon's lot, Joshua 19: 1, 2; and after the settlement of the land it is constantly referred to as the most southern part of the land possessed, as Dan is pointed to as the most northern; thus 'from Dan to Beer-sheba' was the common expression for the whole territory even in the days of Solomon. 1 Kings 4: 25.

The prophet Amos warns the people not to trust in any places of renown or of former blessing, as Bethel, Gilgal, nor Beersheba; the glory of all had faded: they must seek Jehovah, and they should live. Amos 5: 5,6; Amos 8: 14. On the return of the exiles some of them dwelt at Beer-sheba, and from thence northward to the valley of Hinnom. Neh. 11: 27, 30. Beer-sheba is identified with *Bir es Seba*, . There are still two principal wells in the district giving excellent water, besides five smaller ones.

Beeshterah. [Beesh'-terah]

Levitical city in Manasseh, east of Jordan. Joshua 21: 27. It would appear by comparing 1 Chr. 6: 71 to be the same as ASHTAROTH.

Beetle,

chargol. This name occurs but once in the list of insects which the Israelites were allowed to eat, and is generally held to be a species of locust. Lev. 11: 22.

Beeves,

baqar. Horned cattle. Lev. 22: 19, 21; Num. 31: 28-44. The old English plural of 'beef.'

Beggars.

In the O.T. earthly prosperity was a sign of blessing. The Psalmist said that during the whole of his life he had not seen the righteous forsaken, nor his seed begging bread, Ps. 37: 25; whereas of a wicked one, typical of Judas, it is said, "Let his children be continually vagabonds and beg," Ps. 109: 10; but in bringing in strength and salvation Jehovah "lifteth up the beggar from the dunghill, to set them among princes," 1 Sam. 2: 8. The law made many provisions for the poor. In the N.T. we read of several beggars who were also blind, who received blessing, Mark 10: 46; Luke 18: 35; John 9: 8; and in the parable the Lord spoke of the beggar named Lazarus who was carried into Abraham's bosom. Luke 16: 20, 22: cf. Acts 3: 2.

Beginning.

Besides the common use of this word in many connections, it is used in a special sense to carry the mind back into

a, eternity, when the Word was with God, and was God, by whom all things were made. John 1: 1-3; Acts 15: 18 (which should read 'from eternity'). Also to the eternity of Jehovah, 'the beginning and the end.' Rev. 1: 8; Rev. 21: 6; Rev. 22: 13.

b, The creation, whether it was creating out of nothing or forming the heavens and the earth Isa. 64: 4; Heb. 1: 10. Also the creation of man and woman. Matt. 19: 4, 8; Mark 10: 6.

c, The beginning of Christianity. John 15: 27; John 16: 4; 1 John 1: 1; 1 John 3: 11; 2 John 5, 6.

d, foundation or source, It is used also with a moral sense as a foundation or source, as in Col. 1: 18; Rev. 3: 14.

Begotten.

1. From γεννάω, 'to beget.' This word is used:

a, for the natural generation of mankind, as in Matt. 1.

b, for the, spiritual generation of the Christian. Paul wrote to the Corinthians, "In Christ Jesus I have begotten you through the gospel," 1 Cor. 4: 15; and of Onesimus he says, "whom I have begotten in my bonds," Philemon 10 signifying that he had been the means of their conversion; for the Christian is begotten of God. 1 John 5: 18; 1 Peter 1: 3.

c, for the Lord Jesus, when He became a man, conceived (begotten) of the Holy Ghost, Matt. 1: 20; and declared in those words of Jehovah to Him, "Thou art my Son; this day have I begotten thee." Ps. 2: 7; Acts 13: 33; Heb. 1: 5; Heb. 5: 5.

d, *μόνογενής*, a name of peculiar affection for the Lord Jesus in His eternal Sonship as existing before He came into the world, and referred to as the only begotten Son, the only begotten of the Father. John 1: 14, 18; John 3: 16, 18. It is here used as the equivalent of a Hebrew word (*yachid*) which signifies 'only one,' and hence 'darling,' Gen. 22: 2; Ps. 22: 20; 35: 17, etc.

2. *πρωτότοκος*, applied to the Lord Jesus as 'the first-begotten,' or rather 'the firstborn' as marking His supremacy above all. The angels were called to worship Him when He was brought into the world, Heb. 1: 6; and He is said to be the firstborn from among the dead. Rev. 1: 5.

Beheading.

This was not a form of capital punishment in the O.T. Ishbosheth was beheaded by his murderers that his head might be carried to David, 2 Sam. 4: 7, 8; as Goliath's head had been carried to Saul. In the N.T. John the Baptist was killed in the Roman manner of beheading with the sword. Matt. 14: 10; Mark 6: 16, 27; Luke 9: 9. In Rev. 20: 4, those 'beheaded' for the witness of Jesus, may be killed in other ways, for the word *πελεκίζω* signifies 'to cut with an axe,' having no particular reference to the head.

Behemoth.

This is a Hebrew word and is now very generally believed to refer to the Hippopotamus. Job 40: 15. Jehovah calls the attention of Job to

this wonderful animal that he might see the wisdom and power of its Creator.

Bekah. [Be'kah]

See WEIGHTS AND MEASURES.

Bel.

One of the gods of Babylon, supposed by some to be the Babylonish name of Baal. Isa. 46: 1; Jer. 1: 2; Jer. 51: 44.

Bela. [Be'la]

1. Another name of ZOAR, a small city near the Dead Sea. Gen. 14: 2, 8; Gen. 19: 22.

2. Son of Beor and king in Edom. Gen. 36: 32, 33; 1 Chr. 1: 43, 44.

3. Son of Azaz, of the tribe of Reuben. 1 Chr. 5: 8.

4. Eldest son of Benjamin, and head of the family of the BELAITES. Gen. 46: 21 (BELAH); Num. 26: 38, 40; 1 Chr. 7: 6, 7; 1 Chr. 8: 1, 3.

Belial. [Be'lial]

The Hebrew word signifies 'worthless, lawless,' and is not a proper name, but is used as a personification of evil; thus we have 'son of Belial, daughter of Belial,' etc. Deut. 13: 13; Judges 19: 22; 1 Sam. 1: 16; 1 Sam. 25: 17, 25; etc. In the N.T. it is put in contradistinction to Christ as if it meant Satan, 2 Cor. 6: 15: it is there βελίαρ.

Believer.

This word occurs but twice in the A.V.

1. πιστεύω, 'to believe,' from πίστις, 'faith,' Acts 5: 14: "Believers were the more added to the Lord." The same Greek word is constantly used for those that believe on the Lord Jesus Christ to the saving of their souls, as in John 3: 15-18.

2. πιστός, 'trusting, trusty,' also from πίστις, 'faith,' 1 Tim. 4: 12; "be thou an example of the believers" The same word is used for "What part hath he that believeth with an infidel, or unbeliever?" 2 Cor. 6: 15. 'Believers' are a *class* of persons, who, through the mercy of God, have faith in Christ as the Son of God, and in His atoning work on the cross. See FAITH.

Bellows.

Instead of 'the bellows are burned,' some prefer to translate 'the bellows puff, or blow, and the lead is consumed in the fire,' lead being formerly used to purify silver. Jer. 6: 29. The allusion is that Israel had not been refined by means of judgement: "reprobate silver shall men call them." Jer. 6: 30. Bellows are seen on the monuments of Egypt, having two bags on which a man stands; by lifting up each foot alternately, and pulling a string, each bag is inflated, and the wind is forced to the fire as the foot descends.

Bells.

1. *paamon*, from 'to strike.' Ex. 28: 33, 34; Ex. 39: 25, 26. They were on Aaron's robes, "a bell and a pomegranate," testimony and fruit were to mark all his goings, as they should accompany the Christian's walk through being attached to Christ.

2. *metsilloth*, 'bells' from their tinkling, Zech. 14: 20, but in the margin is read 'or bridles.' These are supposed to be the metallic plates suspended from the heads of the horses, on which inscriptions can be engraved, and which make a tinkling noise. At the restoration and blessing of Israel "Holiness unto the Lord" will be engraved on such plates.

Belshazzar. [Belshaz'zar]

The last king of the Babylonish empire, who, at a festival, when he desecrated the sacred vessels of Jerusalem, was warned of God by the fingers of a man's hand writing upon the wall. He had been weighed by God and was found wanting. Though remonstrated with by Daniel he showed no signs of repentance, and in the midst of the festivities the city was taken by Cyrus or one of his generals and the

king was slain. The monuments record that it was taken by Gobryas. The queen, probably the queen-mother, was not at such a scene of revelry, and she could tell of one who would be able to interpret the writing on the wall. See MENE

For a long time Daniel's account of the taking of the city and of Belshazzar being the last king, was held to be contradicted by history, which names several kings between Nebuchadnezzar and the close of the empire. Of these, two are mentioned in scripture: Evil-merodach, 2 Kings 25: 27; Jer. 52: 31; and Nergal-sharezer. Jer. 39: 3, 13. Two others are also named in history, Laborosoarchod and Nabonadius or Labynetus: the former reigned only nine months, and the latter cannot be made to agree with Belshazzar; but happily Col. Rawlinson in A.D. 1854 at Mugheir, the ancient Ur, found an inscription on a monument to the effect that Nabonadius associated his son Bel-shar-eser with himself on the throne. Some tablets also have been discovered bearing the record of certain contracts made by Bilu-sarra-utsur, son of the king, which is also believed to refer to Belshazzar.

Nabonadius was elsewhere, and Belshazzar was slain. This agrees with his saying to Daniel that if he could interpret the writing he should be the *third* in the kingdom. Belshazzar is called the son of Nebuchadnezzar, but this in scripture often means grandson, and Nabonadius is supposed to have married a daughter of Nebuchadnezzar. He is said to have been a usurper, and by such a marriage would have consolidated his position on the throne. Dan. 5: 1-30; Dan. 7: 1; Dan. 8: 1.

Beltshazzar. [Belteshaz'zar]

See DANIEL.

Ben.

A word signifying 'son,' and often placed at the beginning of proper names to say whose son the person is: or followed by an appellation, as Ben-oni, 'son of my sorrow.' In the plural it is BENE, or BENI. See BAR.

Ben.

Levite appointed to the service of song by David. 1 Chr. 15: 18.

Benaiah. [Benai'ah]

1. Son of Jehoiada, and officer in David's and Solomon's army, perhaps chief of their body-guard. 2 Sam. 8: 18; 2 Sam. 20: 23; 2 Sam. 23: 20, 22; 1 Kings 1: 8-44; 1 Kings 2: 25-46; 1 Kings 4: 4; 1 Chr. 11: 24; 1 Chr. 18: 17; 1 Chr. 27: 5, 6.

2. One of David's valiant men, a Pirathonite. 2 Sam. 23: 30; 1 Chr. 11: 31; 1 Chr. 27: 14.

3. Prince of a family of Simeon. 1 Chr. 4: 36.

4. Levite and 'porter,' 1 Chr. 15: 18, 20; 1 Chr. 16: 5.

5. Priest who blew the trumpet before the ark. 1 Chr. 15: 24; 1 Chr. 16: 6.

6. Father of Jehoiada, one of David's counsellors. 1 Chr. 27: 34.

7. Levite descendant of Asaph. 2 Chr. 20: 14.

8. Levite, overseer of the temple-offerings. 2 Chr. 31: 13.

9. Father of Pelatiah, prince of Judah. Ezek. 11: 1, 13.

10-13. Four who had married strange wives. Ezra 10: 25, 30, 35, 43.

Benammi. [Ben-am'mi]

Name signifying 'son of my people,' given to the son of Lot's daughter: he was father of the Ammonites. Gen. 19: 38.

Beneberak. [Bene'-berak]

City in Dan. Joshua 19: 45. Identified with *Ibn Ibrak*, .

Benefactor.

This was a term of praise and flattery often used towards the rulers who loved to hear themselves spoken well of. The Lord said it was not to be so with His disciples; they had been disputing who should be the greatest (and that too when their Lord was approaching the cross!) whereas they ought to have taken a low place, following in His steps. Luke 22: 25.

Benejaakan. [Ben'e-ja'akan]

A tribe that gave its name to several wells, near to which was one of the halting places of the Israelites. Num. 33: 31, 32.

Benhadad. [Ben-ha'dad]

This appears to be the royal title of the kings of Syria. There are three mentioned in scripture bearing this name, and the last apparently not a relative of the other two. The title may signify 'son of Adad' one of the gods of Syria.

1. Son of Tabrimon. He was induced, by a present from Asa king of Judah, to attack Baasha king of Israel. 1 Kings 15: 18, 20; 2 Chr. 16: 2, 4.

2. Another king of Syria in the time of Ahab. He fought against Israel, but was defeated and taken prisoner. Ahab called him 'brother,' and spared his life, for which he was rebuked by a prophet: God had devoted Ben-hadad to death and Ahab's life should go for his life. Benhadad again besieged Samaria in the reign of Jehoram, causing a great famine, but God made the Syrians flee when no man pursued, leaving plentiful provisions for His people. Afterwards when Ben-hadad was sick he sent Hazael to Elisha, who had come to Damascus, to know whether he would recover. Elisha said Hazael could tell the king he might surely recover, though Elisha knew he would die. He also told Hazael that he would be king of Syria. Hazael told the king that he would certainly recover; but the next day smothered him with a wet cloth, and reigned over Syria in his stead. 1 Kings 20: 1-33; 2 Kings 6: 24; 2 Kings 8: 7-15.

3. Son of the above-named Hazael. Because of Israel's sin, God delivered them into the hands of this king; but eventually Ben-hadad was defeated three times and the cities of Israel were recovered. 2 Kings 13: 3, 24, 25; Jer. 49: 27; Amos 1: 4.

Benhail. [Ben-ha'il]

Prince of Judah under Jehoshaphat. 2 Chr. 17: 7.

Benhanan. [Ben-ha'nan]

Son of Shimon, descendant of Judah. 1 Chr. 4: 20.

Beninu. [Beni'nu]

Levite who sealed the covenant. Neh. 10: 13.

Benjamin. [Ben'jamin]

The youngest son of Jacob by his beloved wife Rachel. She died at his birth and named him BEN-ONI, signifying 'son of my sorrow,' but his father named him BENJAMIN, 'son of the right hand.' Gen. 35: 18, 24. Type of Christ both as exalted at God's right hand (Benjamin), and, as rejected, the occasion of Israel's tribulation in the last days (Ben-oni), Rachel being a type of Israel (Micah 5.). Very little is recorded of Benjamin personally: he was the father of ten sons. Gen. 46: 21.

Benjamin was the smallest of the tribes except Manasseh in the numbering of Num. 1: 37; Num. 2: 22, 23. In Ps. 68: 27 it is called 'little Benjamin;' but in the numbering before entering the land Benjamin exceeded in number four of the other tribes. Num. 26: 41. In Gen. 49: 27 Jacob prophesied of the tribe that it should "ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil;" typical of Christ in judgement on the earth in a future day. In Deut. 33: 12, where Moses prophesied of the tribes, he said of Benjamin, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." So in the blessings of Ps. 68: 27 Benjamin is the first named of the four tribes; and in Ps. 80: 2,

where God is called upon to save them, Benjamin is mentioned with Ephraim and Manasseh, being the three tribes which followed the ark. Num. 2: 17-24; Num. 10: 22-24.

The tribe did not drive out the Jebusites, but allowed them to dwell with them in Jerusalem, Judges 1: 21; this may have led to their idolatry, for when, with Judah and Ephraim, they were attacked by the children of Ammon, they confessed they had forsaken God and served Baalim. Judges 10: 9, 10. It may also have led to the dreadful deed which resulted in the destruction of nearly the whole tribe. Judges 19 - 21. From this they in a measure recovered their strength. At the division of the kingdom they remained with Judah, but a large portion of their lot was seized by Israel. At times they appear to be lost sight of, for Ahijah said that God had reserved to the house of David *one* tribe (as if Benjamin was reckoned as cut off in judgement), 1 Kings 11: 36. The two tribes were constantly spoken of as 'Judah,' whereas the ten tribes were called 'Israel.' On the return from the captivity, Benjamin had its share of blessing with Judah. Ezra 1: 5; Ezra 10: 9; Neh. 11: 4-36. Paul relates twice that he was of the tribe of Benjamin. Rom. 11: 1; Phil. 3: 5. In the future, twelve thousand of this tribe will be sealed. Rev. 7: 8.

The district occupied by the tribe is often simply called Benjamin. It was situated with Ephraim on its north, and Judah on its south, Dan on its west, and the Jordan on its east; it occupied about 28 miles east and west and 14 miles north and south at its widest parts. The district is mountainous with rocks and ravines, having an elevated table land. It contained the important cities of Jerusalem (in its south border), Bethel, Gibeon, Ramah, etc.

Benjamin. [Ben'jamin]

1. Son of Bilhan, descendant of Benjamin. 1 Chr. 7: 10.

2, 3, 4. Three who returned from exile. Ezra 10: 32; Neh. 3: 23; Neh. 12: 34.

Benjamin, Gate of. [Ben'jamin]

One of the gates in Jerusalem; but which with others named in the

O.T. cannot now be identified. Jer. 20: 2; Jer. 37: 13; Jer. 38: 7; Zech. 14: 10.

Beno. [Beno']

Son of Jaaziah, a descendant of Merari. 1 Chr. 24: 26.

Benoni. [Ben-o'ni]

See BENJAMIN.

Benzoheth. [Ben-zo'heth] Son of Ishi, a descendant of Judah. 1 Chr. 4. 20.

Beon. [Be'on]

Another form of BAAL-MEON. Num. 32: 3: cf. Num. 32: 38. See BETH-MEON.

Beor. [Be'or]

1. Father of Bela, king of Edom. Gen. 36: 32.

2. Father of Balaam the prophet. Num. 22: 5. See BOSOR.

Bera. [Be'ra]

King of Sodom. Gen. 14: 2.

Berachah. [Bera'chah]

1. One who joined David at Ziklag. 1 Chr. 12: 3.

2. A valley between Bethlehem and Hebron where Jehoshaphat overcame Moab and Ammon, and where he blessed the Lord because of the victory: hence its name 'Valley of Blessing.' 2 Chr. 20: 26, *margin*. Identified with *Wady el Arrub*, .

Berachiah. [Berachi'ah]

Another form of BERECHIAH. 1 Chr. 6: 39.

Beraiah. [Berai'ah]

Son of Shimhi, a Benjamite. 1 Chr. 8: 21.

Berea. [Bere'a]

City of Macedonia, visited by Paul, where he found some Jews who were more noble than those of Thessalonica, inasmuch as they tested by the scriptures what Paul preached: to which is added "therefore many of them believed." Sopater was of this city. It is now called *Kara Verria*, on the eastern slope of the Olympian range. Acts 17: 10, 13; Acts 20: 4.

Berechiah. [Berechi'ah]

1. Descendant of the royal family of Judah. 1 Chr. 3: 20.
2. Father of Asaph, a 'singer,' 1 Chr. 6: 39 (BERACHIAH); 15: 17.
3. Levite, son of Asa. 1 Chr. 9: 16.
4. Levite, a door keeper 'for the ark.' 1 Chr. 15: 23.
5. Son of Meshillemoth: he opposed the captives from Judah being brought into Samaria. 2 Chr. 28: 12.
6. Father of Meshullam. Neh. 3: 4, 30; Neh. 6: 18.
7. Father of Zechariah the prophet. Zech. 1: 1, 7.

Bered. [Be'red]

1. Place in the south of Canaan near to which was the well *Lahai-roi*. Gen. 16: 14.
2. An Ephraimite, apparently the grandson of Ephraim. 1 Chr. 7: 20.

Berenice. [Bereni'ce]

See BERNICE.

Beri. [Be'ri]

Son of Zophah, an Asherite. 1 Chr. 7: 36.

Beriah. [Beri'ah]

1. Son of Asher. Gen. 46: 17; Num. 26: 44, 45; 1 Chr. 7: 30, 31.

2. Son of Ephraim. 1 Chr. 7: 23.

3. Son of Elpaal, a Benjamite. 1 Chr. 8: 13, 16.

4. Son of Shimei, a Gershonite. 1 Chr. 23: 10, 11.

Beriites. [Beri'ites]

Descendants of Beriah, the son of Asher. Num. 26: 44.

Berites. [Be'rites]

People in the north of Palestine, possibly the descendants of Beri. 2 Sam. 20: 14.

Berith. [Be'rith]

See BAAL-BERITH.

Bernice. [Berni'ce]

Daughter of Agrippa I, and wife of Herod of Chalcis. She visited Caesarea with her brother Agrippa II., and heard Paul's defence. Acts 25: 13, 23; Acts 26: 30. She afterwards married Polemon II. king of Pontus or Cilicia; but eventually became mistress of both Vespasian and Titus: in all this keeping up the dissolute character of the Herods. Often called BERENICE by historians.

Berodachbaladan. [Ber'odach-bal'adan]

See MERODACH BALADAN.

Berothah. [Be'rothah]

Place mentioned as a north border of the land when it will again be inhabited by the twelve tribes. Ezek. 47: 16. Supposed by some to be *Beyrout*. [*Beirut*]

Berothai. [Be'rothai]

City belonging to Hadadezer king of Zobah. 2 Sam. 8: 8. Apparently the same as CHUN in 1 Chr. 18: 8.

Berothite. [Be'rothite]

Inhabitant of Beeroth. 1 Chr. 11: 39.

Beryl.

There is no certainty as to what stone the word *tarshish* denotes. The LXX translate it by different words. In Ezek. 1: 16; Ezek. 10: 9 the 'wheels' are compared to its colour, without stating what that was. Some suppose it was the golden topaz; others that it was the chrysolite. It was the first in the fourth row of the high priest's breastplate, and is mentioned in the foundation of the heavenly Jerusalem. Ex. 28: 20; Ex. 39: 13; Cant. 5: 14; Ezek. 28: 13; Dan. 10: 6. In Rev. 21: 20 the word is βήρυλλος, beryl.

Besai. [Be'sai]

Ancestor of some Nethinim, who returned from exile. Ezra 2: 49; Neh. 7: 52.

Besodeiah. [Besodei'ah]

Father of Meshullam who repaired the old gate at Jerusalem. Neh. 3: 6.

Besom.

Anglo-Saxon name for a broom made of twigs. Isa. 14: 23.

Besor. [Be'sor]

A brook or wady in the south of Judah. 1 Sam. 30: 9, 10, 21.

Betah. [Be'tah]

City of Hadadezer, from which David took much brass. 2 Sam. 8: 8: cf. 1 Chr. 18: 8. See TIBHATH.

Beten. [Be'ten]

City on the border of Asher. Joshua 19: 25. Identified with *el Baneh*,

Beth.

A word used in many compound names of places, and signifying 'house' or dwelling place: as Beth-el, house of God.

Bethabara. [Bethab'ara]

Place beyond Jordan where John was baptizing. John 1: 28. Identified with the ford *Abarah*, . Most Editors of the Greek Testament read BETHANY.

Bethanath. [Beth'-anath]

City of Naphtali, the inhabitants of which were not driven out, but were made tributary. Joshua 19: 38; Judges 1: 33. Identified with *Ainitha*, .

Bethanoth. [Beth'-anoth]

City of Judah. Joshua 15: 59. Identified with *Beit Ainun*, .

Bethany. [Beth'any]

The 'house of dates,' a village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem, near the road to Jericho. It was where Lazarus, Martha, and Mary resided, in whose house the Lord found a resting place, amidst those whom He loved, and who

were ever ready to welcome Him, and to devote the best of their substance to Him. It was from or near Bethany that the Lord ascended. Matt. 21: 17; Matt. 26: 6; Mark 11: 1, 11, 12; Mark 14: 3; Luke 19: 29; Luke 24: 50; John 11: 1, 18; John 12: 1. It is now a ruinous and wretched hamlet called *el Azariyeh*, or 'Lazariyeh,' from Lazarus, .

Some of the Greek MSS read BETHANY in John 1: 28 where John was baptizing on the east of the Jordan.

Betharabah. [Beth-ar'abah]

A city of Benjamin, or Judah, near the valley of the Jordan. Joshua 15: 6, 61; Joshua 18: 22.

Betharam. [Beth-ar'am]

A city of Gad, east of the Jordan, between Succoth and Debir. Joshua 13: 27: held to be the same as BETH-HARAN of Num. 32: 36. Identified with *Tell Rameh*, .

Betharbel. [Beth-ar'bel]

A city destroyed by Shalman, who was possibly Shalmaneser king of Assyria; nothing further is known of the city. Hosea 10: 14.

Bethaven. [Beth-a'ven]

A place or 'wilderness' of Benjamin near Bethel. Joshua 7: 2; Joshua 18: 12; 1 Sam. 13: 5; 1 Sam. 14: 23; Hosea 4: 15; Hosea 5: 8; Hosea 10: 5. Though this is said to be on the east of Bethel, in Hosea it would appear to be a name given to Bethel itself as being no longer the 'house of God,' but the 'house of vanity' because of the idols there.

Bethazmaveth. [Beth-azma'veth]

See AZMAVETH.

Bethbaalmeon. [Beth-ba'al-me'on]

See BETH-MEON.

Bethbarah. [Beth-ba'rah]

Place on the east of Jordan, to which the Midianites were pursued. Judges 7: 24.

Bethbirei. [Beth-bi'rei]

Town of Simeon. 1 Chr. 4: 31. Apparently the same as BETH-LEBAOTH in Joshua 19: 6.

Bethcar. [Beth-car']

Place to which the Philistines were pursued from Mizpeh. 1 Sam. 7: 11.

Bethdagon. [Beth-da'gon]

1. Town of Judah, probably, by its name, near to the Philistines. Joshua 15: 41.

2. Boundary town of Asher. Joshua 19: 27.

Bethdiblathaim. [Beth-diblatha'im]

Moabite town, upon which judgement was pronounced. Jer. 48: 22. Perhaps the same as ALMON-DIBLATHAIM.

Bethel. [Beth'-el]

1. Name, signifying 'house of God,' given to the place where God first appeared to Jacob in a dream. It led him to say, "Surely the Lord is in this place . . . this is none other but the house of God . . . and he called the name of that place Beth-el." Gen. 28: 16-19. God thus gave to Jacob the apprehension that the house of God on earth — the gate of heaven — was to be connected with him and his seed, and afterwards God acknowledged the place and the name, saying, "I am the God of Beth-el," Gen. 31: 13. To take Jacob out of

a false position God bade him go up to Beth-el and dwell there, and Jacob felt he must take no idols there, so he told his household to put away the strange gods from among them, to be clean, and to change their garments. "He built there an altar and called the place *El-beth-el*;" and there God met him, revealed His name to him, and confirmed the change of his name to Israel (cf. Gen. 32: 28, 29), blessed him, and renewed His promises. Gen. 35: 1-16.

It was afterwards conquered and given to Benjamin. Joshua 12: 9; Joshua 18: 22; Judges 1: 22. Apparently the tabernacle was pitched at Shiloh near Bethel, for Israel went there to inquire of God, and Samuel told Saul that he should meet three men "going up to God to Beth-el." Judges 21: 19; 1 Sam. 10: 3. At the division of the kingdom Beth-el fell to Israel, and Jeroboam set up there one of the golden calves to prevent the Israelites going to Jerusalem to worship. An altar was erected and sacrifices offered to the idol; but it was condemned by a man of God, and the altar was rent. 1 Kings 12: 29-33; 1 Kings 13: 1-32; Amos 7: 10, 13. There were sons of the prophets dwelling at Beth-el, 2 Kings 2: 3, but the idolatrous altar was not destroyed until the days of Josiah. 2 Kings 23: 4, 15, 17, 19. Among those who returned from exile were men of Beth-el, and the place was again inhabited. Ezra 2: 28; Neh. 7: 32; Neh. 11: 31. See also Hosea 10: 15; Hosea 12: 4; Amos 3: 14; Amos 4: 4; Amos 5: 5, 6.

The city had been originally named Luz. It is now identified with *Beitin*, , some 10 miles north of Jerusalem. It stands on a rocky ridge between two valleys, but has higher ground on each side except the south. Amos 5: 5 said it should 'come to nought,' and now amid the scattered ruins are about 20 houses roughly formed out of the old materials. 'MOUNT BETH-EL' occurs in Joshua 16: 1; 1 Sam. 13: 2. See BETH-AVEN.

2. This name, found in Joshua 12: 16 (not that in Joshua 12: 9) and 1 Sam. 30: 27, is probably a different place from the preceding because of the names associated with it, and was farther south. It is probably the same as Bethul, Bethuel. In the latter reference the LXX (Vat.) read Baethsur.

Bethelite. [Beth'elite]

The designation of Hiel who rebuilt Jericho. 1 Kings 16: 34.

Bethemek. [Beth-e'mek]

Town on the border of Asher. Joshua 19: 27. Identified by some with *Amka*, 32 58' N,

35 10' E.

Bether. [Be'ther]

Mountains not identified, and to what the name refers is not known. Cant. 2: 17. It reads 'division' in the margin and in the LXX.

Bethesda. [Bethes'da]

Pool at Jerusalem, near the sheep market or gate, into which an angel occasionally descended and troubled the water. The person who first stepped in after this, was cured of whatever disease he had. John 5: 2. This was a marvellous witness of God's mercy still left to Israel, though it met the need of those only who had sufficient strength to avail themselves of it, and did not reach the most weakly and destitute, whose condition truly sets forth the state of man spiritually. In contrast to the law, which was 'weak through the flesh,' the Son of God was there with life and liberty in His gift. The name signifies 'house of mercy:' cf. Ex. 15: 26, "I am Jehovah that healeth thee."

The large pool, called 'Birket Israil,' near St. Stephen's Gate is the traditional Pool of Bethesda, but its identity is refused by most. There are other tanks in the city, and some prefer the 'fountain of the Virgin' outside of the city; but there is no certainty that any one of them is the pool mentioned in scripture.

Bethezel. [Beth-e'zel]

Place probably situated in the plain of Philistia, by the names associated with it. Micah 1: 11.

Bethgader. [Beth-ga'der]

Apparently a *place* near Beth-lehem, of which Hareph was the founder. 1 Chr. 2: 51.

Bethgamul. [Beth-ga'mul]

Town of Moab. Jer. 48: 23. Identified by some with *Jemail*, .

Bethhacerem. [Beth-hac'cerem]

Place near Tekoa in Judah, used as a beacon hill. Neh. 3: 14; Jer. 6: 1.

Bethharan. [Beth-ha'ran]

See BETH-ARAM.

Bethhogla, Bethhoglah. [Beth-hog'la, Beth-hog'lah]

Border city between Judah and Benjamin belonging to the latter. Joshua 15: 6; Joshua 18: 19, 21. Identified with *Ain Hajlah*, 31 50' N, 35 31 E.

Bethhoron. [Beth-ho'ron]

Two towns called the 'upper' and the 'nether,' though also spoken of as one, on the boundary between Benjamin and Ephraim. They were allotted to Ephraim, and given to the Kohathites. The district is memorable as where Joshua conquered the Amorites, and near which God smote them with hailstones. Joshua 10: 10, 11; Joshua 16: 3, 5; Joshua 18: 13, 14; Joshua 21: 22; 1 Sam. 13: 18. In 1 Chr. 7: 24 these towns are said to have been built by Sherah, apparently the grand-daughter of Ephraim. Solomon also built or rebuilt them. 1 Kings 9: 17; 2 Chr. 8: 5.

It was near these cities that Judas Maccabaeus won his victory over Seron; and here that the Roman Cestius Gallus was signally defeated. The places are still called upper, *el Foka*, and lower, *et Tahta*, with the general name of *Beit Ur*, 31 53' and 54' N, 35 6' and 5' E.

Bethjeshimoth, or Bethjesimoth. [Beth-jesh'imoth, or -jes'imoth]

Town of Moab, near to one of the stations of the Israelites. It was assigned to Reuben, but was eventually secured by the Moabites. Num. 33: 49; Joshua 12: 3; Joshua 13: 20; Ezek: 25: 9. Identified with *Sueimeh*, .

Bethlebaoth. [Beth-leba'oth]

See BETH-BIREI.

Bethlehem. [Beth'-lehem]

1. City of Judah, also called BETH-LEHEM-JUDAH (Judges 17: 7-9). It is first mentioned in connection with the death and burial of Rachel. Gen. 35: 19. The history of Ruth is also connected with Beth-lehem. Ruth 1: 1-22; Ruth 2: 4. David was anointed in the house of Jesse the Bethlehemite, so that apparently it was the place of David's birth, 1 Sam. 16: 4; 1 Sam. 17: 12, 15; and this accounts for its being called in Luke 2: 11 the 'city of David.' It was also the birth-place of Jesus: though it was "little among the thousands of Judah," it the better agreed with His humiliation. Beth-lehem, signifying 'house of bread,' is a very appropriate name for a place whence the Saviour should proceed as a man — He who was the living bread that came down from heaven.

Apparently it was originally called EPHRATH, Gen. 35: 16, 19; Gen. 48: 7; and was afterwards called EPHRATAH, Ruth 4: 11; Ps. 132: 6. It is once called BETH-LEHEM EPHRATAH, that is, *the fruitful*, for the ruler of Israel was to come from thence. Micah 5: 2; Luke 2: 4, 15; John 7: 42. This led to the massacre of the infants by Herod. Matt. 2: 16-18.

In 1 Chr. 2: 51, 54; 1 Chr. 4: 4, 'father of Beth-lehem' may signify 'prince of Beth-lehem.' It is identified with *Beit Lahm*, , situated 6 miles south of Jerusalem, on a narrow ridge which runs from the central range of hills. The ridge is cut into terraces, which are covered with olives and vines. There are now about 5,000 inhabitants, almost all called Christian, with convents for the Latins, Greeks, and Armenians. An enormous pile of buildings called the

'Church of the Nativity' is connected with the convents.

2. Town in Zebulun, mentioned only in Joshua 19: 15, also called *Beit Lahm*, , described as a most miserable village. (It is not known which of the above places is referred to in Judges 12: 8,10.)

Bethlehemite. [Beth'-lehemite]

Native of Beth-lehem. 1 Sam. 16: 1,18; 1 Sam. 17: 58; 2 Sam. 21: 19.

Bethmaachah. [Beth-ma'achah]

2 Sam. 20: 14, 15. See ABEL-BETH-MAACHAH.

Bethmarcaboth. [Beth-mar'caboth]

Town of Simeon in the extreme south, with Ziklag and Hormah. Joshua 19: 5; 1 Chr. 4: 31.

Bethmeon. [Beth-me'on]

City of Reuben on the east of the Jordan. Jer. 48: 23. Apparently also called BAAL-MEON, BETH-BAAL-MEON, and BEON, Joshua 13: 17; Num. 32: 3; Num. 32: 38 (which says 'their names being changed'); 1 Chr. 5: 8. Ezek. 25: 9 speaks of it as a city that was 'the glory of the country.' Identified with the ruins at *Tell Maain*, .

Bethnimrah. [Beth-nim'rah]

City of Gad, on the east of the Jordan, Num. 32: 36; Joshua 13: 27: it is called NIMRAH in Num. 32: 3. Identified with *Tell Nimrin*, .

Bethpalet. [Beth-pa'let]

Town in the south of Judah. Joshua 15: 27: called BETH-PHELET in Neh. 11: 26.

Bethpazzez. [Beth-paz'zez]

Town of Issachar. Joshua 19: 21.

Bethpeor. [Beth-pe'or]

A city of Moab, east of the Jordan, near to which, in the valley, Israel made one of their last encampments, Deut. 3: 29; Deut. 4: 46; and near to which the Lord buried Moses. It was allotted to Reuben. Deut. 34: 6; Joshua 13: 20. Identified with *Mareighat*, .

Bethphage. [Beth'phage]

Village on the Mount of Olives near to Bethany. Its name signifies 'house of figs ' (hard or unripe). Identified with *Kefr el Tor*, on the mount half way between Bethany and the top. Matt. 21: 1; Mark 11: 1; Luke 19: 29.

Bethphelet. [Beth-phe'let]

See BETH-PALET.

Bethrapha. [Beth-ra'pha]

Obscure name in the genealogy of Judah. 1 Chr. 4: 12.

Bethrehob. [Beth-re'hob]

Place in the north near Dan, from which perhaps Syrians were hired by the Ammonites against David, Judges 18: 28; 2 Sam. 10: 6. Identified with *Hunin*, . Some judge that the Syrians came from a different place near the Euphrates.

Bethsaida. [Bethsa'ida]

This name signifies 'house of fish.'

1. BETHSAIDA OF GALILEE, a town from whence came Philip, Andrew, and Peter, John 1: 44; John 12: 21; and against which the Lord pronounced a 'woe' because it had not repented at His mighty works. Matt. 11: 21; Luke 10: 13. After the Lord had fed the 5,000

on the east of Jordan He sent His disciples to Bethsaida on the western shore. Mark 6: 45. It was near the shore on the west of the Sea of Galilee, in the same locality as Capernaum and Chorazin: there are ruins in the district, but its exact situation cannot be identified.

2. BETHSAIDA JULIAS, a town near the N.E. corner of the same lake. A blind man was cured there, Mark 8: 22; and near to it the 5,000 were fed, Luke 9: 10-17: also related in Matt. 14: 13-21; Mark 6: 31-44; John 6: 1-14. It was called 'Julias,' because Philip the tetrarch enlarged the town, giving it the above name in honour of Julia, daughter of Augustus. It is identified by some with *et Tell*, . A few rude houses and heaps of stones are all that mark the spot. (The context of the above passages shows that the events recorded could not have taken place at or near the Bethsaida on the *west* of the lake.)

Bethshan, Bethshean. [Beth'-shan, Beth-she'an]

City of Manasseh west of the Jordan, though situate in Issachar, Joshua 17: 11, 16; 1 Chr. 7: 29; from which the Canaanites were not driven out. Judges 1: 27. In the days of Saul the Philistines appear to have had possession of the town, for on their finding the dead body of Saul it was here that they hung it on the wall. 1 Sam. 31: 10, 12; 2 Sam. 21: 12. In the time of Solomon Beth-shean was under the charge of one of his commissariat officers. 1 Kings 4: 12. 1, is identified with *Beisan*, . It must have been a place of note, from the extent of the ruins, which consist of black volcanic basalt. It is doubtless on the same spot as SCYTHOPOLIS, mentioned in 2 Mac. 12: 29, and which was one of the ten cities of Decapolis.

Bethshemesh. [Beth-she'mesh]

1. A Levitical town on the north border of Judah, whither the ark was miraculously guided by God when sent back by the Philistines from Ekron, and where the people were smitten for looking into it. Here Amaziah king of Judah was defeated by Jehoash king of Israel. It was afterwards occupied by the Philistines. Joshua 15: 10; Joshua 21: 16; 1 Sam. 6: 9-20; 1 Kings 4: 9; 2 Kings 14: 11, 13; 1 Chr. 6: 59; 2 Chr. 25: 21, 23; 2 Chr. 28: 18. Identified with Ain *Shems*, .

2. Border town of Issachar, Joshua 19: 22. Identified by some with *Ain esh Shemsiyeh*, .

3. Fenced city of Naphtali. Joshua 19: 38; Judges 1: 33.

4. Idolatrous temple in Egypt. Jer. 43: 13. Supposed from its signification, 'house of the sun,' to be the same as On, or Heliopolis, associated with sun-worship.

Bethshemite. [Beth-she'mite]

Native of Beth-shemesh, No. 1. 1 Sam. 6: 14, 18.

Bethshittah. [Beth-shit'tah]

Place near the Jordan valley. Judges 7: 22. Identified with *Shutta*, .

Bethtappuah. [Beth-tap'puah]

City in the mountainous district of Judah, near Hebron. Joshua 15: 53: cf. 1 Chr. 2: 43. Identified with *Tuffuh*, .

Bethuel. [Bethu'el]

Son of Nahor, a Syrian, Abraham's brother, and father of Rebekah. Gen. 22: 22, 23; Gen. 24: 15-47; Gen. 25: 20; Gen. 28: 2, 5.

Bethuel, Bethul. [Bethu'el, Beth'ul]

Town in Simeon. Joshua 19: 4; 1 Chr. 4: 30. See BETHEL, No. 2.

Bethzur. [Beth'-zur]

City in the mountains of Judah, apparently founded by Maon. The city was built or fortified by Rehoboam on the division of the tribes. Joshua 15: 58; 1 Chr. 2: 45; 2 Chr. 11: 7; Neh. 3: 16. Identified with *Beit Sur*, . It commanded the road from Beer-sheba to Jerusalem, and is often referred to in the Wars of the Maccabees.

Betonim. [Beto'nim]

Town in Gad, east of the Jordan. Joshua 13: 26.

Betrothment.

Among the Jews this was looked upon as being as binding as marriage, and could not be dissolved except by divorce. Certain laws were given as to a betrothed woman. Ex. 21: 8, 9; Deut. 20: 7; Deut. 28: 30. Mary, the mother of the Lord Jesus, was betrothed to Joseph, and he contemplated putting her away privately, but was instructed as to the truth of her condition by the angel of the Lord. Matt. 1: 18, 19; Luke 1: 27; Luke 2: 5. It is used symbolically to express Jehovah's favour to His ancient people in a future day, when He will 'betroth' them to Himself for ever. Hosea 2: 19, 20. Also as to the position in which the church stands to Christ: Paul wrote to the Corinthian saints "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. The conduct of the saints should be true to this betrothal.

Beulah. [Beu'lah]

The land of Palestine shall be called Beulah, which signifies 'married,' when the set time comes for Jehovah to bless Israel. Isa. 62: 4.

Bewray

To accuse or betray. Isa. 16: 3; Prov. 27: 16; Prov. 29: 24; Matt. 26: 73. From the Anglo-Saxon.

Bezai. [Be'zai]

One whose descendants returned from exile, and one who sealed the covenant. Ezra 2: 17; Neh. 7: 23; Neh. 10: 18.

Bezaleel. [Bezal'eel]

1. Son of Uri, of the tribe of Judah. He was called of God, and filled with the Spirit of God in wisdom, understanding and knowledge to devise cunning works in gold, silver, brass, stone, and timber, for

the tabernacle, and to take the oversight thereof. Ex. 31: 2; Ex. 35: 30; Ex. 36: 1, 2; Ex. 37: 1; Ex. 38: 22; 1 Chr. 2: 20; 2 Chr. 1: 5.

2. One who had married a strange wife. Ezra 10: 30.

Bezek. [Be'zek]

1. City in which 10,000 of the Canaanites and Perizzites were slain, to be possessed by Judah. Judges 1: 4, 5. Identified with *Bezakah*, .

2. Place where Saul numbered the army before he slew the Ammonites, 1 Sam. 11: 8, apparently near the centre of Palestine. Identified with *Ibzik*, .

Bezer. [Be'zer]

1. A city in Reuben, described as 'in the wilderness, in the plain country.' It was one of the three Cities of Refuge on the east of the Jordan. Deut. 4: 43; Joshua 20: 8; Joshua 21: 36; 1 Chr. 6: 78. Identified with *Kusr el Besheir*, .

2. Son of Zophah, one of the princes of Asher. 1 Chr. 7: 37.

Bible,

Biblia. This name is from the Greek through the Latin, and signifies 'The Books.' The whole is also called 'The Scriptures,' and once 'The Holy Scriptures,' that is, 'the Sacred Writings,' distinguishing them from all others. The advent of the Lord Jesus, who was the great subject of the scriptures, John 5: 39, and in whom as 'Son' God spoke, after a silence of 400 years, naturally led to a division of the sacred writings into two parts, called the Old and New Testaments. The 'Old Testament' is mentioned as being read in 2 Cor. 3: 14; but the term 'New Testament,' as applied to the collection of books that commonly bear that title, does not occur in scripture. There was also a change in the language in which the various books of the two Testaments were written. The Old was written in Hebrew, except Ezra 4: 8 to Ezra 6: 18; Ezra 7: 12-26; Jer. 10: 11; Dan. 2: 4 to Dan. 7: 28: these portions being written in Chaldee or Aramaic. The books of the New Testament were written in Greek (without now

taking into consideration whether the Gospel by Matthew was originally written in Aramaic). The glad tidings of salvation was for the whole world, and the language most extensively known at that time was chosen for its promulgation.

The Old Testament may be considered as dividing itself into:

1. The Pentateuch, or five books of Moses.
2. The Historical Books, including Joshua to the end of Esther.
3. The Poetical Books, Job to the end of Song of Solomon.
4. The Prophetical Books, from Isaiah to Malachi.

The Jews divided the Old Testament into *three* parts:

1. The Law (*Torah*), the five books of Moses.
2. The Prophets (*Nebiim*), including Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.
3. The Writings (*Kethubim*, or *Hagiographa*, 'holy writings'), including
 - a, the Psalms, Proverbs, Job;
 - b, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther;
 - c, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The books are in this order in the Hebrew Bible. The above triple division is doubtless alluded to by the Lord, in Luke 24: 44, "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me;" cf. Luke 24: 27. 'The Psalms' being the first book in the third part, may have been used as a title to express the whole of the division.

The Talmud and later Jewish writers reckon twenty-four books in

the O.T. To make out this number they count the two books of Samuel, Kings, and Chronicles as *one* book each; Ezra and Nehemiah as one; and the twelve Minor Prophets as one. The earlier Jews reckoned the books as 22, according to the letters in the alphabet: they united Ruth with Judges, and Lamentations with Jeremiah. But all such arrangements are arbitrary and fanciful.

The 'oracles of God' were committed to Israel, Rom. 3: 2, and they have been zealous defenders of the letter of the O.T. For a long time it was thought that their great care and exactitude in copying had preserved the manuscripts from error; but it has been abundantly proved that those copyists erred, as all others have erred in this respect, and numerous errors have been discovered in the MSS, though many of them are seen at once to be mistakes of the pen, some doubtless caused through the similarity of the Hebrew letters, and are easily corrected. Other differences can be set right by the preponderance of evidence in the MSS themselves now that many of these have been collated.

Besides such variations there are other deviations from the common Hebrew text that profess to have some amount of authority. They are commonly called *Keri* and *Chethib, q.v.*

As to the text of the NEW TESTAMENT there is no particular copy that claims any authority, though the Received Text (Elzevir, 1624) was for a long time treated 'as if an angel had compiled it,' as one expressed it. But the undue respect for that text has passed away, and every translator has to examine the evidence for and against every variation, in order to know *what* he shall translate.

He has before him

1. Many GREEK MANUSCRIPTS: some 40 being called *Uncials* because of being written all in capital letters (though some of this number are only portions or mere fragments), and are represented by capital letters, A, B, C, etc. They date from the fourth to the tenth century. There are also hundreds of *Cursives* (those written in a more running hand), for the most part of later date than the uncials, a few of which are of special value. They date from the tenth century to the fourteenth, and are represented by numerals.

2. ANCIENT VERSIONS, which show what was apparently in the Greek copies used for the versions: the Old Latin, often called *Italic*; the Vulgate; Syriac; Egyptian, called the Memphitic and the Thebaic; the Gothic; Armenian; and AEthiopic. These Versions date from the second to the sixth century.

3. THE FATHERS, which are useful as showing what was in the Greek copies from which they quoted: they date from the second century.

The variations in the Greek Manuscripts are very numerous, yet the Editors (men who have attempted to discover what God originally caused to be written) — though each formed his own plan as to which of the above witnesses he would examine — have come to the same judgement in the great majority of the variations. In such cases we are doubtless safe in leaving the commonly received text. In other places their conclusions differ, and in a *few* cases nearly all the Editors have been obliged to declare the reading as doubtful. Though this is to be deplored, for we should desire to ascertain in every instance the actual words which God caused to be written, yet it is a matter of deep thankfulness that the variations do not in the least affect any one of the fundamental doctrines of Christianity. These all stand forth in sublime and lucid grandeur as parts of the will of God Himself, notwithstanding all that men have done to obscure or nullify them.

The above must suffice as to the text of the Old and New Testaments. Under the name of each book will be found what are considered the leading thoughts therein, but a few words are now added as to the whole Bible.

It is 'the word of God,' an unfolding of unseen things — a revelation of the nature of God morally, and the history, divinely penned, of man His creature, first as innocent, and then as fallen, with its consequences. It shows man's responsibility and how man has been tested in various ways, each test resulting, alas, in his failure. It manifests that if man is to be saved and eternally blessed, it must be by a work done *for* him by another. This was graciously accomplished by the Son of God becoming a man and dying a sacrificial death on the cross, which glorified God and met the

question of man's responsibility.

The word reveals that there was a counsel respecting the second Man in eternity, it also reveals that when the mediatorial kingdom of the Lord Jesus as Son of Man has been finished, God will again in eternity become all in all. In the mean time, according to the eternal purpose of God, many are being brought to Himself through faith in the atoning death of the Lord Jesus, being quickened by the Spirit, and made new creatures in Christ Jesus. The Lord Jesus is awaiting the time when He will come to fetch His saints, to carry out all God's purposes, and to punish those that know not God, and who obey not the gospel.

The Bible also reveals the character of Satan since his fall, as being a liar and murderer; he is the great enemy of the Lord Jesus and of man, and he deceived our mother Eve. It also details the future eternal punishment of that wicked one with those who are obedient to him.

The choice of Israel and the wonders wrought for their deliverance from Egypt, together with their history in the land of promise, their expulsion and captivity, and their future tribulation and blessing in the same land, occupy a large part of the Bible.

Christ in type, antitype, and prophecy, is the centre of the whole Book: "All things were made by him and for him." He is pointedly referred to in the 3rd chapter of Genesis, and gives His parting word to His saints in the last chapter of the Revelation.

The N.T. brings out not only the history of redemption by the death of Christ, but gives the doctrine of the Church in its various aspects, showing that Christianity is an entirely new order of things — indeed a new creation. Those who form the church are instructed as to their true position in Christ, and their true position in the world, with details to guide them in every station of life. The Revelation gives the various phases of the church at that time (though prophetic of its condition to the end) with warnings of the evils that had already crept in. This is followed by the many and varied judgements that will fall upon Christendom and the world, reaching to the eternal state of the new heavens and the new earth.

This is but a brief and incomplete sketch of the contents of the Bible, for who can in few or indeed in many words describe that wonderful God-made Book? It is an inexhaustible mine: the more it is explored, the more is the finger of God manifest everywhere, and new treasures are revealed to the devout, calling forth their praise and adoration. See INSPIRATION.

Bichri. [Bich'ri]

Father of Sheba who rose against David. 2 Sam. 20: 1-22.

Bidkar. [Bid'kar]

Fellow officer and afterwards Jehu's captain; he executed the sentence on Joram, or Jehoram, son of Ahab, by casting him into the field of Naboth. 2 Kings 9: 25.

Bier.

A light frame or couch on which the dead could be carried. 2 Sam. 3: 31; Luke 7: 14. The Hebrew word *mittah* is often translated 'bed.'

Bigtha. [Big'tha]

One of the chamberlains of Ahasuerus. Esther 1: 10.

Bigthan, Bigthana. [Big'than, Bigtha'na]

One of the two servants of Ahasuerus who 'kept the door,' and conspired against his life. Through Mordecai the plot was made known and the servants were hanged. Esther 2: 21; Esther 6: 2.

Bigvai. [Big'vai]

Ancestor of some who returned from exile, one of whom, bearing the same name, sealed the covenant. Ezra 2: 2,14; Ezra 8: 14; Neh. 7: 7, 19; Neh. 10: 16.

Bildad. [Bil'dad]

One of Job's friends, 'the Shuhite,' perhaps a descendant of Shuah

the son of Abraham and Keturah. He in no way understood Job's case, and could only judge that Job was being punished for wickedness, whereas God had called Job a righteous man. God's anger was kindled against Bildad: but he, with his two companions, brought a sacrifice, and when Job prayed for them God accepted him. Job 2: 11; Job 8: 1; Job 18:1; Job 25: 1; Job 42: 9.

Bileam. [Bil'eam]

Levitical city in Manasseh, west of the Jordan. 1 Chr. 6: 70. Supposed to be the same as GATH-RIMMON in Joshua 21: 25, and perhaps the same as IBLEAM in Joshua 17: 11.

Bilgah. [Bil'gah]

1. Priest in David's time. 1 Chr. 24: 14.
2. Priest who returned from exile. Neh. 12: 5, 18.

Bilgai. [Bil'gai]

One who sealed the covenant. Neh. 10: 8. Perhaps the same as Bilgah, No. 2.

Bilhah. [Bil'hah]

1. Handmaid of Rachel, and mother of Dan and Naphtali. Gen. 29: 29; Gen. 30: 3-7; Gen. 35: 22, 25; Gen. 37: 2; Gen. 46: 25.
2. Town in Simeon, 1 Chr. 4: 29: the same as BALAH in Joshua 19:
3. See BAALAH.

Bilhan. [Bil'han]

1. Son of Ezer, the Horite. Gen. 36: 27; 1 Chr. 1: 42.
2. Son of Jediel, a Benjamite. 1 Chr. 7: 10.

Bill of Divorce.

See DIVORCE.

Bilshan. [Bil'shan]

One who returned from exile. Ezra 2: 2; Neh. 7: 7.

Bimhal. [Bim'hal]

Son of Japhlet. 1 Chr. 7: 33.

Binea. [Bin'ea]

Son of Moza, descendant of Saul. 1 Chr. 8: 37; 1 Chr. 9: 43.

Binnui. [Binnu'i]

Several of this name who returned from exile, two of whom had married strange wives. Ezra 8: 33; Ezra 10: 30, 38; Neh. 3: 24; Neh. 7: 15; Neh. 10: 9; Neh. 12: 8.

Birds.

These are employed as symbols of evil agents: as, in the dream of Pharaoh's baker, the birds ate the bakemeats he was carrying on his head, Gen. 40: 17; and in the parable of the Sower the fowls or birds which devoured the seed by the wayside are interpreted by Christ to signify 'the wicked one.' Matt. 13: 4, 19. In the parable of the Mustard Seed the kingdom of heaven becomes a great system with roots in the earth, under the protection of which the birds of the air find shelter. Matt. 13: 31, 32. The Greek is *πετεινόν*, the same in the two parables.

Birds, Clean and Unclean.

A list of the unclean birds is given in Lev. 11: 13-20; Deut. 14: 12-18. In the A.V. the unclean are called the Bat, Cormorant, Cuckoo, Eagle, Gier Eagle, Glede, Hawk, Heron, Kite, Lapwing, Night Hawk, Ospray, Ossifrage, Owl great and little, Pelican, Raven, Stork, Swan, Vulture, and 'fowls that creep, going upon all four.' This leaves for the *clean* birds the Bittern, Crane, Dove, Ostrich, Partridge, Peacock, Pigeon, Quail, Sparrow, and Swallow. Of these the Ostrich is supposed to be among the unclean under the name of Owl; the Peacock was not a native bird of Palestine; and the Bittern

and Crane were inhabitants of the marshy ground among the reeds, and were probably classed with the unclean under some of the above names. We do not read of the ordinary domestic fowl in the O.T. See under each of the above names.

Birsha. [Bir'sha]

King of Gomorrah. Gen. 14: 2.

Birth, New.

See NEW BIRTH.

Birth-day.

The only scriptural notices of birth-days being kept are in reference to Pharaoh, Gen. 40: 20; and to Herod Antipas, when John the Baptist lost his life. Matt. 14: 6; Mark 6: 21. It is thought by some that the sons of Job who feasted 'every one his day' did so on their birth-days. Job 1: 4, 13. We do not read that the Israelites had any such custom; and the Preacher says the day of death is better than the day of one's birth. Ecc. 7: 1.

Birth-right.

Jacob when dying said of Reuben "Thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." This is what he was as the firstborn, for in himself he was 'unstable as water' and he should not excel. Gen. 49: 3, 4. He forfeited his birth-right for defiling his father's bed, and it was given to Joseph, who in Ephraim and Manasseh had a double portion among the tribes. 1 Chr. 5: 1. The law declared that if a man's first-born son was by a wife he hated, he must not put the son of another wife in his place: the first-born must have a double portion of all that the man possessed "for he is the beginning of his strength: the right of the first-born is his." Deut. 21: 16, 17. Esau is called a profane person for selling his birth-right: it was a privilege *God* had given him, and which he should have valued as such. Gen. 25: 31-34; Heb. 12: 16.

Birzavith. [Bir'zavith]

Son of Malchiel the grandson of Asher. 1 Chr. 7: 31.

Bishlam. [Bish'lam]

Officer of Artaxerxes in Palestine at the time of the return of Zerubbabel. He wrote against the rebuilding of the city, which resulted in the building of the *temple* being stopped by the king. Ezra 4: 7. It will be seen that in the margin instead of Bishlam is read 'in peace,' and this is the reading in the LXX, Arabic, and Syriac Versions.

Bishop to Census

Bishop.

The Greek word ἐπίσκοπος is once translated 'overseer,' Acts 20: 28, and this occurrence shows conclusively that the 'elders' and the 'bishops' were the same. Paul called for the elders of the church at Ephesus, Acts 20: 17, and called them 'overseers.' The same thing is seen in the epistle to Titus: Paul left Titus in Crete to "ordain *elders* in every city . . . for a *bishop* must be blameless." Titus 1: 5-7. The above two passages prove that, instead of a bishop being set over a large district, with inferior clergy (as they are called) under him, as is now the custom in Christendom, each city had more than one bishop or overseer, and at that time there was only one assembly in a city. Titus was to ordain (literally 'to appoint') *elders* in every city.

In Titus 1: and in 1 Timothy 3: 1-7 the qualifications necessary for a bishop are given. Special gifts are not mentioned, but moral qualities are essential. A bishop must be blameless, the husband of one wife, having his children in subjection, etc.; but he must be able to 'take care' of the church of God, and be 'apt to teach.' The bishops of Ephesus were exhorted to take heed to all the flock, and to feed the church of God. Though an apostle or his delegate was the instrument used in the appointment of the bishops, and thus the unity of the church was preserved, Paul could say "the Holy Ghost hath made you overseers." Acts 20: 28.

Elders were established to exercise godly care in the undivided local assembly — to 'shepherd' the flock. Any attempt to appoint them now would be, not only without the necessary apostolic authority, but would ignore the divided state of the church. Such elders could only assume authority over a fragment of the church in a locality, and that with no apostolic sanction. That no security for the church was to be found in them is proved by the warning of the apostle, that among themselves should men arise, speaking perverse things; and in view of this he commends them, not to some ecclesiastical authority, or to a church council, but "to God, and to the word of his grace," a resource which all Christians still have. Happily there are now servants of God who care for the saints, those who are 'apt to teach,' and gifted to feed the flock of God; and who, without any apostolic appointment, addict themselves to the work of the ministry, as did the house of Stephanas in early days. 1 Cor. 16: 15. All such should be acknowledged, and be highly esteemed for their work's sake. In one passage the Lord is Himself called the Shepherd and Bishop of souls; and who can care for and feed His saints as He? 1 Peter 2: 25.

Bishopricks,

ἐπισκοπή The word is 'office' in Ps. 109: 8, which passage is quoted in the N.T. where the office, is 'apostleship,' for which one was chosen to take the place of Judas Iscariot. Acts 1: 20.

Bithiah. [Bithi'ah]

Daughter of some Pharaoh and wife of Mered, a descendant of Judah. 1 Chr. 4: 18.

Bithron. [Bith'ron]

District on the east of the Jordan. 2 Sam. 2: 29. The name signifies 'the broken ground,' and 'all Bithron' implies a district.

Bithynia. [Bithyn'ia]

A large district in the north of Asia Minor, bordering on the Black Sea. Paul and Timotheus attempted to go into Bithynia, but the

Spirit suffered them not. Acts 16: 7. Peter addressed his first Epistle to those of the dispersion of Bithynia, etc. 1 Peter 1: 1. It was then a Roman province: it is now called *Kastamuni*, a part of Turkey in Asia.

Bitter Herbs.

No particular herbs are specified by name, indeed the word 'herbs' is added in the A.V., so that it is literally 'bitterness.' The paschal lamb was to be eaten with 'bitter herbs,' doubtless signifying the sense in the souls of those partaking that it was for their sins the victim was slain. Ex. 12: 8; Num. 9: 11.

Bittern.

The word in the LXX, ἐχῖνος, signifies 'hedgehog or porcupine,' and this rendering is preferred by some Hebrew scholars for the Hebrew word. *qippod*; but as in two of the passages it is mentioned with a bird called the Cormorant, it is more probably a bird, and the description well agrees with the habits of the bittern, for the passages point to desolations because of the judgements of God. Isa. 14: 23; Isa. 34: 11; Zeph. 2: 14. The bittern is a bird that shuns society, and it is at home in any desolate marshy place. The spots and marks on its feathers correspond with the colours of the reeds among which it dwells, so that it escapes observation. Its doleful cry has often been treated as an omen of evil.

Bitterness, Gall of.

The word χολή, 'gall,' occurs in Matt. 27: 34. and the word for 'bitterness,' πικρία, in Rom. 3: 14; Eph. 4: 31; Heb. 12: 15. The translation in Acts 8: 23 is literal, except that it should be 'a gall of bitterness.' Peter saw that Simon was still in the state of nature which is only bitterness.

Bizjothjah. [Bizjoth'jah]

Town in the south of Judah. Joshua 15: 28.

Biztha. [Biz'tha]

One of the seven eunuchs of Ahasuerus. Esther 1: 10.

Black.

Under the figure of a bride the remnant of Israel says, I am 'black,' describing herself as having become dark or swarthy by the rays of the sun; the scorching effect of affliction, Cant. 1: 5, 6: 'burning instead of beauty.' Isa. 3: 24. The kingdom of the Medes and Persians is described as a chariot with 'black' horses, Zech. 6: 2, 6; and in the Revelation, in the third seal a rider on a 'black' horse betokens scarcity. Rev. 6: 5. It is symbolical of what is dismal and threatening.

Blains.

Inflamed ulcers on the body, as from boils, on the Egyptians and the magicians in the sixth plague. Ex. 9: 9,10.

Blasphemy.

In scripture this does not always refer to speaking evil of God, to which the word is now restricted. The same Greek word is translated 'railing' in 1 Tim. 6: 4; Jude 9; and 'evil speaking' in Eph. 4: 31, as it might well be rendered elsewhere. Blaspheming the name of the Lord was under the Jewish economy punishable by death: the son of Shelomith who had married an Egyptian, was stoned to death for this sin. Lev. 24: 11, 14, 23. The blasphemy against the Holy Ghost was attributing the Lord's action of casting out demons to the agency of Satan — a sin which should not be forgiven in this age nor in the age to come. The context shows that 'the unpardonable sin' refers to this particular form of blasphemy. Matt. 12: 24-32.

Blastus. [Blas'tus]

Chamberlain of Herod Agrippa I: Acts 12: 20.

Blessing.

There are two distinct applications of the word 'blessing.' God

blesses His people, and His people bless God, the same word being constantly used for both. It is obvious therefore that it must be understood in more senses than one. Again, we read that "the less [or inferior] is blessed of the better," Heb. 7: 7; and though this refers to Melchisedec blessing Abraham, the same thing is true respecting God and His creatures: in bestowing favours God is the only one who can bless. The Christian can say, God hath blessed us with all spiritual blessings in the heavenlies in Christ," Eph. 1: 3; but the same verse says, "Blessed be the God and Father of our Lord Jesus Christ," meaning "Thanks be to the God and Father of our Lord Jesus Christ." This signification is further made clear by the records of the institution of the Lord's supper. In Matthew and Mark the Lord took bread, and 'blessed.' In Luke and in 1 Cor. 11: 24 He took bread and 'gave thanks.' "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1: 17. This is God blessing us, and for which we in return bless God by giving thanks, by praise and worship.

Blindness.

Used metaphorically to describe the state of man by nature under the influence of Satan, 2 Cor. 4: 4; also a professing Christian who hates his brother, 1 John 2: 11; also the state of Israel in their heartless profession, Matt. 23: 16-26; and the judicial blindness on Israel. John 12: 40. In Rom. 11: 7, 25; 2 Cor. 3: 14; Eph. 4: 18, it is rather 'obdurateness or hardness,' from $\pi\omega\rho\acute{\omega}$, 'to harden.'

Blood.

The blood of man is claimed by God; for the 'life is in the blood;' 'the blood is the life.' It therefore must not be eaten; if not offered in sacrifice it must be 'poured upon the earth as water.' "Whoso sheddeth man's blood, by man shall his blood be shed." The blood also maketh atonement for the soul: it must be poured out upon the altar. Gen. 9: 4-6; Lev. 17: 10-14; Deut. 12: 23-25; Acts 15: 29. In the O.T. dispensation everything in the tabernacle, the priests and their dresses were purged and sanctified by blood, everything being sprinkled with blood, including the book of the law and the people. Heb. 9: 18, 21. This was typical of the blood of the Lord Jesus, which has accomplished everything for the Christian: with His blood

He 'purchased' us, Acts 20: 28; 'justified' us, Rom. 5: 9; 'redeemed,' Eph. 1: 7; 'sanctified,' Heb. 13: 12; 'cleanseth us from all sin,' 1 John 1: 7; etc.

Blood, Avenger of.

See AVENGER.

Blue.

This colour was used extensively in the hangings of the tabernacle; in the vesture of the priests; and in the coverings of the vessels of the tabernacle when they were being removed. The colour is typical of heaven: the whole of the tabernacle was "a shadow of heavenly things." Ex. 26: 28: etc.

Boanerges. [Boaner'ges]

This name, signifying 'sons of thunder,' was given by the Lord to James and John the sons of Zebedee, Mark 3: 17, perhaps because of their urgent zeal, as was manifest when, indignant at the treatment of their Lord, they asked if they should call down fire from heaven. Luke 9: 54. It was John who told the Lord that they had forbidden one who was casting out demons in His name, because he followed not with them. Mark 9: 38. This act of the apostles was condemned by the Lord, but it is to be feared that similar prohibition has often been repeated by others since those days.

Boar.

The well-known animal in its wild state. They are still found in Palestine, and dwell among the long reeds in the Jordan valley and marshy places. They are very destructive to cultivated land. Ps. 80: 13.

Boat.

See SHIP.

Boaz, Booz. [Bo'az, Bo'oz]

A wealthy Bethlehemite of the tribe of Judah, who married Ruth the Moabitess and was great grandfather of David. Ruth 2 - 4; 1 Chr. 2: 11, 12; Matt. 1: 5; Luke 3: 32. Boaz is a type of Christ who in a future day will raise up the name of the dead in Israel through the returned but desolate remnant.

Boaz. [Bo'az]

This and JACHIN were the names given to two pillars in the porch of the temple built by Solomon. They are minutely described in 1 Kings 7: 15-22; 2 Chr. 3: 15-17. It will be observed that in Kings and Jer. 52: 21 the height of each pillar is 18 cubits, but in Chronicles their length is said to be 35 cubits. The explanation of this difference is that in Kings the height of *each* is given, and in Chronicles the length of the *pillars*, the two together; so that the 17-1/2 cubits, with perhaps a socket, would be the same as the 18 cubits in Kings. JACHIN signifies 'He will establish,' and BOAZ, 'in Him [is] strength' — implying that the kingdom will be established in strength and in peace, under the administration of Christ: thus the names are typical of the millennium. There appears to be an allusion to these pillars in Rev. 3: 12, the overcomer being made a 'pillar' in the temple of God.

Bocheru. [Boch'eru]

Son of Azel, a Benjamite, 1 Chr. 8: 38; 1 Chr. 9: 44. The LXX render the word 'first-born' in both passages. An alteration in the Hebrew points would account for the difference.

Bochim. [Bo'chim]

This signifies 'weepers:' it was the place near Gilgal where an angel of the Lord charged the Israelites with having disobeyed God in making leagues with the inhabitants of the land, and in not throwing down their altars; and told them the results. The people wept and sacrificed to the Lord. Judges 2: 1-5. Bochim symbolically is not simply 'weepers,' but 'weepers over disobedience.'

Body, The one.

See CHURCH.

Bohan. [Bo'han]

Reubenite, after whom a stone was named on the border of Judah and Benjamin. Joshua 15: 6; Joshua 18: 17.

Boil.

The common gathering on the flesh, attended with inflammation, which the Hebrew word *shechin* implies. The boils were doubtless malignant when sent as a plague in Egypt, Ex. 9: 9-11; and they were severe in the case of Job when smitten by Satan. Job 2: 7. Hezekiah's boil was apparently of an aggravated type, though a lump of figs was blessed to his recovery. 2 Kings 20: 7; Isa. 38: 21. See also Lev. 13: 18-23.

Bolled.

Swollen, podded, in pod. Ex. 9: 31.

Bond-servant.

See SERVANT.

Bonnet.

Covering for the head of men as well as women. Ex. 28: 40; Ex. 29: 9; Ex. 39: 28; Isa. 3: 20; Ezek. 44: 18.

Book.

The form of ancient books was a long roll with a roller at each end. These rollers were held one in each hand and the book was unrolled from off the one on to the other as the book was read; and this had to be reversed before the book could be read again. They were made of skins, and the writing was usually on one side only; to be written on both sides would show a *full* record, as in Ezek. 2: 9, 10; Rev. 5: 1. The form of a roll explains how a book could have several seals, a

portion being rolled up and a seal attached; then another portion rolled up and another seal, like the seven-sealed book of Revelation.

By the ancient nations records were made on cylinders or slabs of stone, or on clay, which was then baked or sun-dried. Many such tablets have been found in the excavations made at Nineveh, Babylon and other places. When Ezra was at work on the city and temple of Jerusalem his opponents wrote to the king of Persia asking that 'the book of the records' might be searched for corroboration of their assertion that Jerusalem had been rebellious. Ezra 4: 15. The 'book of the records' was doubtless a collection of stone or clay tablets. In some cases these have been found in such numbers as to form quite a library.

The word BOOK is used symbolically for what a book might contain, as prophecy or predictions. Ezekiel and John were told to eat the books presented to them. Ezek. 2: 8, 9; Ezek. 3: 1-3; Rev. 10: 9; cf. Jer. 15: 16. It is also symbolical of the *records* that are with man usually written in a book. Ps. 56: 8; Dan. 7: 10; Malachi 3: 16; Rev. 20: 12.

Various books are mentioned in scripture which are not now extant.

1. *The wars of the Lord*. Num. 21: 14. The quotation is poetry, so that the book may have been a collection of odes by Moses on the wars of Jehovah.

2. *Book of Jasher*, Joshua 10: 13; 2 Sam. 1: 18. These quotations also are poetry.

3. *Book of Samuel*, concerning 'the manner of the kingdom,' 1 Sam. 10: 25; which was laid up before the Lord.

4. *The Acts of Solomon*, 1 Kings 11: 41: probably the public records of the kingdom.

5. *Books of Nathan, Gad, Ahijah, and Iddo*, concerning the acts of David, and of Solomon, which were doubtless the public records of the nation, with which are associated prophecies of Ahijah and the visions of Iddo. 1 Chr. 29: 29; 2 Chr. 9: 29.

6. *Book of Shemaiah the prophet.* 2 Chr. 12: 15.

7. *Book of Jehu.* 2 Chr. 20: 34. These various references show that when the historical parts of the O.T. were written, further information respecting the kingdom was obtainable from the books referred to, if such had been needed; but which was not required for the inspired volume of God.

Book of Life, The.

Registry of persons' names as living. One (also called simply God's book,) may be a book of those who only have a name to live, and consequently whose names may be blotted out. Ex. 32: 32, 33; Ps. 69: 28; Rev. 3: 5; Rev. 22: 19. Another is a book of the saved, from which none will be erased. Phil. 4: 3; Rev. 13: 8; Rev. 17: 8; Rev. 20: 12, 15; Rev. 21: 27. A third (called simply 'the book,') contains the names of the remnant of Israel. Dan. 12: 1.

Booths.

Temporary habitations made of branches of trees, used especially at the Feast of Tabernacles, Lev. 23: 42, 43; Neh. 8: 14-17. Jonah made himself such a shelter. Jonah 4: 5. They were also used for cattle. Gen. 33: 17. The Hebrew is *succoth*.

Booty.

See SPOIL.

Booz. [Bo'oz]

See BOAZ.

Borrow, To.

There are four Hebrew words thus translated. The principal point of interest in connection with the subject is with reference to the Israelites borrowing from the Egyptians at the Exodus, as in the A.V. The word there is *shaal*, and it is translated 'ask' 88 times; there can be no doubt therefore that 'ask' is the more appropriate word in Ex. 3: 22; Ex. 11: 2; Ex. 12: 35. In Ex. 22: 14 and 2 Kings 6: 5

however the word 'borrow' is better retained.

Boscath. [Bos'cath]

See BOZKATH.

Bosom.

Used symbolically for the seat of deep affection. John speaks of the Lord Jesus as the only begotten Son 'in the bosom of the Father.' John 1: 18. The tender and sacred relationship which husband and wife have to each other is also called the 'bosom.' Deut. 28: 54, 56. This to an Israelite would give force to the description of Lazarus being carried into ABRAHAM'S BOSOM. Luke 16: 22, 23. By means of a loose garment and a girdle, many things are constantly carried by Orientals in the bosom, even such as a lamb. Isa. 40: 11: cf. Luke 6: 38.

Bosor. [Bo'sor]

The Aramaic form of BEOR, the father of Balaam, the name being altered by changing the ν into 2. ν Peter 2: 15.

Boss.

A projection, sometimes rising to a sharp point, in the centre of a shield. Job 15: 26.

Botch.

An incurable skin disease, otherwise undefined. Deut. 28: 27, 35.

Bottle.

There are six Hebrew words translated 'bottle ' in the O.T. Among the descendants of Judah there were some described as 'potters,' 1 Chr. 4: 23; and from the relics found in the tombs of Egypt it is evident that bottles were very early made of earthenware; and small ones of glass; though then, as now in the East, especially for larger vessels and for those to be carried about, skins were used. Joshua 9: 4, 13. They are made of goats' skins: the head, the legs and the tail

are cut off, and the body drawn out. In the N.T. the word is ἀσκός, and signifies a 'wineskin,' or 'skin-bag.' Hence new wine must be put into new skins, which are more or less elastic. Matt. 9: 17; Mark 2: 22; Luke 5: 37, 38. The Lord was teaching that the new principles of the kingdom would not suit the old forms of Judaism: everything must be new.

Bottomless Pit.

The word is ἄβυσσος, *lit.* 'without a bottom,' an abyss. From the passages in the Revelation we learn that the abyss is where the Satanic powers are shut up, not where they will be punished, which is in the lake of fire. The demons cast out by the Lord in Luke 8: 31 besought Him that He would not send them into the abyss. In Rom. 10: 7 it is put in contrast to the heavens. In Rev. 9: 1-11, to a star fallen from heaven the key of the abyss is given, and on its being opened great moral darkness rises, out of which destructive agents proceed: Abaddon (Apollyon) 'the destroyer' is their king. The future Roman empire is represented as a beast rising out of (receiving in its last head power from) the abyss. Rev. 11: 7; Rev. 17: 8. Satan will be confined in the abyss during the thousand years of the millennium. Rev. 20: 1, 3. (The above are all the passages where the Greek word occurs.)

Bow.

The common weapon for discharging arrows. It is used symbolically for the hidden attacks of the wicked against the righteous. Ps. 11: 2; Ps. 37: 14, 15. A 'bow of steel' signifies great strength. Job 20: 24. The wicked are like a 'deceitful bow,' one that breaks when it is depended upon. Ps. 78: 57; Hosea 7: 16. In 2 Sam. 1: 18 David's elegy on Saul and Jonathan is called 'The Bow.' The children were taught '[the song of] the Bow.' R.V.

Bow in the Cloud.

See RAINBOW.

Bow down, To.

An act of respect between man and man, very common in the East, as Abraham bowed down himself before the people of the land when he bought a burying place for his dead. Gen. 23: 7, 12. Also an act of reverence to God, Ps. 95: 6; but strictly forbidden to be done before an idol or image, Ex. 20: 5; and treated as an act of worship.

Bowels.

Used symbolically for deep tenderness, pity and compassion. Gen. 43: 30; 1 Kings 3: 26; Phil. 1: 8; Phil. 2: 1; etc.

Bowl.

Besides the use to which bowls are commonly put, the word is applied to ornaments in the shape of a bowl placed on columns or on the golden candlestick. Ex. 25: 31-34; Ex. 37: 17-20; 1 Kings 7: 41, 42.

Box.

Earthenware, or glass, flask or bottle for oil or perfumes. 2 Kings 9: 1, 3. See ALABASTER.

Box-tree.

What tree is referred to under the name *teashshur* is not known: the ancient versions translate it 'cedar, fir, poplar,' etc. It is probably a species of cedar, called *sherbin* in the East. Isa. 41: 19; Isa. 60: 13.

Bozez. [Bo'zez]

Rock near the ravine of Michmash. 1 Sam. 14: 4.

Bozkath, [Boz'kath] Boscath. [Bos'cath]

City of Judah in the lowlands. Joshua 15: 39; 2 Kings 22: 1. Not identified.

Bozrah. [Boz'rah]

1 . Royal city of Edom, on which the prophets pronounced judgements. Gen. 36: 31; 1 Chr. 1: 44; Jer. 49: 13, 22; Amos 1: 12; Micah 2: 12. Christ is represented as coming from thence with dyed garments, having trodden the winepress of His wrath upon the nations (Gentiles). Isa. 63: 1-4: cf. Isa. 34. Identified with el *Buseireh*, .

2. City in the land of Moab, upon which judgement is pronounced. Jer. 48: 24.

Bracelet.

There are five Hebrew words thus translated. In 2 Sam. 1: 10 the bracelet found on Saul's arm was either an *armlet* or a 'chain,' as the same word is translated in Num. 31: 50. In Gen. 38: 18, 25 the Hebrew word signifies 'cord,' and was probably the cord by which the signet was suspended. The Eastern nations were and still are fond of ornaments round their wrists, arms, and feet, many being of elaborate design and skilful workmanship.

Branch, The.

A title of the Lord Jesus, which He will bear in connection with Israel in the future. Isa. 4: 2; Jer. 23: 5; Jer. 33: 15; Zech. 3: 8; Zech. 6: 12, 13. In two of the passages the words 'unto David' are added, which coincides with the Lord Jesus being the 'offspring' (which is a similar word to 'branch') as well as the 'root' of David. He will be a "righteous Branch and a King." He will "build [or advance in honour] the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." cf. Ps. 85 and Ps. 87. It is a description of the Lord Jesus in the millennium.

Brass.

As 'brass' is a compound, it is probable that *copper* is the metal often alluded to in scripture. See Deut. 8: 9. In some cases it may be 'bronze,' as it is known that this was in use in ancient Egypt. The

Hebrew word *nechosheth* is translated 'copper' in Ezra 8: 27, where it is said to be 'precious as gold.' Brass is used as a symbol for righteousness according to the claims of God upon man, as in the brazen altar; the Lord as seen in the vision in the Revelation has feet like fine brass, 'burning as in a furnace:' that is, righteous judgement according to responsibility. Rev. 1: 15; Rev. 2: 18.

Brazen Serpent.

See SERPENT OF BRASS.

Bread.

Constantly referred to as the sustenance of man, though animal food may be included, and thus it stands for 'food' in general. Gen. 3: 19; Ruth 1: 6; Ps. 41: 9. Bread was made of wheaten flour, or of wheat and barley mixed, or by the poor of barley only. It was generally made in thin cakes which could be baked very quickly when a visitor arrived. Gen. 18: 6; Gen. 19: 3; 1 Sam. 28: 24. It was usually leavened by a piece of old dough in a state of fermentation. See LEAVEN.

UNLEAVENED BREAD was to be eaten with certain of the offerings, Lev. 6: 16, 17; and for the seven days' feast connected with the Passover, often referred to as 'the Feast of Unleavened Bread,' Ex. 34: 18; 2 Chr. 8: 13; Luke 22: 1; 1 Cor. 5: 8; a symbol that all evil must be put away in order to keep the feast.

The Lord Jesus called Himself the BREAD OF GOD, the bread that came down from heaven, THE BREAD OF LIFE, the living bread, of which if any man ate he should live for ever: He said "He that eateth me shall live by me." He is the spiritual food that sustains the new life. John 6: 31-58. This was typified in Israel by the SHOWBREAD, the twelve loaves placed upon the table in the holy place, new every sabbath day: it was holy and was eaten by the priests only. Lev. 24: 5-9. It is literally 'face or presence bread;' Ex. 25: 30; and 'bread of arrangement' or 'ordering,' as in the margin of 1 Chr. 9: 32; and in the N.T. 'bread of presentation.' Matt. 12: 4; Heb. 9: 2. It typified the nourishment that God would provide for Israel in Christ, as well as the ordering of the twelve tribes before Him; in

them was the administration of God's bounty through Christ for the earth, as Christ is now the sustainment for the Christian.

Breasts.

Used typically for the source of nourishment. Israel "shall suck the breast of kings." Isa. 60: 16; cf. Isa. 49: 23; see also Job 24: 9; Isa. 66: 11.

Breastplate, High Priest's.

There are four parts of the high priest's dress that are distinctly described.

1. THE COAT or tunic made of fine white linen reaching down to the feet (type of human righteousness).
2. THE ROBE, made of blue, worn over the coat, on the edge of which were alternately a bell and a pomegranate (testimony and fruit): the colour is heavenly, indicating the character of the priesthood of Christ.
3. THE EPHOD, probably shorter than the robe, and made of gold, blue, scarlet, and fine twined linen. To the shoulders of this were fastened the two stones on which were engraved the names of the twelve tribes of Israel. The Ephod had a GIRDLE of similar texture.
4. THE BREASTPLATE was made of the same material as the ephod. It was to be bound by its rings unto the rings of the ephod with a lace of blue that it might be above the curious girdle. Ex. 28: 28. In it were twelve precious stones, arranged in four rows, with three in a row, bearing the names of the twelve tribes. It was made double, and was square, being a span each way. It is called several times "the Breastplate of judgement." "Aaron shall bear the judgement of the children of Israel before the Lord continually." It is typical of Christ, who sustains His people before the Lord according to the holy judgement of God, which His own lights and perfections expressed. He bears the whole people upon his shoulders of strength and upon his heart, seen in the beauty of the gems, that is, in acceptance before God. Ex. 25: 7; Ex. 28: 4-30; Ex. 29: 5; Ex. 35: 9,

27; Ex. 39: 8-21; Lev. 8: 8. See EPHOD.

5. The MITRE completed the priest's dress.

Breastplate.

Armour for the breast.

1. of righteousness (for Christ), Isa. 59: 17; (for the Christian's conflict in the heavenlies). Eph. 6: 14.

2. of faith and love (for the wilderness). 1 Thess. 5: 8.

3. of iron (steeled conscience). Rev. 9: 9.

4. of fire, jacinth, and brimstone (dire judgements). Rev. 9: 17. See ARMOUR.

Brethren.

Besides the literal meaning of the term, it was used for persons morally or nationally associated together; also for those who formed the Jewish nation. Acts 2: 29, 37 (where the expression 'Men *and* brethren' should be translated simply 'Brethren'); Rom. 9: 3; etc. It was applied by the Lord to His disciples: "Go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God." John 20: 17. "He is not ashamed to call them brethren." Heb. 2: 11; Ps. 22: 22. The Lord has placed the Christian in His own relationship as man with His Father and God, and "He that sanctifieth and they who are sanctified are *all of one*." In accordance with this the saints are constantly addressed in the Epistles as 'brethren,' and referred to in the Acts as 'the brethren.'

Bricks.

As early as Gen. 11: 3 we read of bricks being made and burnt; and in Egypt the bricks were made with an admixture of straw. When the Israelites had to find their own straw or stubble and yet make as many bricks per day, it is probable that but little straw was used. Some ancient bricks have been found which had apparently no straw in them. Many of the bricks were stamped with the name of the

reigning monarch.

On the monuments in a tomb the process of brick-making in Egypt is fully delineated: a task-master stands over the men with a stick in his hand, as doubtless was the case in the time of Moses. Ex. 5: 7-19. Bricks brought from Egypt vary in size, from 20 inches to 14-1/4 in. long, 8-3/4 in. to 6-1/2 in. wide, and 7 in. to 4-1/2 in. thick. There is a brick from Babylon in the British Museum, which bears the inscription in cuneiform characters "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples Sag-ili and Zida, the eldest son of Nabopolassar, king of Babylon." It measures 13 in. by 13, and 4 in. thick. Other bricks from Chaldea are more ancient still.

Brick-kiln.

Probably a place where bricks were made as well as burnt. 2 Sam. 12: 31; Jer. 43: 9; Nahum 3: 14.

Bride.

A woman about to be married, or newly married, used symbolically for those who are closely associated with Jehovah or the Lord Jesus. Though the word does not occur in the Canticles, nearly the whole of that book is composed of discourses between a bridegroom and a bride — doubtless referring to Jehovah and the Jewish remnant: cf. Hosea 2: 19, 20. As a bride adorns herself with jewels, Isa. 61: 10, so would Jerusalem be adorned with Jehovah's righteousness and salvation. When John is called to behold the bride, the Lamb's wife, he sees a beautiful city, the holy Jerusalem, having the glory of God. Rev. 21: 2, 9, 10. The church is the bride of the Lamb: cf. 2 Cor. 11: 2.

Bridechamber, Children of the.

The Lord was the Bridegroom, and while He was on earth the 'sons' (companions, friends) of the bridechamber could not mourn nor fast; but in His absence they would do so. Matt. 9: 15; Mark 2: 19; Luke 5: 34. The friend of the Bridegroom (to whom John the Baptist likened himself) is spoken of in distinction from the bride herself. John 3: 29.

Bridegroom.

A title which the Lord applies to Himself. Matt. 9: 15; Matt. 25: 1-10; cf. John 3: 29. It anticipates the joy of Christ, the marriage-day when He will take to Himself all that for which He suffered so much.

Briers.

Six different Hebrew words are so translated, several of which cannot be particularised. It shows how abundant are the fruits of the curse pronounced in Eden because of the sin of man, but which will be removed in the millennium, when the myrtle, etc., will take its place. Judges 8: 7, 16; Isa. 5: 6; Isa. 55: 13; Ezek. 2: 6; Ezek. 28: 24; Micah 7: 4.

Brigandine.

A coat of mail. Jer. 46: 4; Jer. 51: 3.

Brimstone.

Bitumen, pitch, or sulphur, which is still found in its crude state in Palestine. In God's judgement it was rained from heaven. Gen. 19: 24; Ps. 11: 6; Ezek. 38: 22; Luke 17: 29. It is symbolical of that which will add to the torment and anguish of the wicked. Rev. 14: 10; Rev. 19: 20; Rev. 20: 10; Rev. 21: 8.

Broidered.

1. *riqmah*, variegated by 'curious' needlework or by different colours. Ezek. 16: 10, 13, 18; Ezek. 26: 16; Ezek. 27: 7, 16, 24. The same Hebrew word is translated 'divers colours' in reference to the precious stones David had gathered together for the temple-service, 1 Chr. 29: 2, and in the description of the great eagle in Ezek. 17: 3. Also 'embroidering' in colours: cf. Ex. 35: 35; Ex. 38: 23.

2. *tashbets*, chequer-work, used in the 'broidered coat,' which formed part of the high priest's dress. Ex. 28: 4. Also (*shabats*) in 'thou shalt embroider the coat of fine linen.' Ex. 28: 39. The stones

in the breastplate were to be 'interwoven' in gold. Ex. 28: 20.

3. *πλέγμα*, 'twined or plaited' hair, with which the Christian women were not to adorn themselves. 1 Tim. 2: 9.

Brook.

Four Hebrew words are translated 'brook.'

1. *aphiq*, Ps. 42: 1: water held in by banks, translated also 'channel.'

2. *yeor*, Isa. 19: 6-8, a river, canal, fosse: applied to the Nile in Ex. 1: 22, etc.

3. *mikal*, 2 Sam. 17: 20, a small brook.

4. *nachal*, Gen. 32: 23, etc., a mountain torrent often dry in summer, and thus often disappointing, as in Job 6: 15. Such are numerous in Palestine. (This is the word in all the passages where 'brook' occurs in the O.T. except those above enumerated.) The same is called in the N.T. *χειμαρρος*, 'winter flowing.' John 18: 1. Its Eastern name is *wady*.

Brother.

Besides the ordinary use of the word in its literal sense, it is applied to cousins and nephews, Gen. 14: 14; Lev. 10: 4; and to kinsmen generally. Ex. 2: 11; 2 Kings 10: 13; 2 Chr. 22: 8. Also employed where there is a moral likeness. Job 30: 29; Prov. 18: 9. See BRETHERN.

Buckler.

See ARMOUR.

Builder.

As early as Gen. 4: 17 we read of Cain building a city and calling it after his son's name; since which time building houses has become general; whereas Abraham looked for a city whose Builder is God. It is used as symbolical of raising up a spiritual edifice to God, of

which Christ is the Builder. Matt. 16: 18; 1 Cor. 3: 9; Eph. 2: 21; 1 Peter 2: 5. As instruments, others also are builders — Paul calls himself 'a wise master builder,' or rather 'architect' as having well laid the foundation of the assembly, which is Christ. 1 Cor. 3: 10. The labourers are cautioned as to the material they use in building up a house for God: improper materials will not stand the test of the fire, and the builders will suffer loss by seeing their work burned up and by losing their reward. 1 Cor. 3: 10-14. Whereas all that Christ builds, though by the instrumentality of His servants, will surely stand for ever. Under another similitude Christ is the chief corner stone, or head of the corner, which 'the builders,' the heads of the Jewish nation, refused, but which God exalted. Ps. 118: 22; Matt. 21: 42; Acts 4: 11; Eph. 2: 20; 1 Peter 2: 7.

Bukki. [Buk'ki]

1. Son of Abishua, descendant of Aaron. 1 Chr. 6: 5, 51; Ezra 7: 4.
2. Son of Jogli of the tribe of Dan, one of those chosen to apportion the land. Num. 34: 22.

Bukkiah. [Bukki'ah]

Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 13.

Bul.

See MONTHS.

Bull, Bullock.

See Ox.

Bulrush.

In Ex. 2: 3; Isa. 18: 2, the papyrus is referred to, a reed of which anciently paper was made. It was of this that the ark was made in which the infant Moses was put, Ex. 2: 3, and the smaller boats on the Nile. Isa. 18: 2. In Isa. 58: 5 it is a different word, and is used for any kind of 'rush.' Both words are also translated 'rushes.'

Bunah. [Bu'nah]

Son of Jerahmeel. 1 Chr. 2: 25.

Bunni. [Bun'ni]

1: A Levite who returned from exile. Neh. 9: 4.

2. One who sealed the covenant. Neh. 10: 15.

3. Ancestor of a family of Levites. Neh. 11: 15.

Burden.

Besides the common use of this word, it occurs at the commencement of several prophecies; as 'The burden of Babylon,' 'the burden of Moab.' Isa. 13: 1; Isa. 15: 1; etc. The learned are not agreed as to the force of *massa* in such places: its natural meaning would be 'a judgement that lies heavy on the people;' but some take its meaning to be 'an oracle or sentence pronounced against them.' The word occurs also in Jer. 23: 33-38, where it is 'the burden of the Lord.' The false prophets were not to use this expression, as if they had a message from God. If they did, it should bring judgement upon them. The same word is translated 'prophecy' in Prov. 30: 1; Prov. 31: 1.

Burial.

This was the universal custom among the Israelites for the disposal of their dead, and provision was made in the law for the burial of criminals. Deut. 21: 23. Those slain in battle were also interred. 1 Kings 11: 15. This was needful in so warm a country in order to avoid a pestilence, and the dead were always promptly buried, as in the case of Ananias and Sapphira. These were probably bound round with the clothes they were wearing and at once laid in the grave. In other cases linen cloths were wrapped round the body and round the head, as in the case of Lazarus, and as loving hands tended the body of the Lord. Spices were enclosed among the cloths: Nicodemus furnished 100 pound weight of 'myrrh and aloes' at the burial of the Lord, besides what the devout women had brought.

It does not appear that there was any 'service' or prayers offered at the burial of the dead. At the death of Lazarus 'Jews' were present, mourning with the family four days after the death; and in the case of the daughter of Jairus there was a 'tumult' with weeping and great wailing; these were probably hired mourners (as is the custom to this day), for 'musicians' were also present.

Among the judgements pronounced on the people of Jerusalem one was that they should not be buried: their bodies should be eaten by the fowls and the wild beasts. Jer. 16: 4. In the case of God's two future witnesses in Jerusalem the wicked will rejoice over their dead bodies and will not allow them to be buried; only to have their joy turned into terror when they see them stand upon their feet alive again, and behold them ascend to heaven. Rev. 11: 9-12.

Burnt Offering or Sacrifice.

See OFFERINGS.

Bush, Burning.

The thorn-bush in which God was pleased to reveal Himself to Moses when He gave him his commission. Ex. 3: 2-4. God's presence made it holy ground, and one of His characteristics is brought out by the bush burning, without being consumed; for 'our God is a consuming fire,' burning up the dross, without destruction. Moses did not forget the bush: when he blessed the twelve tribes just before he died he spoke of the "good will of him who dwelt in the bush." Deut. 33: 16: and it is three times mentioned in the N.T. Mark 12: 26; Luke 20: 37; Acts 7: 30-35.

Bushel.

See WEIGHTS AND MEASURES.

Butler.

An officer of great importance in Oriental courts: he presented the drinking cup to the king. Gen. 40: 1-23. Nehemiah held the office at Shushan, and was highly esteemed by the king. Neh. 2: 1.

Butter.

This was curdled milk. Gen. 18: 8; Deut. 32: 14. Jael brought Sisera 'butter' to drink, Judges 5: 25; and Job in Job 29: 6 speaks of his steps being washed with butter when the Almighty was with him in prosperity. The promised land was to flow with milk and honey: cf. Job 20: 17. Curdled milk is a common beverage in the East, and when mixed with honey is very agreeable.

Buz.

1. Son of Mileah and Nahor, Abraham's brother. Gen. 22: 21. The name of BAZU has been found in the Assyrian inscriptions, which is thought to refer to the settlement of Buz in Northern Arabia.

2. One of the tribe of Gad. 1 Chr. 5: 14.

3. Name of a place supposed to be in Arabia. Jer. 25: 23.

Buzite.

Designation of Elihu, probably a descendant of Buz, No. 1. Job 32: 2, 6.

Buzi. [Bu'zi]

Father of Ezekiel the prophet and priest. Ezek. 1: 3.

By-and-by.

Immediately. Matt. 13: 21; Mark 6: 25; Luke 17: 7; Luke 21: 9.

Cab.

See WEIGHTS AND MEASURES.

Cabbon. [Cab'bon]

Town in the lowlands of Judah. Joshua 15: 40.

Cabul. [Ca'bul]

1. Border city of Asher. Joshua 19: 27. Identified with *Kabul*, '.
2. Name given by Hiram king of Tyre to the twenty cities in Galilee given him by Solomon, because he was displeased with them. 1 Kings 9: 13. Josephus says (Ant. viii. 5, 3) that the meaning of the term in the Phoenician tongue was 'what does not please.' Apparently Hiram returned them to Solomon. 2 Chr. 8: 2.

Caesar. [Cae'sar]

The common title given to succeeding Roman emperors, adopted from the name of Julius Caesar. Matt. 22: 17, 21; Mark 12: 14, 16, 17; Luke 2: 1; John 19: 12, 15; Acts 25: 8, 21; Phil. 4: 22; etc. The history of the New Testament fell under the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero.

Caesarea. [Caesare'a]

A sea-port on the Mediterranean, about midway between Carmel and Joppa. The city was built by Herod the Great and named after Augustus his patron. It became the seat of the governors of Palestine, and the place where their army was quartered. Paul was sent thither to protect him from the intrigues of the Jews at Jerusalem. Acts 23: 23, 33. He was imprisoned there during two years. Acts 25: 1-13. It was there that Peter opened the door to the Gentiles in the case of Cornelius and his friends. Acts 10: 1, 24. The harbour was massively built, with a breakwater and landing wharfs.

Caesarea Philippi. [Caesare'a Philip'pi]

The former name of this city was Panium, but Herod Philip, the tetrarch, enlarged it and named it after Caesar and himself. It is situated in the north of Palestine, near one of the sources of the Jordan. The Lord visited the villages in its district. Matt. 16: 13; Mark 8: 27. It is now called *Banias*, , a small village, with the remains of an ancient castle and other ruins, amid beautiful scenery.

Cage.

It is said symbolically that as a cage or trap is full of birds, so the houses of the Jews were full of deceit. Jer. 5: 27. 'A cage of every unclean and hateful bird,' is a character of mystical Babylon. Rev. 18: 2. The word here is φυλακή, often translated 'prison.'

Caiaphas, Joseph. [Ca'iaphas]

Appointed high priest by the governor Valerius Gratus, A.D. 26, he remained in office until A.D. 36, when he was deposed by the proconsul Vitellius. He prophesied that it was expedient that one man should die for the nation, that the whole nation might not perish. John 11: 50, 51. He presided at the trial of the Lord, Matt. 26: 3, 57; Luke 3: 2; John 11: 49; John 18: 13, 28; and was present when Peter and John were brought before the Sanhedrim. Acts 4: 6.

Cain.

The first son of Adam and Eve. Ignoring the fall, he approached God in his own person, and with the fruit of his own toil from the ground that had been cursed. God could accept neither him nor his offerings: life had been forfeited, and man must approach God through the death and excellency of a victim which God could accept. Cain's anger was kindled because of the acceptance of Abel and his offering, and he slew his brother, notwithstanding that God had reasoned with him respecting his anger. God cursed him from the earth, and set a mark upon him that no avenger of blood should slay him. Cain went out from the presence of God — significant sentence — and in the land of Nod built a city and named it after his son Enoch. Gen. 4. He is held up in the N.T. as an example of wickedness and self-will. 1 John 3: 12; Jude 11. Cain's act of worship is a notable type of mere human religion — presuming to approach God as if there had been no fall and no sin. See ABEL.

Cain.

A city in Judah. Joshua 15: 57. Identified with the ruins at *Yukin*, .

Cainan. [Cai'nan]

1. Son of Enos and father of Mahalaleel. Gen. 5: 9-11; Luke 3: 37. Called KENAN in 1 Chr. 1: 2.

2. Son of Arphaxad and father of Sala. Luke 3: 36. This is commonly called the 'second' Cainan (because of the earlier one mentioned in Luke 3: 37) and is remarkable in that it does not occur in the Hebrew, Samaritan Pentateuch, Vulgate, Syriac, nor Arabic texts in Gen. 10: 24; Gen. 11: 12; 1 Chr. 1: 18; but it is in the LXX, from which it may have found its way into the gospel of Luke, unless, as some suppose, it was added in the later copies of the LXX because of being found in Luke. In the genealogy of Matthew some names are omitted to make up the three times 'fourteen,' — equalling 6 times 7; so in Luke this name of Cainan may have been added from some list not recorded in the O.T., to make 77 names, 11 times 7.

Cakes.

Several Hebrew words are used for 'cakes,' and they are often said to be mingled with oil. Those presented as a meat offering were to be unleavened, as typifying the Lord Jesus in His perfect humanity begotten of the Holy Spirit. Lev. 2: 4; Lev. 7: 12; etc. Ephraim (that is Israel) is compared to 'a cake not turned,' Hosea 7: 8, as unpalatable, like the lukewarm, 'neither hot nor cold,' of Rev. 3: 16.

Calah. [Ca'lah]

One of the early cities built by Asshur, or, probably by Nimrod, if we read 'out of the land he (Nimrod) went forth to Assyria,' as in the *margin*. Gen. 10: 11, 12. Supposed to be connected with some of the ruins on the Tigris, from which so many monuments and inscriptions have been discovered; but Calah cannot be distinguished from the other early cities mentioned in connection with Nimrod.

Calamus.

The word is *qaneh*, and is often translated 'reed.' It was one of the

ingredients of the holy anointing oil. Ex. 30: 23. It is mentioned among a list of spices and was brought to the market of Tyre. Cant. 4: 14; Ezek. 27: 19. It is the *calamus odoratus*, a reed growing in India and Arabia, and which is said to have been found in the valley of Lebanon. It has a fragrant smell, and when dried and pounded forms a valuable ingredient for rich perfumes.

Calcol. [Cal'col]

Son of Zerah, descendant of Judah. 1 Chr. 2: 6. Probably the same as CHALCOL in 1 Kings 4: 31, the Hebrew letters being the same.

Caldron.

Vessel for boiling flesh. 2 Chr. 35: 13; Job 41: 20; Ezek. 11: 3-11; Micah 3: 3; etc.

Caleb.

1. Son of Jephunneh; he was one of those sent to spy out the land, and, counting on the power of God, he made an encouraging report. When 85 years of age he claimed the territory on which his feet had trod, and which God had promised him. Though the Anakim were in possession he was victorious and inherited Kirjath-arba, or Hebron. Num. 13: 6, 30; Num. 14: 6-38; Joshua 14: 6-14; Joshua 15: 14-18. Joshua 15: 13 does not mean that Caleb did not belong to the tribe of Judah, as some have supposed; but that though he was not a chief of the tribe, a special portion was given to him. He is a type of the Christian who by faith practically occupies and enjoys the place given to him by God, in spite of all there is to oppose him.

2. Son of Hezron and father of Hur. 1 Chr. 2: 18, 19, 42: apparently the same as CHELUBAI in 1 Chr. 2: 9.

3. Son of Hur. 1 Chr. 2: 50.

4. 'South of Caleb,' apparently the south of Palestine, occupied by Caleb and his descendants. 1 Sam. 30: 14. Probably the plain lying between Hebron and the southern Carmel.

Calebephratah. [Ca'leb-ephra'tah]

This is mentioned only in 1 Chr. 2: 24, as the name of a place where Hezron died. That Hezron could have died there (though it is not at all known where the place was) has been thought an impossibility, for was he not with the Israelites living in Egypt? Yes, but at least in the time of Joseph, he and others may have visited Canaan, and on one of his visits have died there, and thus the place have come to be named after his son and his son's wife ? 1 Chr. 2: 19. The LXX has the improbable reading of 'Caleb came to Ephratha,' perhaps so framed to remove the supposed difficulty.

Calf.

The young of cattle whether male or female. A calf was offered for a sin-offering for Aaron, and a calf and a lamb for a burnt-offering for the people, at the commencement of Aaron's service. Lev. 9: 2, 8.

A calf was kept by the affluent, ready for any special meal, such as was presented tender and good to the angels by Abraham, Gen. 18: 7; which is also described as 'the fatted calf' in the parable of the Prodigal Son. Luke 15: 23. The calf or ox is used typically to represent one of the attributes of God in governmental power, namely, firm endurance. Rev. 4: 7: cf. Ezek. 1: 10.

Calf, Golden.

This is described as being fashioned with a graving tool after it had been made a molten image. The ear-rings of the women, of the sons and daughters, and probably of the men, were given up for the object. The Israelites on their leaving had been amply supplied with jewels by the Egyptians and no doubt more trinkets were given to Aaron than those actually being worn. Nothing is said about the size of the calf, but a comparatively small image when on a pedestal would have been seen by the multitude. It is probable that the calf was intended as a representation of God, and would come under the second commandment rather than the first. Aaron said, "This is thy god, O Israel, which brought thee up out of the land of Egypt" (as it should read); and "To-morrow is a feast to Jehovah." Ex. 32: 1-6.

This form of idolatry is more specious than that of disowning God altogether and setting up an idol instead, but it is as really idolatry, and it was signally punished by God. There was the same worship in Egypt with the bull Apis, which was said to represent the god Osiris; this may have suggested the idea to the Israelites of making a calf. The same sin was repeated by Jeroboam who was afraid of his people going up to Jerusalem to worship: he set up two calves, one in Bethel and one in Dan, and proclaimed, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." 1 Kings 12: 28-33. Idolatry did not stop here with Israel, for they went on to worship 'all the host of heaven, and served Baal.' 2 Kings 17: 16. The above specious form of idolatry is perpetuated in Christendom in the images in the churches, and on the road-side in any Roman Catholic country.

The fact that the golden calf was *burnt* by Moses before it was ground to powder has given rise to a great deal of discussion. It has been suggested that the image was really formed of wood and merely covered with gold; but the account will not allow this, for it says it was 'molten,' and then shaped more perfectly by the graver. It sufficiently meets the case if we suppose that the calf was at least softened by fire, if not melted, then beaten into thin plates, before being pounded into dust and strewn into the brook. Ex. 32: 20.

Calkers.

Those who stop up the seams between the boards of a ship, the modern way of doing which is generally by driving in oakum with a mallet and a calking-iron or blunt chisel. Ezek. 27: 9, 27.

Calling.

The words *καλέω*, *κλησις*, *κλητός*, have various applications in scripture. There is:

1. the usual position or occupation of a person, as slave or freeman: the Christian is exhorted to continue in his calling if he can do so *with God*. 1 Cor. 7: 20-24.
2. The general 'call' or invitation by the gospel, in contradistinction

from those that are 'chosen.' Matt. 20: 16; Matt. 22: 14.

3. God's call to individuals, when he also makes them willing to obey: as when Abraham was called to leave his country and kindred. Heb. 11: 8.

4. In an absolute sense for salvation: 'whom he did predestinate, them he also called: whom he called, them he also justified.' Rom. 8: 30; Rom. 11: 29. The saints are saints by calling; the apostles were apostles by calling. Rom. 1: 1, 7. The Christian is exhorted to use diligence to make his 'calling and election' sure, 2 Peter 1: 10, evidently not in the mind of God, but in his own mind.

5. We read of the 'high' calling, the 'holy' calling, and the 'heavenly' calling. Phil. 3: 14; 2 Tim. 1: 9; Heb. 3: 1. The 'vocation' in Eph. 4: 1 is the same word.

Calneh. [Cal'neh]

One of the ancient cities in the land of Shinar built by Nimrod. Gen. 10: 10; Amos 6: 2. Some identify it with *Ctesiphon* beyond the Tigris; others with *Niffer*, about 60 miles E.S.E.; but on the maps it is usually placed at , not coinciding with either of these.

Calno. [Cal'no]

Unknown, unless it is the same as Calneh. Isa. 10: 9.

Calvary. [Cal'vary]

The Greek is *κρανίον*, 'a skull.' The word 'Calvary' is from the Latin *Calvaria*, having a like signification; agreeing also with the Hebrew GOLGOTHA, which has the same meaning. Matt. 27: 33; Luke 23: 33. The place where the Lord was crucified, and near to which the tomb was situated in which He was buried. The traditional site of the Holy Sepulchre is now well *within* the city of Jerusalem, and great efforts have been made to prove that this spot was at that time *outside* the city, but this is not at all credible. A much more probable place is that pointed out by the Jews on the north of the city, near the Grotto of Jeremiah. Visitors have declared that this site has, at a

distance, the natural contour of a human skull. It would have been near the city yet outside it, and near also to where there could have been a garden, in which a tomb could have been cut. It is also a spot from whence the crucifixion could have been seen by the passers-by (on the road from the Damascus gate). This site has therefore several points in its favour.

The actual place is however unknown; and doubtless God has so ordered it that it should not be made an object of idolatry, or turned into a holy shrine, over which there would have been great contention, as there has been, with bloodshed too, over the so-called Holy Sepulchre.

Calvary is not called a 'hill' or 'mount' in scripture, though often so designated in poetry, and as it was called by an early traveller known as the Bordeaux Pilgrim, in A.D. 333.

Camel.

The well-known domestic animal of the East was the *gamal* with one hump; the word 'bunches' in Isa. 30: 6 seems to refer to the humps. Camels are very suited in their construction for the country in which they are used, their feet being especially fitted for the deserts, and their powers of endurance enabling them to travel without frequently drinking. They need as much water as other animals, but God has given them receptacles in which they stow away the water they drink, and use it as they need it. Cases have been known of a camel being killed for the sake of the water that could be found in it when its owner was dying of thirst. They feed upon the coarse and prickly shrubs of the desert.

They form an important item in Eastern riches. Job had 3,000 camels. They are used for riding as well as for beasts of burden, a lighter breed being used for riding and for carrying the mails. Gen. 24: 10-64. In Isa. 21: 7 we read of a 'chariot of camels.' Camels were not thus used in Palestine, but the prophecy refers to messengers coming from Babylon and there another species of camel was common, called the Bactrian Camel, with two humps; these were at times linked in pairs to rude chariots. Perhaps the same species is alluded to in Esther 8: 10-14, that occurrence being also in the far

East: the Hebrew word there is *achashteranim*. The camel was by the Levitical law an unclean animal.

The DROMEDARY may be said to be the same animal as the camel, the former name being applied to those of a lighter and more valuable breed. They are used for the same purposes as the camel. 1 Kings 4: 28; Esther 8: 10; Isa. 60: 6; Jer. 2: 23.

The proverb of a camel being swallowed when a gnat was scrupulously strained out, Matt. 23: 24, is to show how the weightier precepts of God may be neglected along with great attention to trivial things. Another proverb is that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. 19: 24. This has been thought to refer to the camel squeezing through a small gate, which it could do with difficulty; but the Lord's explanation refers it to what was *impossible* in the nature of things, yet was possible with God. In grace the new creation overcomes all difficulties.

Canon. [Ca'mon]

Town where Jair was buried, probably in Gilead. Judges 10: 5.

Camp.

'The Camp' was a common expression used of Israel in the wilderness: the tabernacle in the centre and the twelve tribes, each in its appointed place, arranged around it, composed the camp.

WEST

| _____

_____ |

| CAMP OF EPHRAIM, |

| 108,100. |

| MANASSEH , BENJAMIN, |

| 32,200 35,400 |

| EPHRAIM, |

| 40,500. |

||

| GAD | _____ | NAPHTALI, |

| 45,650 | K GERSHONITES M | 53,400 |

|| O E ||

|| H | _____ | R ||

S | | A | COURT | A | | N

O | CAMP | T | OF THE | R | CAMP | O

U | OF REUBEN | H | TABER- | I | DAN, OF | R

T | REUBEN 46,500 | I | NACLE. | T | 62,700 DAN, | T

H | 151,450 | T | | E | 157,600 | H

|| E _____ S ||

|| S MOSES, AARON, ||

| SIMEON, | AND THE PRIESTS. | ASHER, |

| 59,300 | | 41,500 |

| _____ |

| JUDAH, |

| 74,600 |

| ISSACHAR, ZEBULUN, |

| 54,400 57,400 |

| CAMP OF JUDAH, |

| 186,400 |

||

EAST

Everything was ordered of God, and each tribe must pitch its tents in the places appointed for them. Num. 2. As we might have expected, Moses, Aaron, and the priests were nearest to the door of the Tabernacle, and the Levites surrounded the three other sides.

The order in which the tribes were to march was also specified. In Ps. 80: 2 we read "Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us." This alludes to those three being the tribes which immediately followed the Ark, the symbol of God's presence. It will be seen that the tribes were grouped under four leaders, each being called a camp. They moved in the order given in Num. 10.

JUDAH, with Issachar and Zebulun,

The GERSHONITES and the MERARITES with the Tabernacle,

REUBEN, with Simeon and Gad,

The KOHATHITES with the 'sanctuary,'

EPHRAIM, with Manasseh and Benjamin,

DAN, with Asher and Naphtali.

Certain defilements shut a person out of the camp until he was cleansed, and many things had to be carried outside as being unfit for the place in the midst of which God had His dwelling-place.

When the camp itself had become defiled by the golden calf, Moses "took the tabernacle and pitched it without the camp . . . and called it the tabernacle of the congregation." This was not really 'the tabernacle,' for it had not at that time been erected. The word used signifies 'the tent,' and it was doubtless a tent anticipatory of the tabernacle significantly pitched by Moses outside the camp, to show that God's dwelling could not be where there was an idol, for it is added, "Every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." Ex. 33: 7.

The bodies of the beasts whose blood was brought into the sanctuary by the high priests for sin were burned without the camp. Ex. 29: 14; Lev. 4: 11, 12; Heb. 13: 11. With this is linked the fact that Jesus also 'suffered without the gate' (of Jerusalem, which then answered to the camp); on which is based the exhortation to Christians, "Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13: 12, 13. The whole earthly religious system adapted to the natural man, as Judaism of old, answers now to 'the camp' which Christians are exhorted to leave. Such systems, Judaism and Christendom, stand in direct contrast to the heavenly and spiritual character of the church of God. The camp in Rev. 20: 9 refers to the nation of Israel when again gathered into the land of Palestine. There is no 'camp' on earth for the church.

Camphire.

A shrub whose flowers grow in bunches having a very sweet smell. Cant. 1: 14; Cant. 4: 13. The Hebrew name is *kopher*, and the Arabs call it *henna*. A powder made of the leaves and flowers is mixed with water and used by the women to colour the nails of their hands and feet.

Cana of Galilee. [Ca'na]

The scene of the Lord's first miracle and of His second in Galilee: the native place of Nathanael. John 2: 1, 11; John 4: 46; John 21: 2. There is nothing in these passages to tell where Cana was situated except that it was in the neighbourhood of Capernaum and on higher ground. It is identified by most with *Kefr Kenna*, , but others prefer

Kana el Jelil, about 8 miles north of Nazareth, the name of which more resembles Cana.

Canaan. [Ca'naan]

Son of Ham and grandson of Noah. Gen. 9: 18-27. Of Canaan Noah said, "Cursed be Canaan; a servant of servants shall he be unto his brethren," and then is added that he shall be the servant of Shem and of Japheth. It may seem strange that Noah did not curse Ham personally who had not respected his father; but doubtless it was God who, in His government, led Noah, in giving forth the prophecy respecting his three sons in the new world, to visit the conduct of Ham upon his son. God had already blessed Ham along with Noah and had made a covenant with him, how then could he lead Noah to curse him? Gen. 9: 1, 8. Besides, we do not find that *all* Ham's sons became the servants of Shem; upon Canaan only the curse fell. It was Nimrod, Ham's descendant, who founded the great kingdoms of the East, and we do not read of them being tributary to Israel as Canaan was. God, in the wisdom of His government, led Noah to pronounce the curse upon Canaan, in strong contrast with the blessing of Jehovah upon Shem, which was fulfilled in Israel.

Canaan, Land of. [Ca'naan]

The land possessed by the descendants of Canaan, the son of Ham, which was until recently called PALESTINE. The whole of it was promised to Abraham, and a further territory was also promised 'from the river of Egypt unto the great river, the river Euphrates.' Gen. 15: 18; Gen. 17: 8. The word used here thrice for 'river' is *nahar*, which is not applicable to a winter stream, so that 'river of Egypt' doubtless refers to the most easterly branch of the Nile, called *Pelusiac*. These limits of Abraham's promised possession are on the S.W. and N.E.; the Mediterranean being the western limit, the eastern being undefined; but the 'river Euphrates' boundary must be on the north part of that river, which indeed was reached by Solomon at Tiphseh (about 35 50' N, 39 E). 1 Kings 4: 24.

In Num. 34: 5-8 directions are given as to the boundaries of the land to be then possessed by the tribes, and here a different word is used for 'river' (*nachal*) in 'river of Egypt.' This word signifies 'brook in a

valley,' and cannot refer to the Nile; indeed the places also mentioned are more in the latitude of the wady called *el Arish*, 31 5' N, near to the ancient city Rhinocolura. This is not so far south as the country over which Solomon had dominion, which extended to Ezion-geber on the gulf of Akaba. In Num. 34: 9-11 the north border is also given, and though some of the places cannot be traced, it is yet clear that the border did not extend as far as was possessed under Solomon, who anticipated for the moment the possession which will yet be inherited by Israel under Christ. 'From Dan to Beersheba' became the common way of describing the whole of Canaan. This comprised about 150 miles from north to south. In Deut. 1: 7 the borders are named as between 'the mount of the Amorites,' near the Dead Sea on the south, to 'Lebanon and the river Euphrates' on the north.

The land is declared to be like no other country on earth, presenting as it does in so small a compass such diversity of surface; some parts being fruitful plains; other parts rugged rocks and spacious caves, and mountains with their sides covered with vineyards. One part is 1200 feet *below* the level of the sea, with a tropical atmosphere; its highest part 9000 feet *above* the sea, with an Alpine temperature. In some places it is a garden of flowers; in others an arid desert. See SEASONS.

The land of Canaan may be described as having four zones: by the Mediterranean Sea a plain runs from north to south, much wider in the south than in the north; it is broken into by Mount Carmel running across it. Parallel with the plain is a zone of hill country from Lebanon to the south, varying in height, and with some mountains. To the east of this is the valley in which runs the Jordan with the Sea of Galilee and the Dead Sea. To the east of the Jordan valley is another range of hill country, which declines into the desert on its east. In the west, south of Aijalon, 31 51' N, is a district called *the Shephelah*. It is distinct from the plain by the sea coast, and distinct from the hill country. It is sometimes described as low hills or 'the lowland.' It was the part where the Israelites were so often attacked by the Philistines.

God Himself describes the land as "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of

wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8: 7-9. Universal testimony is given to the great productiveness of the soil if it were properly cultivated; but under the judgement of God and the misrule of man comparatively little has been produced until the State of Israel was founded in the twentieth century.

Ruins of former greatness abound everywhere showing how the judgements predicted by God have been fulfilled; but it is well to remember that the predictions as to future blessing will as certainly be fulfilled as were those as to judgements. It will yet be 'the holy land,' Zech. 2: 12; 'Immanuel's land,' Isa. 8: 8; for it is 'the land of promise,' Heb. 11: 9. It is called CHANAAN in Acts 7: 11; Acts 13: 19.

It is estimated that there are now 4.8 million Jews in Israel [AD2000], many are resorting thither, but, alas, in unbelief. There were only 100,000, 100 years ago. There are other ethnic groups in Israel, as well as Gaza and Jordan, particularly Palestinian Muslims who were defeated by Israel in the war of 1948. The Palestinians number about 3.6 million of which 0.9 million are in Israel itself.

The name Palestine is often now used as synonymous with Canaan, but in the scripture that term and 'Palestina' refer to the land of the Philistines, the narrow border on the sea coast in the south of Canaan. Ex. 15: 14; Isa. 14: 29, 31; Joel 3: 4.

The land on the west of the Jordan and some portions on the east have been surveyed, firstly by the officers of the Palestine Exploration Fund, which has been the means, as far as their judgement goes, of identifying many Biblical sites. Their map enabled the longitude and latitude of the principal places being given in this work. The modern State of Israel has ensured that much is now known of the geography of the country.

Canaanites, The. [Ca'naanites]

The descendants of Canaan the son of Ham, of whom the Jubusites,

the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites were branches. They were "spread abroad, and the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza: as thou goest unto Sodom and Gomorrha, and Admah, and Zeboim, even unto Lasha." Gen. 10: 15-19. In Gen. 15: 18-21, where the land promised to Abram extends to the river Euphrates, there are ten nations mentioned: the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites. Deut. 7: 1; Joshua 3: 10. Here and elsewhere the Canaanites are only one people of many; whereas in other places the term Canaanite appears to include any of the inhabitants of Canaan, as in Joshua 17: 12, 13; Neh. 9: 24; Obadiah 20; Zech. 14: 21. The same Hebrew word is translated 'merchant' in Job 41: 6; Prov. 31: 24; Isa. 23: 8; so the passage in Zech. 14: 21 may signify "there shall no more be the merchant in the house of the Lord of hosts." cf. John 2: 16.

Canaanite, The. [Ca'naanite]

Used to designate Simon Zelotes, one of the twelve apostles; this name *Κανανίτης*, Canaanite, is not the same as that of an inhabitant of Canaan, which in the LXX is *Καναναῖος*. That respecting Simon occurs in Matt. 10: 4; Mark 3: 18; by the other two Evangelists he is styled 'Zelotes,' and *Κανανίτης* (in some copies *Καναναῖος*) is held to be from the Aramaic *qana*, 'to be zealous:' cf. Num. 25: 11, 13.

Candace. [Can'dace]

Name or title of a queen of the Ethiopians, whose eunuch was converted on his returning from a visit to Jerusalem. Acts 8: 27.

Candle.

Used in the O.T. for any light either real or symbolical. Job said of God, "when his candle shined upon my head," Job 29: 3; "the candle of the wicked shall be put out," Prov. 24: 20; whereas respecting 'the wise woman' it is said "her candle goeth not out by night." Prov. 31: 18. God will search Jerusalem with candles. Zeph. 1: 12. In the N.T. the word signifies a lamp, and in some passages is typical of the

testimony of God, which should be manifested in those receiving it, and should not be hidden. Luke 8: 16; Luke 11: 33, 36; etc. In the holy Jerusalem there will be no need of the candle of earthly light, for the Lord God shall shine upon them. Rev. 22: 5. The modern 'candle' was not known in scripture times.

Candlestick.

This, in scripture, signifies a lamp-stand, as is plainly implied in 2 Chr. 4: 20: 'the candlesticks with their lamps,' used in the temple. A 'candlestick' is also mentioned in Belshazzar's palace, near which the fingers of a man's hand wrote upon the wall. Dan. 5: 5. Except in large buildings, hand lamps were all that were needed.

THE GOLDEN CANDLESTICK in the Tabernacle and Temple with its seven lamps is minutely described in Ex. 25: 31-40: it is also called the 'pure candlestick.' It was situate in the holy place, and gave light over against the table of showbread. It might be thought from Ex. 27: 20 that the lamps were to be kept alight always, but this does not appear to be the sense of 'burn always.' It should rather be read 'burn continuously,' that is, every evening, for in the next verse it adds 'from evening to morning;' and in Ex. 30: 8 it distinctly says "when Aaron lighteth the lamps *at even*." In the morning they were allowed to go out. 1 Sam. 3: 3: cf. also 2 Chr. 13: 11. The candlestick was entirely of gold, signifying that which was divine in its nature, and was typical of Christ the true light, but to be reproduced in His people. Eph. 5: 8. The number of the lamps (seven) is also indicative of divine perfection.

The Candlestick that was in the temple in the time of the Lord was carried away at the siege of Jerusalem, and is portrayed on the triumphal 'Arch of Titus' at Rome, but as fabulous animals are depicted on its base it is very questionable whether it is a true representation.

Cane, Sweet.

One of the ingredients of the holy anointing oil. The Hebrew word *qaneh*, and is and is three times translated 'calamus.' God lamented that Israel did not buy any sweet cane for Him, Isa. 43: 24; and

when they did bring it from afar, it was no longer sweet to Him because of their waywardness and sin. Jer. 6: 20.

Canker,

γάγγραινα. The word of those who err from the truth eats like a 'gangrene' which consumes the flesh. Such teaching saps the vitals of Christianity. 2 Tim. 2: 17.

Cankered,

κατιόομαι. The gold and silver of the rich who have oppressed the poor is 'rusted,' and the 'rust' thereof shall be a witness against them. James 5: 3.

Cankerworm,

yeleq. This is supposed to be the 'hedge-chafer,' a species of locust. It "spoileth [or spreadeth itself out] and fleeth away." It devours much herbage, and is used as a figure of the enemies that would destroy Nineveh. Nahum 3: 15, 16; Joel 1: 4; Joel 2: 25. The same Hebrew word is translated CATERPILLER in Ps. 105: 34; Jer. 51: 14, 27.

Canneh. [Can'neh]

City of the East which traded with Tyre. Ezek. 27: 23. Perhaps the same as CALNEH.

Canon of Scripture.

The word κανών signified a rod or rule by which things were tested. It is thus used by Paul in Gal. 6: 16; Phil. 3: 16. As to the scriptures the expression refers to what books should be included: thus the 'canon' of scripture is often spoken of, and the books are called 'canonical' or 'uncanonical.' Happily most Christians are not troubled with such questions. In christian simplicity they believe that in the Bible they have nothing but what God caused to be written, and that it contains *all* that He intended to form a part of His book. Still, as everything is now challenged it may be well to examine the subject

a little.

In the first place, the Church of Rome boldly declared that it was only 'the church' that could decide what books were canonical: as early as the Council of Carthage (about A.D. 400) lists of the books were made out, and at the Council of Trent they dogmatically settled what books constituted the scripture. They decided to include the books now known as the APOCRYPHA (*q.v.*), as may be seen in the Latin Vulgate, which is the version used by that church. Now the scripture informs us that to the Jews were committed the oracles of God, Rom. 3: 2, and as is well known they most carefully guarded the O.T. scriptures for centuries before there was any christian church. The books were written in the Jews' language — the Hebrew — with which the Apocrypha *never had a place*. They were written in Greek, and were first added to the LXX. The above principle — that the scriptures require to be accredited by the church — is false. Surely God could make a revelation that would in no wise need to have the seal of a body of men placed upon it, be they ever so holy. But the Church of Rome was not holy, nor was it universal, so that even if the alleged principle were correct, that corrupt section of the church would be the last to be taken as an authoritative guide.

The N.T. has also had its perils. With the Greek MSS apocryphal books are found, parts of which were read in the churches in early days. Later on several of the Fathers of the church so called had their doubts respecting some of the Epistles. Even as late as the Reformers it was the same. Luther spoke disrespectfully of the Hebrews, James, Jude, and the Revelation, and set them apart at the end of his version. Calvin doubted the authenticity of James, 2 Peter, and Jude. In modern times many portions of books in the O.T. and N.T. are being called in question. But the Bible needs not to be accredited by man. It carries its own credentials to the heart and conscience of the Christian in the power of the Holy Spirit. The natural man is not competent to judge of such a question. The Bible has the stamp of God upon it, and the more it is studied by the Christian the more perfect it is found to be — no part redundant, and no part lacking.

Canticles.

See SONG OF SOLOMON.

Capernaum. [Caper'naum]

Remarkable as being called the Lord's 'own city. Matt. 9: 1; Mark 2: 1. It was one which He often visited, and in which many of His 'mighty works' were done. He speaks of it as 'exalted to heaven;' perhaps in the privilege of the presence and testimony of the Lord; but, because of refusing Him and His works, it should be 'brought down to hell' (Hades). Matt. 11: 23. It has been so destroyed that even its ruins cannot with certainty be discovered. It was in the district of Gennesaret (Matt. 14: 34; John 6: 17, 24), therefore on the N.W. of the Sea of Galilee. Its identification varies between *Khan Minia*, 32 52' N, and *Tell Hum*, about 3 miles farther N.E. There are ruins or rather mounds in both places, and the relics of a synagogue at the latter, but a fountain of water, of which Josephus speaks, is only found at *Khan Minia*.

Caphtor. [Caph'tor]

The country from which, beside the Caphtorim, came some of the Philistines. They sprang from Mizraim, son of Ham. Deut. 2: 23; Amos 9: 7. In Jer. 47: 4 the 'isles,' *margin*, may only signify 'maritime border.' Caphtor is supposed to be somewhere in Egypt, but has not been identified. See CASLUHIM

Caphtorim. [Caphto'rim]

The people of Caphtor. Gen. 10: 14; Deut. 2: 23; 1 Ch 1: 12.

Cappadocia. [Cappado'cia]

District in the east of Asia Minor. Visitors from thence were at Jerusalem at the feast of Pentecost, and Peter includes this district when he addresses his first Epistle to the dispersed Jews. Acts 2: 9; 1 Peter 1: 1. The district extended as far eastward as the Euphrates.

Captain.

In the O.T. this word is used for one filling any office of rule or command: as the head of a tribe, Num. 2: 3-29; commander of an army, etc. The person who appeared to Joshua as 'a man' declared himself to be 'captain of the Lord's host.' He told Joshua to remove his shoes from his feet, for the ground was holy, evincing that he was God's representative to lead their warfare. Joshua 5: 14, 15. In the N.T. the Lord is called 'Captain' of our salvation, ἀρχηγός, 'chief leader.' Heb. 2: 10.

There was also a 'CAPTAIN OF THE TEMPLE,' στρατηγός. Luke 22: 4, 52; Acts 4: 1; Acts 5: 24, 26. This word is literally 'the leader of an army;' it is also applied to magistrates, Acts 16: 20, but the captain of the temple was set not over the soldiers, but over the priests and Levites: cf. Num. 3: 32; 1 Chr. 9: 11; Jer. 20: 1.

THE CHIEF CAPTAIN or HIGH CAPTAIN is χιλίαρχος, *lit.* 'Captain of a thousand,' applied to the chief of the soldiers in Jerusalem. Acts 21 - 25.

CAPTAIN OF THE GUARD, Acts 28: 16, is στρατοπεδάρχης, properly 'commander of a camp,' but here the prefect of the Praetorian Guard, an officer to whom state prisoners were entrusted at Rome.

Captivity.

This principally refers in the O.T. to the 'carrying away' of Israel and Judah. The order in which Israel was carried into captivity is not very clear. It appears however that the events recorded in 1 Chr. 5: 26 occurred first, because of Pul king of Assyria being mentioned, for he reigned before Tiglath-pileser: here the latter is named as carrying away the Reubenites, the Gadites, and the half tribe of Manasseh: showing that the Israelites who stopped short of their privileges, and did not cross the Jordan, were the first to be carried into captivity. There is nothing in the passage to fix the date, but in 2 Kings 15: 29 is another reference to Israel when Tiglath-pileser took Ijon, Abel-beth-maachah, Janoah, Kedesh, and Hazor, which are all in the north on the west of the Jordan; but then is added Gilead,

which is on the east, and this may be intended to embrace the two and a half tribes; then Galilee with all the land of Naphtali is added, which is again in the north on the west. So that this may be a summary of all that this king carried away captive to Assyria. It was 'in the days of Pekah,' and Pekah reigned 20 years: the date is generally reckoned as B.C. 740 for the captivity of the two and a half tribes.

A more definite date is given for the captivity of the remaining portion of Israel in 2 Kings 18: 10, 11. It was in the ninth year of Hoshea, king of Israel and the sixth of Hezekiah that Samaria was taken by the Assyrians after a three years' siege: this would be B.C. 722. The captives were carried to Halah and Habor by the river of Gozan (these same names being mentioned in 1 Chr. 5: 26, with Hara added there). These places are supposed to be in the north of Assyria; but in the above passage in Kings the words are added "and in the cities of the Medes." This is a region much farther east, where they would be far removed from their brethren in Assyria and from Judah, who were afterwards carried to Babylon.

The captivity of Judah followed in four detachments. Nebuchadnezzar, B.C. 606, carried away the sacred vessels and captives, among whom were Daniel and his companions. This formed the commencement of the 'times of the Gentiles.' 2 Chr. 36: 6, 7. The second captivity was in B.C. 599, when Jehoiachin had reigned three months. It is called the great captivity. Zedekiah was left as a vassal of Babylon. 2 Kings 24: 14; 2 Chr. 36: 10. The third captivity was in B.C. 588. 2 Chr. 36: 20. The fourth was in B.C. 584 under Nebuzar-adan. Jer. 52: 12, 30. The 70 years of captivity foretold by Jeremiah (Jer. 25: 11, 12) commenced B.C. 606 and expired B.C. 536 when the Jews returned to Judaea by the proclamation of Cyrus king of Persia. Jer. 29: 10; Ezra 1. The captivity is referred to in Matt. 1: 11, 17 as 'the carrying away.' The places to which Israel and Judah were carried are considered under their respective names.

Those who returned from exile were the two tribes, Judah and Benjamin (unless any few of the ten tribes may have accompanied them; cf. Luke 2: 36). They retained possession of the land, under many changes and vicissitudes, until their Messiah appeared. His

rejection and crucifixion resulted in the destruction of Jerusalem by the Romans A.D. 70, and the scattering of the Jews to all parts of the world.

Carbuncle.

Two Hebrew words are so translated.

1. *eqdach*, a stone of a fiery sparkling nature. Isa. 54: 12.
2. *bareqeth*, a stone of a glittering brightness. Ex. 28: 17; Ex. 39: 10; Ezek. 28: 13.

Carcas. [Car'cas]

Chamberlain of Ahasuerus. Esther 1: 10.

Carchemish. [Carche'mish]

City on the river Euphrates, about . The Assyrian monuments show that about 1,000 years B.C. it belonged to the Hittites. Apparently it was taken by the Assyrians, Isa. 10: 5, 9; afterwards conquered by Necho king of Egypt, after the battle of Megiddo, in which Josiah was killed, 2 Chr. 35: 20, where it is CHARCHEMISH. Three years later it was taken by Nebuchadnezzar. Jer. 46: 2. Carchemish has often been associated with the classical Circesium, and placed on maps some 200 miles S.E. of the above, which is judged to be an error.

Careah. [Care'ah]

See KAREAH.

Carmel. [Car'mel]

1. This name has generally the article, and signifies 'the park' or fruitful place. A mountain 12 miles in length that runs from the plain of Esdraelon in Galilee, in a N.W. direction toward the Mediterranean, where it forms a notable promontory, the only one in Palestine. It was the scene of Elijah's contest with the priests of Baal, that led to their destruction. 1 Kings 18: 19-40. One part

towards its east end is still called *Mukrakah*, 'place of burning,' the traditional spot of the above encounter. There Elijah repaired the altar of the Lord: this may have been erected before the temple was built, and been broken down, but its moral bearing is obvious. God vindicated His servant, and answered by fire from heaven. A perennial well near by would, notwithstanding the drought, have supplied the water Elijah needed. The spot is about 1,600 feet above the sea, and Elijah's servant had to go but a short distance to have the Mediterranean in view and to watch for a cloud.

The mountain was afterwards the residence of Elisha, where he was visited by the Shunammite woman on the death of her child. 2 Kings 4: 25. It is well wooded with shrubberies and brushwood, Isa. 33: 9; Micah 7: 14, and is beautiful with the multitude of its flowers, in fact the spot is declared to be even now the fragrant lovely mountain as of old. In Cant. 7: 5 the head of the bride is compared to Carmel. It is now called *Jebel Kurmul*.

2. City in the hill-country of Judah, Joshua 15: 55, the abode of Nabal and Abigail the Carmelitess. 1 Sam. 25: 2-40. Identified with *el Kurmul*, 31 26' N, 35 8' E. It is probable that 1 Sam. 15: 12 refers to this city; also 2 Chr. 26: 10, unless the word there is translated 'fruitful fields,' as in the margin and R.V. All other passages refer to No. 1.

Carmelite, [Car'melite] Carmelitess. [Car'melitess]

Inhabitants of Carmel. 1 Sam. 27: 3; 2 Sam. 23: 35; 1 Chr. 3: 1; 1 Chr. 11: 37.

Carmi. [Car'mi]

1. Father of Achan, a descendant of Judah. Joshua 7: 1, 18; 1 Chr. 2: 7; 1 Chr. 4: 1.

2. Son of Reuben and progenitor of the family of the CARMITES. Gen. 46: 9; Ex. 6: 14; Num. 26: 6; 1 Chr. 5: 3.

Carnal.

See FLESHLY.

Carpenter.

Of interest to the Christian in that the Lord was not only called 'the carpenter's son,' but also 'the carpenter,' Matt. 13: 55; Mark 6: 3, which implies that He actually worked as an artizan before He began His heavenly Father's 'business,' for which He specially came into the world. It demonstrates the real manhood He had taken in grace.

Carpus. [Car'pus]

One at Troas with whom Paul left a cloak. 2 Tim. 4: 13.

Carriage.

This does not appear to be ever used in the scriptures in the modern sense of the word, but signifies 'the thing carried,' 'baggage.' Judges 18: 21; 1 Sam. 17: 22; Isa. 10: 28; Acts 21: 15. The meaning in Isa. 46: 1 is probably that the idols which were once 'carried' with joy in festal processions (cf. Amos 5: 26) are now 'lifted up as loads' to be carried on beasts of burden.

Carrying away.

Matt. 1: 17. See CAPTIVITY.

Carshena. [Car'shena]

One of the seven princes of Persia and Media. Esther 1: 14.

Cart.

The vehicle on which the Philistines sent back the Ark. David in error also used a 'new cart' to fetch it from Gibeah: a human arrangement which displeased the Lord. 1 Sam. 6; 2 Sam. 6: 3. The same word, *agalah*, is translated 'wagons,' which were sent from Egypt to bring Jacob and his family, Gen. 45: 19; and used for the carrying of parts of the tabernacle, Num. 7: 3, where they are called

'covered wagons,' but which some prefer to call 'litter-wagons.' On the Egyptian and Ninevite monuments many carts are portrayed with *two* wheels, and some of the wheels were made with spokes.

Carved Work.

This was much used in the Temple. "He carved all the walls of the house round about with carved figures of cherubim, and palm-trees, and open flowers." They were then overlaid with gold. 1 Kings 6: 18, 29-35. The Psalmist prophetically laments its being broken down by the enemy with axes and hammers. Ps. 74: 6. For the 'carved images' of idolatry, Judges 18: 18; 2 Chr. 33: 7, 22; 2 Chr. 34: 3, 4, another word is used, which is elsewhere translated 'graven image.'

Casement.

A lattice window for the admission of air. Prov. 7: 6.

Casiphia. [Casiph'ia]

Place between Babylon and Jerusalem, where Iddo resided: otherwise unknown. Ezra 8: 17.

Casluhim. [Cas'luhim]

People who descended from Mizraim, and 'out of whom came Philistim' or the Philistines (*some* of the Philistines: see CAPHTOR). Gen. 10: 14; 1 Chr. 1: 12.

Cassia.

The bark of an aromatic plant resembling, cinnamon, the Arabian cassia. It was used in the holy anointing oil; and, with myrrh and aloes, will perfume the garments of Christ as King. It was one of the articles of merchandise of Tyre. Ex. 30: 24; Ps. 45: 8; Ezek. 27: 19.

Castaway,

ἀδόκιμος. Paul kept his body under control, lest, though he had preached to others, he himself should be a castaway. 1 Cor. 9: 27. The same word is translated 'reprobate' in Rom. 1: 28; 2 Cor. 13: 5-

7; 2 Tim. 3: 8; Titus 1: 16; and 'rejected' in Heb. 6: 8. It is the negative form of 'approved,' Rom. 16: 10; etc.

Castle.

See FORTRESS.

Castor and Pollux.

The word Διόσκουροι signifies 'young men, or sons of Zeus,' their names being Castor and Pollux according to heathen mythology. They were supposed to be the guardians of navigation, and a rude image of them was at times carved on the bows of vessels. Acts 28: 11.

Caterpillar.

The word *chasil* signifies 'devourer,' hence the name of a species of locust. 1 Kings 8: 37; 2 Chr. 6: 28; Ps. 78: 46; Isa. 33: 4; Joel 1: 4; Joel 2: 25. In Ps. 105: 34; Jer. 51: 14, 27 the word is *yeleq*, and is elsewhere translated CANKERWORM, *q.v.*

Catholic Epistles.

A name often given to the Epistles of James, 1 and 2 Peter, 1 John, and Jude, and which are called 'general' epistles in the A.V., doubtless because of not being addressed to any particular person or assembly. The word 'catholic' occurs in a few Greek MSS, but not in any of the most ancient ones.

Cattle.

Various Hebrew words are used in reference to the cow and the ox as 'cattle.' The word *miqneh*, however, often used for 'cattle,' signifies 'possession,' because the principal property of nomadic tribes consisted of their cattle: the word includes also sheep and goats, but not horses and asses. Ex. 9: 3-21, etc. Another word, *tson*, signifies small cattle, that is, sheep and goats. Gen. 30: 39-43; Gen. 31: 8-43; Ecc. 2: 7. *seh* has the same meaning, Gen. 30: 32; Ezek. 34: 17-22: in Isa. 7: 25 it is translated 'lesser cattle,' and in Isa. 43:

23 'small cattle.'

Caul.

The diaphragm or midriff, which stretches above the liver all across the thorax. Ex. 29: 13, 22; Lev. 3: 4, 10, 15; Lev. 4: 9; Lev. 7: 4; Lev. 8: 16, 25; Lev. 9: 10, 19. In Hosea 13: 8 it is the pericardium, that which encloses the heart.

Cauls.

Caps of net-work. Isa. 3: 18.

Causeway.

A 'way cast up,' more often translated 'highway.' 1 Chr. 26: 16, 18.

Caves.

Palestine is remarkable for its number of caves, some of which are of great extent. David and his followers were in a cave in the wilderness of En-gedi, so extensive that they could hide themselves, though Saul came into the same cave. 1 Sam. 24: 1-8: cf. Heb. 11: 38. The Adullam cave and others also are of note in the O.T. The tomb of Lazarus was a cave. John 11: 38.

Cedar.

The beautiful tall tree that was extensively used by Solomon in building the temple and his palaces. It is called 'cedar' from the firmness of its roots; its wood is very durable and odoriferous. It was used for beams, pillars and masts, and for carved images. 1 Kings 6: 9, 10; Isa. 44: 14; Ezek. 27: 5. Special reference is made to it in scripture, as "the trees of the Lord are full of sap; the cedars of Lebanon which he hath planted." Ps. 104: 16. It cannot be considered as one of the trees of Palestine proper, but is constantly connected in scripture with Lebanon, where it still grows in a group of some 300, a few being very old, and with no others near: the neighbouring people regard them with reverence.

In the cleansing of the leper, and in connection with burning the Red

Heifer, cedar wood and hyssop were used, typical of the highest and the lowest (the judgement of death upon all men and the whole fashion of this world). Lev. 14: 4-52; Num. 19: 6. The cedar is used as a symbol of strength and stability: the righteous shall grow up as a cedar of Lebanon. Ps. 92: 12. The Assyrian king in his strength was also compared to a cedar, which is thus described: "with fair branches, and with a shadowing shroud, and of an high stature," Ezek. 31: 3; for his pride he was to be brought down.

Cedron.

See KIDRON,

Ceiled, Ceiling.

The covering a roof of a room with wood, formed into patterns: some with fir-trees as 2 Chr. 3: 5, and others with cedar and painted. 1 Kings 6: 15; Jer. 22: 14; Ezek. 41: 16; Hag. 1: 4.

Cenchrea. [Cen'chrea]

Eastern sea-port of Corinth, from which it was distant 9 miles. Paul once sailed from thence, and a church was formed there. Acts 18: 18; Rom. 16: 1. The modern village has a similar name, *Kekhries*.

Censer.

A small vessel made of metal, to contain burning coals from the altar, on which incense was sprinkled by the priest, that a cloud of incense might arise therefrom. Lev. 10: 1; Lev. 16: 12. Solomon made some of gold. 1 Kings 7: 50; 2 Chr. 4: 22; Heb. 9: 4; Rev. 8: 3, 5. The same word is used when the company of Korah, Dathan, and Abiram were put to the test; the censers were probably hastily constructed ones, for 250 were needed. Aaron ran with a censer and incense between the living and the dead, and the plague was stayed. Num. 16: 6-48. The same Hebrew word is translated 'fire-pan' in Ex. 27: 3; Ex. 38: 3; 2 Kings 25: 15; Jer. 52: 19.

Census.

It was a part of the Mosaic law that when the people were numbered, every one, from twenty years old and upwards should give unto the Lord a half shekel as a ransom for his soul, that there might be no plague among them. Ex. 30: 11-16; Ex. 38: 25, 26. The numbering was an opportunity when flesh might exalt itself as to their numbers collectively, as well as each individual being noticed. But there was to be the recognition that it could only be on the ground of redemption that they could be taken into account by Jehovah. They must be reminded that they belonged to God, Deut. 7: 6, and must pay a ransom each one for himself.

A census of Israel was taken several times. It comprised the males from twenty years old and upwards, able to go to war.

1. At Sinai in the second month of the second year when they declared their pedigree after their families; there were 603,550, Ex. 38: 26; Num. 1: 1-46 (stated in round numbers as 600,000 in Exodus 12: 37). The Levites from a month old were 22,000. These were taken for the tabernacle service as a redemption for the first-born of Israel whom God claimed; but of the latter there were 273 more than of the Levites, therefore the 273 were redeemed at 5 shekels each. Num. 3: 39-51.

2. On the plains of Moab, 38 years after, when the number was 601,730, the numbering at that time being needed for the division of the land. The Levites numbered 23,000. Num. 26: 51, 62.

3. By David, when there was no need for it, he being moved to it by Satan (being permitted by God, 2 Sam. 24: 1), and which called down the judgement of God on his pride. In 2 Sam. 24: 9 the number is 1,300,000; but in 1 Chr. 21: 5 it is 1,570,000. We read that Joab did not finish the numbering of the people "because there fell wrath for it against Israel," 1 Chr. 27: 24: so that the number in Samuel may be of those actually counted, and that in Chronicles may include an estimate of the districts not canvassed. It is added "neither was the number put in the account of the chronicles of king David." If the above numbers be multiplied by 3.3 the result will give approximately the number of the population.

4. By Solomon, of the strangers that were in the land: they amounted to 153,600. 2 Chr. 2: 17, 18.

5. Of those who returned from captivity: there were 42,360. Ezra 2: 64. In Ezra 8: 1-20, 1,754 males are also recorded.

In the N.T. the 'taxing' under Cyrenius is generally held to be a census: the word is ἀπογραφή, an enrolment or register. Florus the Roman historian says, that a census comprised "every one's estate, dignity, age, employment, and office;" this occasion may therefore have been only a preliminary to taxing. The Jews were apparently allowed to conduct the census in their own way as to lineage. It has been proved that Cyrenius (Quirinius) was *twice* governor of Syria, which removes all difficulty as to the date of the census in Luke 2: 1-5. The same Greek word is translated 'taxing' in Acts 5: 37, when Judas headed an insurrection.

Centurion to Crane

Centurion.

An officer over (about) 100 men: they were promoted to this office because of their good conduct and trustworthiness, and it is to be remarked how often centurions are favourably noticed in the Gospels and the Acts. Matt. 8: 5-13; Luke 23: 47; Acts 10: 1, 22; Acts 27: 6, etc.

Cephas. [Ce'phas]

An Aramaic name, signifying 'a stone,' equivalent to 'Peter,' given to Simon. John 1: 42; 1 Cor. 1: 12; 1 Cor. 3: 22; 1 Cor. 9: 5; 1 Cor. 15: 5; Gal. 2: 9.

Chaff.

The refuse of threshed and winnowed grain — the husk of the wheat. Used symbolically for that which is quickly consumed, or easily swept away by the wind — worthless people. Ps. 1: 4;

Ps. 35: 5; Isa. 5: 24; Jer. 23: 28. The wicked also are compared to

chaff to be burned up with unquenchable fire — eternal punishment. Matt. 3: 12; Luke 3: 17.

Chains.

These are mentioned in scripture

1. as the insignia, of office: Joseph and Daniel were invested with gold chains. Gen. 41: 42; Dan. 5: 7.

2. As ornaments: they were placed on parts of the temple; were worn on the neck, and found among the spoils of war: Ex. 28: 14; Num. 31: 50; 2 Chr. 3: 5, 16; Cant. 1: 10.

3. Used to secure prisoners. Jer. 39: 7; Lam. 3: 7; Acts 12: 6, 7; 2 Tim. 1: 16; Jude 6.

Chalcedony.

A precious stone, mentioned but once: it forms one of the foundations of the wall of the heavenly Jerusalem: it cannot be identified with any certainty. Rev. 21: 19.

Chalcol.

A wise man whose wisdom was excelled by Solomon. 1 Kings 4: 31. Probably the same as CALCOL.

Chaldea. [Chalde'a]

This was strictly the southern part of Babylonia, but the many references in scripture to the Chaldeans show that the inhabitants of the whole of Babylonia are alluded to by that name. Perhaps Ur is the only place in Chaldea proper to which scripture definitely refers. This was apparently a maritime city, which agrees with the country extending to the Persian Gulf; but the Gulf has receded far from where the river once joined it. The land of Shinar adjoined Chaldea on the north, in which were the early cities of Babel, Erech, Accad and Calneh. Gen. 10: 10. The whole district was situate between the rivers Tigris and the Euphrates, but extended west of the latter. It was anciently well watered by canals, and is judged to have been

productive. Herodotus says mounds, were built where the river once spread like a sea through the whole plain. Now all is desolation, some parts very dry, and others a mere swamp, with lines of mounds in various directions. The prophecies declared that it would be so, but as stated above, they refer to the whole of Babylonia. Jer. 1: 10; Jer. 51: 24, 35; Ezek. 11: 24; Ezek. 16: 29; Ezek. 23: 15, 16.

Chaldeans, [Chalde'ans] Chaldees.

After the mention of Ur of the Chaldees in Gen. 11: 28, 31; Gen. 15: 7; and the Chaldeans who fell upon Job's camels (Job 1: 17) we do not read of them for some fifteen hundred years, when God sent them to punish Judah. 2 Kings 24: 2. Then, however, they cannot be distinguished from the Babylonians. Nebuchadnezzar king of Babylon was called a Chaldean, Ezra 5: 12, and on the taking of Jerusalem by Nebuchadnezzar it was the Chaldeans who destroyed the city, 2 Kings 25; and in 2 Chr. 36: 17 Nebuchadnezzar is called 'the king of the Chaldees.' It is evident therefore that the Babylonians are called Chaldees; and at one time the Assyrians were associated with the Babylonians. We read "Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness." Isa. 23: 13. This passage has been variously interpreted. The meaning appears to be that it was the Chaldeans that were going to destroy Tyre. They were a people that had not been reckoned among the nations until the Assyrians, consolidated them into a nation. They had formerly dwelt in the wilderness (as when they fell upon Job's camels, Job 1: 17). This was the people that would bring Tyre to ruin. Lowth translates the verse thus: "Behold the land of the Chaldeans; this people was of no account; (the Assyrian founded it for the inhabitants of the desert; they raised the watch towers, they set up the palaces thereof): this people hath reduced her to a ruin." Herodotus says "the Assyrians built the towers and temples of Babylon." Isa. 48: 14,20; Jer. 21: 4, 9,10; Ezek. 23: 14; Dan. 5: 30; Dan. 9: 1.

It has been judged that the Hebrew word *Kasdim*, translated 'Chaldeans,' is from the Assyrian word *Kasadu*, 'to conquer,' and is applied to those who 'conquered' the Chaldean plain. The earlier inhabitants had an agglutinative language, such as the descendants of *Cush* would have: whereas the Chaldeans spoken of in the O.T.

were a *Semitic* race, who then possessed the land. At first they were a number of tribes in South Babylonia, but were afterwards united and increased. They became merged by the mixing of races, intercourse, etc., so as not to be distinguishable from the Babylonians.

Chaldeans (Wise men).

These are mentioned repeatedly in Daniel along with magicians, astrologers, and soothsayers. These Chaldeans were a particular class of learned men, forming with others the Magi, or wise men of Babylon. In Dan. 5: 11 it is said that Daniel had been made 'master' of them, doubtless because it had been discovered that he had more wisdom than all of them. When the Chaldeans, etc., were called in before the king to interpret the writing on the wall, Daniel was not among them, and we may be sure he kept himself aloof from such. See MAGI.

Chaldean Language.

At Babylon Daniel and his companions had to acquire 'the learning and the tongue of the Chaldeans,' that is, their ancient literature and language. Dan. 1: 4. The question is what was that language? In Dan. 2: 4 we find that the wise men answered the king in the Syriac language, that is *Aramaic*: cf. Ezra 4: 7. The Hebrew language is held to be closely related to the Aramaic: that the two are not the same is evident from Isa. 36: 11, where the Jewish leaders asked Rabshakeh to speak in the Syrian language, and not in the Jews' language, that the Jews generally should not understand what was said. There must be some reason why in Daniel it is said the wise men answered the king in 'Aramaic:' this is held to be not the learned and court language, but the common language of the people; and the wise men may have used it that all who heard it might judge of the reasonableness of what they said, though the king might condemn them. The language spoken at court would be different and has been judged by some to be a branch of the Aryan dialect, the ancient language of Central Asia; or perhaps it may have been the ancient Accadian.

As to the *writing*, the inscriptions found at Assyria, Babylon, and

Persia are cut in stone or stamped on bricks in the cuneiform (that is, wedge-shaped) characters. It is known that there was an earlier mode of writing by hieroglyphics which could easily be painted upon papyrus, but which could not without great labour be cut in hard stone, and it is probable that this led to the adoption of the wedge-shaped characters, in which there are no curves: by the variation in position, and number of short and long wedges every sound could be represented, and every proper name spelled. Darius is thus represented on a Persian inscription at Behistun.

Chalkstone.

Idol-altars are compared to soft limestone, which will soon be reduced to powder when God's set time has arrived to bless Israel. Isa. 27: 9.

Chambering.

Licentiousness. Rom. 13: 13.

Chamberlain.

1. Eunuch who had care of the king's wives and concubines. 2 Kings 23: 11; Esther 1: 10-15; Acts 12: 20.

2. Chamberlain, *i.e.*, the treasurer or steward of the City of Corinth, whose salutations Paul sent to Rome. Rom. 16: 23.

Chameleon.

The Hebrew word is *koach*, Lev. 11: 30, and is thought to refer to a species of lizard. There are chameleons in Palestine, but they are unfit for food, whereas the lizards are eaten. The lizard was classed among the unclean animals.

Chamois.

The Hebrew word is *zemer*, Deut. 14: 5, which is held to signify 'leaper,' and would thus suit the chamois; but this animal is unknown in Palestine and is supposed never to have existed there. It has been suggested that the animal specified is the *aoudad*, the mountain

sheep; others judge the wild goat to be referred to.

Champaign.

The word is *arabah*, Deut. 11: 30, and is elsewhere translated 'plain, desert, wilderness.' It is the wide valley in which the Jordan runs.

Chanaan. [Cha'naan]

Acts 7: 11; Acts 13: 19. Same as CANAAN.

Chancellor.

The word in the original signifies 'master of counsel or decrees.' It was the title of a Persian officer. Ezra 4: 8, 9, 17.

Chapel.

Sanctuary, Amos 7: 13, as *miqdash* is often translated elsewhere.

Chapiter.

Crown, head, or capital of a pillar. Ex. 36: 38; 1 Kings 7: 16-20; 2 Chr. 3: 15; Jer. 52: 22; etc.

Chapman.

Travelling merchant. 2 Chr. 9: 14.

Charashim. [Chara'shim]

'Craftsmen,' as in the margin. 1 Chr. 4: 14: cf. Neh. 11: 35.

Charchemish. [Char'chemish]

2 Chr. 35: 20. See CARCHEMISH.

Charger.

Dish. Num. 7: 13-85; Matt. 14: 8, 11; Mark 6: 25, 28. In Ezra 1: 9 it is bason or bowl. In the N.T. it is πίναξ, probably a wooden

trencher.

Chariot.

Except in Cant. 3: 9, where the word is *appiryon* and signifies 'sedan, portable couch,' the chariots were vehicles with two wheels, used either for travelling or for war: they are often seen portrayed on Egyptian and Assyrian monuments. Gen. 41: 43; Gen. 50: 9; 1 Kings 4: 26; Ezek. 23: 24; Acts 8: 28; Rev. 9: 9. In Rev. 18: 13 the word is $\rho\acute{\epsilon}\delta\alpha$, and some describe it as a vehicle with four wheels. The CHARIOT MAN in 2 Chr. 18: 33 is the driver, as in 1 Kings 22: 34. A CHARIOT OF FIRE and horses of fire appeared when Elijah was carried up into heaven. 2 Kings 2: 11, 12. When the king of Syria sought to take Elisha at Dothan he was protected by invisible chariots of fire. 2 Kings 6: 17.

Charity.

A word often used in the A.V. where the word 'love' would be much better, as indeed the same Greek word is often translated. In 1 Cor. 13: 3 it is shown that a person may be very charitable or benevolent but have no love.

Charmer.

In Ps. 58: 5; Jer. 8: 17 the allusion is to those who can charm serpents, probably by soft and gentle sounds. In Deut. 18: 11; Isa. 19: 3 it is associated with idolatry and sorcerers: these also carry on their incantations with low mutterings. See DIVINATION.

Charran. [Char'ran]

See HARAN.

Chastening.

This is in scripture mostly linked with love and sonship, and implies 'instruction' and 'discipline.' He that loveth chasteneth. Prov. 13: 24; Deut. 8: 5; Heb. 12: 5-11; Rev. 3: 19. "Blessed is the man whom thou chastenest." Ps. 94: 12. The chastening at the time does not

seem to be joyous but grievous, yet afterward it yields the peaceable fruits of righteousness to those exercised thereby. Heb. 12: 11. John 15: 2 shows that a Christian may be chastened of the Father that he may bring forth more fruit.

Chebar. [Che'bar]

The river in the land of the Chaldeans, near to which Ezekiel was dwelling, when some of his visions were revealed to him. Ezek. 1: 1, 3; Ezek. 3: 15; etc. Some identify it with the Habor, but this is only conjecture, and others consider the Habor to be much too far north.

Chedorlaomer. [Chedorlao'mer]

King of Elam in the time of Abram. Gen. 14: 1-17. In punishing some of his tributaries he carried away Lot, but was pursued by Abram and was apparently killed. The name of KHUDUR-LAGAMAR king of Elam, has been met with in the inscriptions, which is supposed to be the same as Chedorlaomer. He had subdued the five kings near the Dead Sea, some 700 miles across the desert, or 1000 by the Euphrates and traversing the land of Canaan. He returned by this latter route, for he was near Damascus when Abram overtook him.

Cheese.

Curdled milk, which in some instances is dried and is solid enough to be cut into slices. 1 Sam. 17: 18; 2 Sam. 17: 29; Job 10: 10.

Chelal. [Che'lal]

One who had married a strange wife. Ezra 10: 30.

Chelluh. [Chel'luh]

One who had married a strange wife. Ezra 10: 35.

Chelub. [Che'lub]

1. Apparently a descendant of Judah, and father of Mehir. The LXX and Vulg. have CALEB. 1 Chr. 4: 11.

2. Father of Ezri. 1 Chr. 27: 26.

Chelubai. [Chelu'bai]

Son of Hezron. 1 Chr. 2: 9. Apparently the same as Caleb in 1 Chr. 2: 18 and 42.

Chemarim. [Chema'rim]

A Hebrew word signifying some class of 'priests.' Zeph. 1. 4; Hosea 10: 5, *margin*. It is translated 'idolatrous priest' in 2 Kings 23: 5. The derivation of the word is much disputed.

Chemosh. [Chemosh']

One of the chief gods of the Moabites and the Ammonites, the worship of which was introduced at Jerusalem by Solomon, and abolished by Josiah. Num. 21: 29; Judges 11: 24; 1 Kings 11: 7, 33;

2 Kings 23: 13; Jer. 48: 7, 13, 46. On the 'MOABITE ' STONE, *q.v.*, this 'god' is mentioned. The king, referring to the king of Israel, says, "Chemosh drove him before my sight."

Chenaanah. [Chena'anah]

1. Father of the false prophet Zedekiah. 1 Kings 22: 11, 24; 2 Chr. 18: 10, 23.

2. Son of Bilhan, a Benjamite. 1 Chr. 7: 10.

Chenani. [Chena'ni]

Levite who assisted Ezra at the solemn fast. Neh. 9: 4.

Chenaniah. [Chenani'ah]

1. Chief Levite skilful in song (but see the *margin*) 1 Chr. 15: 22, 27.

2. Officer of David, an Izharite. 1 Chr. 26: 29.

Chepharhaammonai. [Chephar'-haammo'nai]

This signifies 'hamlet of the Ammonites.' A city of Benjamin. Joshua 18: 24.

Cephirah. [Chephi'rah]

City of the Benjamites, which once belonged to the Gibeonites, whose people returned with Zerubbabel. Joshua 9: 17; Joshua 18: 26; Ezra 2: 25; Neh. 7: 29. Identified with *Kefireh*, .

Cheran. [Che'ran]

Son of Dishon the Horite. Gen. 36: 26; 1 Chr. 1: 41.

Cherethims, Cherethites. [Chere'thims, Chere'thites]

1. Inhabitants of the southern parts of Philistia. 1 Sam. 30: 14; Ezek. 25: 16; Zeph. 2: 5. In the last two passages, the LXX read 'Cretans.' It is supposed that they were people from Crete, who had settled on the coast of Palestine.

2. Body-guard of David and officers sent to do service, doubtless originally the same as No. 1. They were faithful to David at the revolt of Absalom. 2 Sam. 8: 18; 2 Sam. 15: 18; 2 Sam. 20: 7, 23; 1 Kings 1: 38, 44; 1 Chr. 18: 17.

Cherith. [Cherith']

Brook or wady 'before Jordan,' where Elijah was fed by the ravens during part of the three years' famine. 1 Kings 17: 3, 5. It is not identified.

Cherub. [Cherub']

Place in the East from which some returned to the land of Judah. Ezra 2: 59; Neh. 7: 61.

Cherub, Cherubim.

Representatives of God's power in creation and judicial government.

They were placed at Eden to keep the tree of life after the fall of man. Gen. 3: 24. They were depicted in needlework and in carving both in the tabernacle and the temple, and two of them with wings were represented as overshadowing the mercy-seat. Ex. 25: 18-22; Ex. 26: 1, 31; Ex. 37: 7-9; 1 Kings 6: 23-35; 1 Kings 8: 6, 7. In the visions of Ezekiel cherubim were seen in connection with the wheels, representing the glory and course of God's government in active judgement of Israel. They are called 'living creatures' in Ezekiel 1, with the faces of a man (intelligence), of a lion (strength), of an ox (plodding endurance), and of an eagle (swiftness): see also Ezekiel 10: where they are called 'cherubims,' and cf. Rev. 4: 6-9, etc., where in the A.V. the four living creatures are unhappily called 'beasts.'

The winged bulls which were placed at the entrances of the Assyrian palaces were probably traditions of the cherubim. In the Accadian language they were termed *kirubu*, and were thought to preserve the places from the entrance of evil spirits.

Chesalon. [Chesa'lon]

Border-city of Judah on the N.W. Joshua 15: 10. Identified with *Kesla*, .

Chesed. [Che'sed]

Fourth son of Nahor. Gen. 22: 22.

Chesil. [Chesil']

City in the extreme south of Judah. Joshua 15: 30.

Chesnut Tree.

When the Assyrian is compared to a great tree it is described as excelling in its beauty the branches of the chesnut tree. Ezek. 31: 8. It is identified with the 'Plane-tree' which grows in Palestine. It was known to Jacob. Gen. 30: 37. It is the *Platanus orientalis*. It thrives best in a rich moist soil, and is a noble and beautiful tree.

Chesulloth. [Chesul'loth]

A border town of Issachar. Joshua 19: 18. Identified with *Iksal*, . Probably the same as CHISLOTH-TABOR in Joshua 19: 12, and TABOR in 1 Chr. 6: 77.

Chethib.

See KERI.

Chezib. [Chezib']

Town in the lowlands of Judah. Gen. 38: 5. Probably the same as ACHZIB and CHOZEBA.

Chidon. [Chi'don]

See NACHON.

Chief of Asia.

See ASIARCHS.

Children.

David proclaimed, "Lo, children are an heritage of Jehovah: and the fruit of the womb is his reward." Ps. 127: 3. Women in the East had a great desire for children, as may be seen by Sarah, Rachel, and Leah giving their handmaids to their husbands that they might have children by them, and this ever characterised the women of Israel afterwards.

The law commanded children to honour their parents, and if a son smote or cursed his parents he was put to death. Ex. 21: 15, 17. Parents were to teach the law to their children, and to chastise them when needed, and if a son was disobedient and contumacious the men of the city were to stone such a one. Deut. 21: 18-21. The first born was claimed by God, and had to be redeemed, Ex. 13: 13; and the eldest son inherited a double portion of his father's possessions. Deut. 21: 17.

Metaphorically we meet with 'children of Zion,' 'children of Belial,' 'children of the devil,' etc., often referring to their moral character.

In the N.T. various Greek words are translated children in the A.V. Thus in 1 John, 'little children' occurs in 1 John 2: 1, 12, 13, 18, 28; and though correct, yet there is a difference in the words. 1 John 2: 1, 12 and 28 refer to all Christians as God's children; but 1 John 2: 13 and 18 refer to young children or babes as a class, in contrast to young men and fathers. Again, in many places where the word is *υἱός*, and should be translated 'sons,' the A.V. has 'child' or 'children,' as in Rom. 9: 26, 27; 2 Cor. 3: 7, 13; Gal. 3: 7, 26; Eph. 2: 2; Eph. 5: 6; Col. 3: 6; 1 Thess. 5: 5; Heb. 11: 22; Heb. 12: 5; Rev. 2: 14; Rev. 7: 4; Rev. 12: 5; Rev. 21: 12; besides often in the Gospels and Acts. See SON. Again, in Acts 4: 27, 30 the word is *παῖς*, which is as often translated 'servant' as 'child,' the word signifying both. In these verses it would be much better to translate 'thy holy servant Jesus;' David is also called 'servant' in Acts 4: 25.

Chileab. [Chil'eab]

Second son of David by Abigail. 2 Sam. 3: 3: called DANIEL in 1 Chr. 3: 1.

Chilion. [Chil'ion]

Son of Elimelech and Naomi. Ruth 1: 2, 5; Ruth 4: 9.

Chilmad. [Chil'mad]

Unknown place associated with Sheba and Asshur, whose merchants traded with Tyre. Ezek. 27: 23.

Chimham. [Chim'ham]

A man of Gilead, probably the son of Barzillai (cf. 1 Kings 2: 7), who commended him to David on his return to Jerusalem, after the death of Absalom. 2 Sam. 19: 37, 38, 40 (in ver. 40 the Hebrew reads CHIMHAN, as in the margin); Jer. 41: 17.

Chinnereth, Chinneroth, Cinneroth. [Chin'nereth, Chin'neroth, Cin'neroth]

City and district, probably the same as the 'land of Gennesareth.' Joshua 11: 2; Joshua 19: 35; 1 Kings 15: 20.

Chinnereth, Chinneroth, Sea of. [Chin'nereth, Chin'neroth, Sea of]

The lake subsequently called LAKE OF GENNESARET, SEA OF TIBERIAS, and SEA OF GALILEE, *q.v.* Num. 34: 11; Joshua 12: 3; Joshua 13: 27.

Chios. [Chi'os]

Island in the Aegean Sea, passed by Paul in his voyage from Troas to Caesarea, Acts 20: 15: now named *Scio*.

Chisleu.

See MONTHS.

Chislon. [Chis'lon]

Father of Elidad, a prince of the tribe of Benjamin, who assisted in the division of the land. Num. 34: 21.

Chislothabor. [Chis'loth-ta'bor]

Place on the boundary of Zebulon. Joshua 19: 12. Probably the same as CHESULLOTH, *q.v.*

Chittim. [Chit'tim]

Several times referred to in the O.T. in connection with its 'ships.' It points originally to Cyprus (see KITTIM); but in Jer. 2: 10; Ezek. 27: 6 the 'isles of Chittim' are spoken of, so it is evident that in the Prophets other islands are associated with Cyprus. Num. 24: 24; Isa. 23: 1, 12; Dan. 11: 30. See CYPRUS.

Chiun. [Chi'un]

A heathen god. Amos 5: 26. Supposed by some to be the same as REMPHAN in Acts 7: 43.

Chloe. [Chlo'e]

A convert mentioned only in 1 Cor. 1: 11.

Chorashan. [Chor-a'shan]

City in Judah where David was wont to haunt, and to which he sent some of his spoils taken in war. 1 Sam. 30: 30. It is mentioned with cities south of Hebron.

Chorazin. [Chora'zin]

City in which some of the Lord's mighty works were done, and on which a woe was pronounced. Matt. 11: 21; Luke 10: 13. The woe was also pronounced on Bethsaida and Capernaum. They were all near the Sea of Galilee. Chorazin is identified with the ruins of *Kerazeh*, .

Chozeba. [Choze'ba]

City of Judah. 1 Chr. 4: 22. Probably the same as CHEZIB, Gen. 38: 5, and ACHZIB, Joshua 15: 44; Micah 1: 14.

Christ, The Christ,

ὁ χριστός. An official title of the Lord Jesus, which became used as a name. In John 1: 41; John 4: 25 this title is linked with the Messiah of the O.T. The Jews and Samaritans were expecting THE MESSIAH, "which is called Christ." We find the title 'Messiah' in Dan. 9: 25, 26 in the prophecy of the Seventy Weeks. The Hebrew word is *mashiach* and signifies 'anointed.' This term is employed as to the Lord Jesus in Ps. 2: 2: the rulers set themselves against Jehovah and His 'Anointed.' The same word is used in reference to the high priest and the king as God's anointed; but the Lord Jesus is emphatically '*the* Anointed,' this being the signification of the Word '*the* Christ' which should be read in many places in the N.T. where

the A.V. simply has 'Christ.' In the Gospels it is nearly always 'the Christ,' and often in the Epistles, except where it is Jesus Christ, or Christ Jesus which has more the character of a name. It refers to the Lord as Man, being anointed with the Holy Ghost.

In Daniel we read that Messiah the Prince would be cut off and have nothing (*margin*), which was fulfilled when, instead of being hailed as Messiah by the Jews, He was rejected, cut off, and had, at the time, nothing of His Messianic honours, though, in His death, He laid the foundation of His future glory on earth, as well as effecting eternal redemption for the saved. We read in 1 Cor. 12: 12 that as the body is one, and hath many members, "so also is the Christ:" the Head and the members in the power and the anointing of the Spirit form but one body.

Being rejected as Messiah on earth, He is made as risen from the dead both Lord and Christ, Acts 2: 36, and thus the counsels of God with regard to Him, and man in Him, are effectuated. Saints now are spoken of as having been chosen in Christ from before the foundation of the world. All things in heaven and on earth are to be headed up in the Christ, Eph. 1: 10. As the Christ, He is the Head of the body the church. Eph. 4: 15. But the subject can be merely touched on in a short article.

Christian.

A title first applied to professed believers at Antioch. Acts 11: 26. Agrippa used it when addressing Paul. Acts 26: 28. Peter accepts it, saying that to suffer as a 'Christian ' is a cause of thanksgiving. 1 Peter 4: 16.

It was not long, alas! before the outward profession of Christ became separated from true faith in Him in the great mass who were recognised as Christians in the world, and in practice they became anything but followers of Christ, as both scripture and history show. To learn what Christianity is according to God, we must turn, not to the great professing body, but to the scriptures, which testify clearly of the declension which was even then begun.

Chronicles, Books of the.

Like the Gospel of John among the Gospels, so these books among the historical books of the O.T. have a special character. John goes back to the 'beginning,' when the Eternal Word was with God: the Chronicles go back to the beginning of man's history: "Adam, Sheth, Enosh," in order to develop that history in the chosen line of promise and grace. The peculiarities of the Chronicles have been a stumbling block to some of the learned critics. It is evident from 1 Chr. 6: 15 and 2 Chr. 36: 22, 23 that they date after the captivity of Judah, the writer compiling the records of the chosen line according to grace — grace which restored them from their captivity. It may be asked, Why omit so many things found in the books of Samuel and the Kings? and why add events not in those early books? There is *design* in the differences, God being the author of them. One fact should help the elucidation, namely, that after the division of the kingdom, the history of *Judah* only is given. Therefore more is said of David, and of his preparations and pattern for the Temple, and the history of David's line is traced, with which the mercies of God for Israel were connected in the aspect of *grace* and of the blessing and ways of God with that people.

Like Deuteronomy, the Chronicles *rehearse* and show blessing to be consequent on obedience. The history in Samuel and Kings is far more general, and gives the history of the nation to whom the testimony of God was confided in the midst of other nations.

It is not known who wrote the Chronicles, but this is of little consequence, seeing that it does not touch the question of their inspiration, which is strongly marked by the peculiar character of their contents. It is thought that they were written by Ezra, and it will be seen that the end of 2 Chronicles agrees with the beginning of Ezra. The learned say that there are also internal resemblances which make it very probable that they are by the same writer. This has been objected to on the ground of the genealogy in 1 Chr. 3: 1-24: it is contended that the number of generations after Zerubbabel in 1 Chr. 3: 19 is so large that the writer must have lived in the days of Alexander the Great, and therefore could not have been contemporary with Ezra. But there is a break in the genealogy in the middle of 1 Chr. 3: 21: "the sons of Hananiah; Pelatiah, and Jesaiah"

closes one list; and what follows is a separate list, and may have run parallel with the other.

The Chronicles are by the Jews included in the Hagiographa, or 'Sacred Books,' and are placed at the end of the Hebrew Bible. "They were regarded as a summary of sacred history."

Chronology.

There are more links of time mentioned in scripture than is generally supposed, forming together an approximate chronology. There is however one great difficulty in the variations of the Hebrew text from the Samaritan Pentateuch and the Septuagint. It is found that there must have been a systematic alteration somewhere, and if the Hebrew text is correct, a period of 100 years has been added to the lives of several, both before the Flood and after it.

From Hebrew Text

Names	Age at birth of son	Rest of life	Whole life
Adam	130	800	930
Seth	105	807	912
Enos	90	815	905
Cainan	70	840	910
Mahalaleel	65	830	895
Jared	162	800	962
Enoch	65	300	365
Methusalah	187	782	969
Lamech	182	595	777
Noah	500	450	950

To the Flood	100		
Total	1656		
From the Flood to the Call of Abraham	427		
Total	2083		

From Samaritan Text

Names	Age at birth of son	Rest of life	Whole life
Adam	130	800	930
Seth	105	807	912
Enos	90	815	905
Cainan	70	840	910
Mahalaleel	65	830	895
Jared	62	785	847
Enoch	65	300	365
Methusalah	67	653	720
Lamech	53	600	653
Noah	500	450	950
To the Flood	100		
Total	1307		

From the Flood to the Call of Abraham	1017		
Total	2324		

From Septuagint Text

Names	Age at birth of son	Rest of life	Whole life
Adam	230	700	930
Seth	205	707	912
Enos	190	715	905
Cainan	170	740	910
Mahalaleel	165	730	895
Jared	162	800	962
Enoch	165	200	365
Methusalah	167	802	969
Lamech	188	565	753
Noah	500	450	950
To the Flood	100		
Total	2242		
From the Flood to the Call of Abraham	1247		
Total	3489		

The above figures form the basis of what is called the 'long chronology' from the LXX, and the 'short chronology' from the Hebrew. It will be seen that there are about 1400 years difference from the birth of Seth to the Call of Abraham. It is difficult to see why the Hebrew text should be abandoned; and if it were, what superior claim would the LXX have over the Samaritan Pentateuch?

A summary of the several periods is added, with a few notes and references to the scriptures.

YEARS.

From Adam to the Flood1656
 (Arrived at by adding the ages of the patriarchs, when the sons named were born.)

From the Flood to the Call of Abraham427
 (This is found in the same manner, and putting Terah's age at 130 when Abraham was born, that is, adding 60 years to Gen. 11: 26: where only one date is given for Terah's three sons. Abraham may not have been the eldest, and may have been born long after. Compare Gen. 11: 32; Gen. 12: 4, with Acts 7: 4.)

From the Call of Abraham to the Exodus430
 (This is obtained from Ex. 12: 40 and Gal. 3: 17.)

From the Exodus to the Temple479
 (This is stated in 1 Kings 6: 1 as in the 480th year, or 479 complete years.)

From the commencement of the Temple to the division of the kingdom37
 (Solomon reigned 40 years, 1 Kings 11: 42 and the Temple was begun in his 4th year.)

From the division of the kingdom to the destruction of Jerusalem388
 (Stated in Ezek. 4: 4-6 to be 390 years, or 388 complete years.)

From the destruction of Jerusalem to the return of the captives52
 (They were captives 70 years, Jer. 25: 11, 12; Jer. 29: 10.

This began in the 1st year of Nebuchadnezzar, and Jerusalem was destroyed in his 19th year: $70 - 18 = 52$.)

From the 1st year of Cyrus to the 20th year of Artaxerxes, when the 70 weeks of Daniel commenced81

(Not given in scripture. Cyrus, 7 years; Cambyses, 7; Pseudo-smerdis, 1; Darius, 36; Xerxes, 11; Artaxerxes, 19.)

From the 20th of Artaxerxes to the Era A.D.454

(From the 20th of Artaxerxes to the crucifixion is, according to Dan. 9, 69 weeks = 483 years; from which deduct 29, the date of the crucifixion: $483 - 29 = 454$). See SEVENTY WEEKS. _____

TOTAL4004

The 430 years of Ex. 12: 40 are in the above taken to mean the sojourn in Canaan *and* in Egypt, the latter being 215 years; this agrees with Gal. 3: 17, and with the Israelites being brought out in the fourth generation Gen. 15: 16.

As to the time of the Judges it appears clear from Judges 10: 7, 8 that the events recorded did not all follow chronologically: there were oppressions in the west by the Philistines and in the east by the Ammonites in 'the same year;' the periods of some of the Judges also being synchronal. The A.V. of Acts 13: 19, 20, presents a difficulty, but most of the Editors (with MSS A B C) read "he gave them their land for an inheritance for the space of [or literally *in*] 450 years; and after that he gave them judges," and this rendering removes all difficulty. It will be seen by the above that most of the dates affixed to the A.V. are approximately correct: the reign of Artaxerxes is an exception and is incorrect, as may be seen under SEVENTY WEEKS. See JUDGES, KINGS, ANTIOCHUS, and NEW TESTAMENT.

The principal events stand thus:

B.C.

4004 Adam created.

2948 Noah born.

2348 The Flood.

1996 Abraham born.

1921 Call of Abraham.

1896 Isaac born.

1836 Jacob born.

1706 The Israelites enter Egypt.

1491 The Exodus. The law given.

1451 The Israelites cross the Jordan.

1444 The division of the land. (See JUDGES.)

1095 Saul anointed king: the kingdom begins.

1055 David, king.

1015 Solomon, king.

1005 Dedication of the Temple.

975 Division of the kingdom. (See KINGS.)

(776 Era of the Olympiads begins.)

(753 Rome built: era of A.U.C. begins.)

740 Captivity of the two and a half tribes east of the Jordan.

721 End of the kingdom of Israel.

658 Manasseh carried to Babylon.

606 Jerusalem taken: first captivity of Judah.

605 Nebuchadnezzar reigns alone. Time of the Gentiles begins in the *first* great empire — Babylon.

599 Jerusalem re-taken: the great captivity.

588 Jerusalem re-taken and destroyed.

538 Belshazzar slain: the *second* great empire commences. The Medes and Persians.

536 Cyrus reigns alone. The 70 years of Jer. 25: 11, 12 end. The Jews return. Ezra 1, 2: (See PERSIA.)

475 Artaxerxes succeeds Xerxes.

455 Artaxerxes commissions Nehemiah to build Jerusalem. The Seventy Weeks of Daniel begin.

336 Alexander the Great, head of the *third* great empire — The Greek.

323 Death of Alexander the Great: his four Generals divide the kingdom, but it mainly merged into two kingdoms: Egypt, 'kings of the South,' and Syria, 'kings of the north.' (See ANTIOCHUS.)

191 All Asia Minor on the west of Mount Taurus delivered to Rome.

166 to {The times of the Maccabees. about 65 {In 166 Jerusalem was recovered and the temple re-dedicated.

65 Rome, the *fourth* great empire, rapidly gains ascendancy. Syria becomes a Roman province. In 63 Judaea is subjected to Rome. In 30 Egypt becomes a Roman province.

40 Herod is appointed by Rome king of Judaea.

20 Herod begins to rebuild the temple

6 Birth of John the Baptist.

5 Birth of Christ. (See NEW TESTAMENT.)

Chrysolyte.

Probably the ancient topaz of a golden colour. Rev. 21: 20. The Greek word χρυσόλιθος occurs in the LXX in Ex. 28: 20; Ex. 36: 20

(Ex. 39: 13); Ezek. 28: 13.

Chrysoprasus.

Supposed to be a variety of Chalcedony of a green shade. Rev. 21: 20. The word χρυσόπρασος does not occur in the LXX.

Chub.

A people in league with Egypt, otherwise unknown. Ezek. 30: 5.

Chun.

City in the North captured by David, from whence he took much brass, which was used by Solomon in the Temple. 1 Chr. 18: 8. Apparently the same as BEROETHAI in 2 Sam. 8: 8.

Church.

This English word is said to be derived from the Greek κυριακός , which signifies 'pertaining to the Lord,' and is commonly used both for an association of professing Christians, and for the building in which they worship. It is the scriptural use of the word ἐκκλησία, or 'assembly,' that is here under consideration.

The word is used in reference to Israel in the N.T. on one occasion in Acts 7: 38, and to a Gentile throng in Acts 19: 32, 41. Its first occurrence in relation to Christianity is in Matt. 16: 18, where upon Peter's confession that Jesus was the Son of the living God, the Lord rejoins, "upon this rock I will build my assembly," etc. Historically this spiritual building, (for 'building' never refers to a material edifice) was begun after His death and resurrection, when the Holy Ghost descended at the day of Pentecost. In this aspect of the church there is no room for any failure — the "gates of hades shall not prevail against it." It is what Christ Himself effects by His Spirit in souls, and it contemplates the full and final result. In 1 Peter 2: 4, 5 we have the progressive work, "ye also as living stones are being built up a spiritual house," etc. The idea of 'building' here supposes a work so wrought that souls become conscious of forming part of the dwelling place of God, and are rendered able to offer up spiritual

sacrifices as a holy priesthood.

But there is an aspect of the assembly as a building in which it is viewed in relation to human responsibility, and where consequently human failure has left its unmistakable mark. In 1 Cor. 3. the apostle speaks of himself as a wise master-builder, who has well laid the foundation, which is 'Christ Jesus;' but he adds that 'others build thereupon,' and warns every one to take heed how he does so. Here may be found 'wood, hay, stubble,' as well as 'gold, silver, precious stones.' Men may 'corrupt the temple of God,' and alas! this has been done only too effectually, professing Christendom being the outcome of it. But this aspect of it must in no way be confounded with that which Christ builds, where no failure is found.

There is also another view of the church or assembly as the body and the bride of Christ. Eph. 1: 22, 23; Eph. 5: 26, 27. By one Spirit believers are baptised into one body. 1 Cor. 12: 13. They are God's "workmanship, created in Christ Jesus unto good works. . . ." Eph. 2: 10. There is the effectual operation of God in quickening them with Christ, in raising them (Jews and Gentiles) up together, and making them to sit together in heavenly places in Christ. They are livingly united to the Head in heaven by the Spirit of God. This body is on earth that the graces of the Head may be displayed in it. His people are to put on, as the elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering, etc. Col. 3: 12-17. It is the mystery hidden throughout the ages, but now revealed, in order that to the principalities and powers in the heavenlies might be known through the assembly the all various wisdom of God. Eph. 3: 9, 10. The assembly will be eventually presented by Christ to Himself as His bride, without spot or wrinkle or any such thing. There can be no false members of Christ's body, and no spot or wrinkle in His bride. Those united to Him are 'all of one' with the sanctifier Himself; they are 'His brethren;' they derive from the corn of wheat which has fallen into the ground and died, and which has borne much fruit. Heb. 2.; John 12: 24. Moreover the assembly is one. Eph. 4: 4; 1 Cor. 12: 13. There is not another.

If division has come in on every hand, as it did at Corinth, faith will still recognise that the body is one, and will maintain the truth of it.

Gifts were bestowed on *the* assembly, and will be acknowledged as such by faith, and their exercise welcomed in whatever feebleness. If the assembly has become like a great house, where there are vessels of gold and silver, as well as of wood and of earth (2 Tim. 2: 20), the believer is encouraged to purge himself from the latter — the dishonourable vessels — that he may be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work. He is taught in scripture how to behave himself in the house of God, which is the assembly of the living God, the pillar and ground of truth. 1 Tim. 3: 15.

It must be carefully observed that the churches or assemblies at Jerusalem, Corinth, Rome, etc., were not separate or independent organisations, as in the modern idea of the Church of Rome, the Greek Church, the Church of England, and so on. There was only one assembly, the Church of God, though expressed in different localities, in which indeed there were local office bearers, as elders and deacons, and where also discipline was locally carried out. There was entire inter-communion. In the present divided state of God's people, the man of faith will be careful to recognise that every true Christian is a part of that one body, with which, as has been said, there can be no failure; while, at the same time, he will pursue a path of separation from evil; and will "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2: 22.

The church will continue on earth until the rapture, revealed in 1 Thess. 4: 15-18. As there were saints on earth before the church was formed, so there will be saints on the earth after the rapture: all will be equally saved, but all will not form a part of the church of God as revealed in scripture. This fills a wonderfully unique place, designed of God that in it the principalities and powers in the heavenlies should even *now* learn the manifold wisdom of God; and in the ages to come the exceeding riches of God's grace be manifested "in his kindness toward us through Christ Jesus." Eph. 2: 7; Eph. 3: 10.

Churches, Robbers of.

This is 'temple-robbers.' Acts 19: 37.

Chushanrishathaim. [Chu'shan-rishatha'im]

King of Mesopotamia, who oppressed Israel for eight years: he was conquered by Othniel, Caleb's nephew. Judges 3: 8-10.

Chuza. [Chu'za]

Steward of Herod Antipas, and husband of Joanna. Luke 8: 3.

Cilicia. [Cilic'ia]

Province in Asia Minor on the extreme north-east of the Mediterranean, separated from the other provinces by a range of mountains. It was more accessible to Syria by road than to the rest of Asia Minor. There were evidently Gentile believers there, for Cilicia was mentioned in the letter from Jerusalem on the exemption of the Gentiles from keeping the law. Paul and Silas visited the district, confirming the churches. Acts 6: 9; Acts 15: 23, 41; Gal. 1: 21; etc.

Cinnamon.

The bark of the Cinnamon tree, a well-known aromatic product, which formed one of the ingredients of the holy anointing oil. It was a valuable article of merchandise. Ex. 30: 23; Prov. 7: 17; Cant. 4: 14; Rev. 18: 13.

Cinneroth. [Cin'neroth]

See CHINNERETH.

Circumcision.

The rite appointed by God to be a token of the covenant that He made with Abraham and his seed, and also the seal of the righteousness of his faith. Every male in Abraham's house was to be circumcised, and afterwards every male of his seed on the eighth day after birth. It signified the separation of a people from the world to God. During the 40 years in the wilderness this rite was not performed, but on entering God's land all were circumcised at Gilgal, when the reproach of Egypt was rolled away. Joshua 5: 2-9.

Circumcision became a synonym for Israel, so that they could be spoken of as 'the circumcised,' and the heathen as 'the uncircumcised.' Judges 14: 3; Ezek. 31: 18; Acts 11: 3. Contrary to the design of God, circumcision became a mere formal act, when the covenant itself was disregarded, and God then speaks of Israel as having 'uncircumcised hearts.' Stephen charged the Jewish council with being 'uncircumcised in heart and ears.' Lev. 26: 41; Acts 7: 51. In Rom. 4. Abraham is shown to be 'the father of circumcision,' that is, of all that believe as the truly separated people of God.

Hence circumcision is typical of the putting off the body of the flesh by those who accept the cross as the end of all flesh, because Christ was there cut off as to the flesh: see Col. 2: 11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the [sins of the] flesh by the circumcision of Christ;" and again, "We are the circumcision which worship God by the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3: 3. "Mortify therefore your members which are upon the earth." Col. 3: 5.

Cis.

The same as Kish, the father of Saul. Acts 13: 21.

Cisterns.

These were extensively used in Palestine for the collection of rain water. In Jerusalem every house has its cistern, and some have more than one. Solomon also brought water from long distances to be stored in cisterns, of which there are many under the Temple area. Some were really pits, for we read of the 'wheel' being broken. Ecc. 12: 6. There were also many cisterns in fields or by the road side as reservoirs for the irrigation of the land. For every man to be able to drink water out of his own cistern, was held out as a boon. 2 Kings 18: 31; Isa. 36: 16. This is also used as a symbol not to indulge in illicit desires. Prov. 5: 15. Israel is charged with forsaking God, the fountain of blessing, and making for themselves cisterns which could hold no water. Jer. 2: 13.

Cities of Refuge.

See REFUGE.

Citizen,

πολίτης. This is 'one having municipal rights, duties, and protection.' Paul was a 'citizen' of Tarsus. Acts 21: 39. Gentile believers are no longer strangers and foreigners to the privileges of the people of God, but are 'fellow-citizens' with the saints, and of the 'household of God.' Eph. 2: 19. The Christian's citizenship, πολιτεύμα, is not on earth, but in heaven, Phil. 3: 20.

Clauda, [Clau'da] or Cauda.

A small island S.W. of Crete. Acts 27: 16. Now called *Gaudo*, or *Gozzo*.

Claudia. [Clau'dia]

See PUDENS.

Claudius. [Clau'dius]

Fourth Roman emperor, A.D. 41-54. His full name was Tiberius Claudius Drusus Nero Germanicus. Herod Agrippa I: used his influence in favour of Claudius being chosen as emperor, and in return for these efforts the emperor added to Agrippa's territories Judaea, Samaria, and some parts of Lebanon. It was Claudius who, on account of a tumult of the Jews, banished all Jews from Rome. He was poisoned by his fourth wife Agrippina, the mother of Nero. Acts 11: 28; Acts 18: 2.

Claudius Lysias. [Clau'dius Ly'sias]

The Roman officer at Jerusalem who, when Paul was arrested, protected him and acted promptly in sending him away from his murderous enemies. Acts 23: 26; Acts 24: 7, 22.

Clean and Unclean.

See ANIMALS.

Clement.

Fellow labourer with Paul at Philippi. Phil. 4: 3. He is accounted to be one of the Apostolic Fathers, a name given to those who lived in the times of the apostles and who have left writings bearing their names.

CLEMENT, EPISTLES OF. There are two epistles ascribed to Clement, and which in the Codex Alexandrinus follow the Revelation. The first is considered genuine, but the second is very doubtful. Eusebius says of the first that it was read in the churches in early times and also in his own day. He calls it 'an Epistle in the name of the church of Rome (over which church Clement is recorded as bishop) to the church at Corinth.' Apparently there was dissension in the church at Corinth: he thus addresses them: "It is disgraceful, beloved, yea, highly disgraceful and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters." A great deal is said about repentance, love, and good works; but sacrifices to be offered at Jerusalem are strangely interwoven with the exhortations, though he was writing to Gentiles.

His fanciful use of the O.T. scriptures is remarkable. Thus in speaking of the appointment of bishops and deacons he says, "Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the scripture, in a certain place, 'I will appoint their bishops in righteousness, and their deacons in faith.'" Chap. xlii. This is doubtless intended as a quotation from Isa. 60: 17 in the LXX, but altered to suit his purpose; for the LXX reads "I will make thy princes peaceable, and thine overseers righteous." As an emblem of the resurrection Clement relates the heathen fable of the phoenix living five hundred years, and then rising again as a fresh bird from its own ashes. He then adds that God "even by a bird shows us the mightiness of His power to fulfil His promise." Chaps. xxv., xxvi. Though there are

many pious remarks scattered through the epistle, there is on the whole a great difference between it and holy scripture; a deep dark line separates it widely from everything that bears the stamp of divine inspiration.

Cleopas. [Cle'opas]

Luke 24: 18. One of the two disciples who were walking to Emmaus on the day of the resurrection, when the Lord drew near and talked with them. He is supposed to be the same as CLEOPHAS (or CLOPAS as in the Greek) mentioned in John 19: 25.

Cleophas. [Cle'ophas]

See CLEOPAS.

Cloak.

See GARMENTS.

Cloth.

The two Hebrew words translated 'cloth,' *beqed* and *simplah*, are also translated 'garments,' and do not explain of what it was composed nor how wrought. In Ex. 31: 10, etc., *beqed* is used for 'cloths of service,' and in Num. 4: 6-13 for the 'cloth of blue' that covered up the furniture when the tabernacle was removed. *Simplah* occurs in Deut. 22: 17; 1 Sam. 21: 9. The THICK CLOTH in 2 Kings 8: 15 is *makber*. See LINEN.

Clothing.

See GARMENTS.

Cloud.

Clouds fill an important place both in the O.T. and N.T. They were the celestial veil of the presence of God — His chariot, and the hiding place of His power. It pleased God to manifest His presence to Israel in a cloud. The PILLAR OF CLOUD guided the children of Israel through the wilderness. Ex. 40: 34-38. When they constructed

the tabernacle Jehovah promised to appear in the cloud upon the mercy seat. Lev. 16: 2. On special occasions Jehovah came down in a cloud, and spake unto Moses. Num. 11: 25. At the dedication of the temple 'the cloud' filled the house so that the priests could not minister because of the cloud: "for the glory of Jehovah had filled the house of Jehovah." 1 Kings 8: 10, 11: cf. Num. 14: 10. This visible symbol of God's glory, is often called the SHECHINAH. The word is from the Aramaic *shakan* 'to rest.' The word does not occur in scripture, but is often used by Jewish and Christian writers as signifying the dwelling or resting place of Jehovah.

In the N.T. on the mount of Transfiguration, a cloud overshadowed those present, and "a voice came out of the cloud, saying, This is my beloved Son: hear him." Luke 9: 34, 35. At the ascension a cloud received the Lord out of their sight. Acts 1: 9. At rapture the dead and the living saints will be caught up in the clouds to meet the Lord in the air, 1 Thess. 4: 17, and when He comes to the earth He will come with clouds. Luke 21: 27; Rev. 1: 7. In the future, one 'like unto the Son of man' will sit upon 'a white cloud,' and execute judgements upon the earth. Rev. 14: 14-16. The mighty God who dwells in light unapproachable by man manifested His presence shrouded by clouds.

Clouted.

The shoes of the Gibeonites were 'patched' to deceive Joshua. Joshua 9: 5.

Cnidus. [Cni'dus]

City and seaport on the extreme S.W. corner of Asia Minor. Acts 27: 7. The spot is now called Cape *Krio*.

Coal.

Mineral coal is now known to exist in the Lebanon range, but was unknown in Biblical times. Fires were seldom needed for warmth, and were as a rule used only for the cooking of food: the fire named in John 18: 18 was in the night; food was cooked by charcoal or by warming the ovens with any vegetable refuse. The coal generally

referred to in the O.T. was charcoal; but other words are used which imply the hot or glowing stones on which cakes were cooked. 1 Kings 19: 6; Cant. 8: 6; Isa. 6: 6; Habakkuk 3: 5.

Heaping coals of fire on an enemy's head by kindness (Prov. 25: 21, 22; Rom. 12: 20) becomes a test to him (as metal is tested by the fire), the kindness shown him will either bring about contrition and friendship, or harden him yet the more.

Coast.

A term in scripture signifying any 'border,' inland as well as near the sea, it also may imply large districts. Ex. 10: 4; Joshua 1: 4; 1 Kings 1: 3; etc.

Coat.

See GARMENT.

Coat of Mail.

See ARMOUR.

Cock.

Mentioned only in connection with the denial of Peter, Matt. 26: 34, 74, 75; and with the 'cock crowing,' a division of time at which the Lord may come, Mark 13: 35: this corresponds to the third watch of the night, and would be about 3 o'clock, A.M.

Cockatrice.

What reptile is alluded to is not definitely known: the Hebrew words (*tsepha* in Isa. 14: 29 only) and *tsiphoni* are from 'to hiss.' The texts in which they occur refer to its dangerous character. Its deadly sting will be changed in the millennium, when a little child shall put its hand on its den. Of Israel it is said figuratively 'they hatch cockatrice' eggs.' Isa. 11: 8, Isa. 59: 5; Jer. 8: 17. The latter word is translated 'adder' in Prov. 23: 32.

Cockle.

Job asked that if he had done wickedly cockle might grow instead of barley: in the *margin* it reads 'noisome weeds.' Job 31: 40. Some suppose the darnel is alluded to, as in Matt. 13: 25.

Coffer.

The box or case in which the golden mice and the images of the emerods were placed by the Philistines when the ark was returned. 1 Sam. 6: 8-15.

Coffin.

Being made in Egypt and for an embalmed body, Joseph's coffin doubtless resembled the ancient mummy cases. Gen. 50: 26. They were ornamental cases larger than European coffins.

Colhozeh. [Col-ho'zeh]

1. The father of Shallun who returned from exile. Neh. 3: 15.
2. Grandfather of Maaseiah who dwelt in Jerusalem on the return from exile. Neh. 11: 5. Perhaps the same as No. 1.

Collar.

A jewel or appendage. Judges 8: 26. In the *margin* it is 'sweet jewels.' The R.V. has 'pendants.' The same word is translated 'chains' in Isa. 3: 19. In Job 30: 18 it is merely the collar of a coat: the mouth or opening for the throat.

College.

The Hebrew word signifies 'second part,' as in the *margin* of 2 Kings 22: 14; 2 Chr. 34: 22. It may refer to a part of the city where there was a school. The Rabbis derive it from 'to teach,' hence 'the school' of the prophets.

Collops.

Fat, fatness, lumps of fat. Job 15: 27.

Colony.

Spoken of Philippi in Macedonia. Under Augustus that city became a Roman colony. Acts 16: 12, 21. Such colonies were subject to the parent government, and the townsmen enjoyed the privilege of Roman citizenship.

Colosse, or Colassae. [Colos'se, or Colas'sae]

City on the river Lycus in Phrygia of Asia Minor. Col. 1: 2. It appears as though Paul had not visited the city when he wrote the epistle to the church there, cf. Col. 1: 7; Col. 2: 1; but he may have done so in his journeys or have gone thither from Ephesus. He hoped to visit them soon, Philemon 22, for to this place Philemon and Onesimus belonged. Col. 4: 9. Colosse had been a place of importance, but declined on the rise of Hierapolis and Laodicea. The modern village *Khonas* is about three miles distant from the ancient ruins.

Colossians, Epistle to the.

This is generally believed to have been written by Paul during his two years' imprisonment at Rome, A.D. 61-2, notwithstanding that Meyer and other critics refer it to the imprisonment of Paul at Caesarea. The personal glory of Christ as head of the body, the church, is specially brought out. The hope before the saints is in heaven: they are viewed as risen, but not seated in the heavenlies in Christ, as in the Epistle to the Ephesians. The life of the new man is dwelt on, but the Holy Spirit is only once mentioned: 'your love in the Spirit.'

After the salutation, and thanking God for what Paul had *heard* of their faith (for apparently he had not been to Colosse) he at once prays for them that they might be filled with the full knowledge of God's will; might walk worthy of the Lord, pleasing Him in all things; and might be strengthened with all power. Col. 1: 9-11. Then

he gives thanks for what God *had done* for them, which is true of all Christians. Col. 1: 12-14. The glories of Christ follow: as man, and as the Creator-God: He is head of the body, the church. Col. 1: 15-19. All fulness was pleased to dwell in Him, and by Him, to reconcile all things to Himself (or itself), having made peace through the blood of His cross: the saints were already reconciled if they continued in the faith (which would prove their reality). Col. 1: 20-24. Paul had a double ministry: in the gospel, Col. 1: 23; and in the church, Col. 1: 25. His sufferings in his body filled up the (non-atoning) sufferings of Christ; and the revelation he had, concerning the mystery of the church, filled up the word of God (not as to time, for some portions were added afterwards, but as to the circle of subjects). Paul laboured to present every man perfect (that is, full grown) in Christ.

Colossians 2: Paul was deeply anxious for the welfare of the saints, that they might be rooted, built up, and established in the faith, lest they should be led astray by the philosophy of the world and the deceitful teaching of men, which would in no way minister Christ to them. In Him dwelt 'all the fulness of the Godhead bodily,' and they were 'complete in Him': nothing must be allowed to come between them. In Christ they had the reality of the things signified in the ordinances of circumcision and baptism. They had died and were risen with Christ. The saints were warned in Col. 2: 16, 17 against being entangled with the Jewish things; and with the occult philosophy of the fleshly mind of the Gentile: all of which was in contrast and in opposition to holding Christ as Head. Having died with Christ they were set free from all the ordinances of men. This has been called the *negative* side.

Colossians 3: This gives the *positive* side, being 'risen with Christ.' Their mind was to be set on things above, as heavenly people walking on earth. When the Lord appeared they would appear with Him in glory. Christ was their life, and in consistency therewith they were to mortify — put to death — all that sprang from the motions of the flesh. A catalogue of things is given which were to be practically *put off*, because the old man had been *put off* with his deeds. Then having *put on* the new man, a catalogue of things is given which in consistency therewith were to be *put on* (the display

of Christ, who is 'in each one'): above all things was *love*. Peace was to *rule* their hearts, and the word of Christ to *dwell* in them; helping one another with their songs. Exhortations follow to wives, husbands, children, fathers, and servants. Practical Christianity should be manifest in every station of life.

Colossians 4: Exhortations to masters, and then to all. Tychicus and Onesimus would declare to them the affairs of Paul. Salutations follow. The epistle was to be read to the church of the Laodiceans, and some epistle coming to them from Laodicea was to be read at Colosse. (Perhaps the epistle to the Ephesians was being circulated from church to church.) A message to Archippus: the salutation by the hand of Paul, and a request to remember his bonds close the epistle with "Grace be with you. Amen."

Comforter.

See HOLY SPIRIT.

Commandments, The Ten.

These have a special place as having been written on the tables of stone by 'the finger of God.' Ex. 31: 18. Deut. 10: 4 *margin* reads 'the ten words,' and they are often referred to as the DECALOGUE. They are also called 'the words of the covenant,' in Ex. 34: 28. It was after hearing these ten commandments rehearsed by Moses that the Israelites said to him, "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." Deut. 5: 27. The two stones are also called the 'tables of the testimony,' Ex. 34: 29, and they were laid up in the ark of the covenant, Ex. 40: 20; 1 Kings 8: 9; Heb. 9: 4; over which were the two cherubim as guardians of God's rights together with the mercy-seat.

The giving of the two stones to Israel by God (who, though gracious and merciful, would by no means clear the guilty,) amid a measure of glory is referred to by Paul, when he describes the commandments written in letters thereon as 'the ministration of death;' in contrast to which he speaks of the glory of the ministration of the Spirit (that is, of Christ, for the Lord is that Spirit), and of the

ministration of righteousness: it is the story of man's failure, and of God's righteousness available to the believer through Christ. 2 Cor. 3: 7-11.

Commonwealth.

This is *πολιτεία*, and refers to the privileges of Israel Eph. 2: 12. Gentiles are declared to be strangers, outside the community of Israel; having no promises and no hope, and being without God in the world: fit objects for the *grace* of God.

Communion.

See FELLOWSHIP.

Complete.

The word is from *πληρόω*, 'to fill full.' The believer is complete in Christ, or filled full, referring to all fulness dwelling in Christ: the fulness of the Godhead is in Christ, as towards the believer, and the believer, as toward God, is complete in Him. Col. 2: 10. The Colossians are prayed for that they might be 'complete in all the will of God,' or 'fully assured' in all the will of God, as most Editors read it. Col. 4: 12.

Conaniah. [Conani'ah]

A chief Levite in the time of Josiah. 2 Chr. 35: 9.

Concision.

This is a 'cutting, mutilation,' *κατατομή*, in contrast to the true circumcision, which is a cutting off. It is a term of contempt for the Judaizing teachers. Phil. 3: 2.

Concubines.

These were a class of inferior wives: they were at times personal servants given by wives to their husbands from their great desire for children, who then accounted the children of the servant as their own, as it was with Rachel and Leah. Such cases may have been

comparatively rare, and would in no way account for the prevalence of men having concubines. Deut. 21: 11 gives the root of it: a man saw a beautiful woman and lusted after her. God seems to have simply allowed it: as the Lord said about their easy way of writing a bill of divorcement: Moses permitted it 'because of the hardness of your hearts.' When God spoke of Israel having a king, one of the things forbidden to him was that of multiplying wives, lest his heart be turned away. Deut. 17: 17. This alas, was the very fall of Solomon, who had 700 wives and 300 concubines, and they did turn away his heart. 1 Kings 11: 3. In the Canticles we read of 60 queens and 80 concubines and virgins without number; but there was *one*, a choice one, the only one of her mother, that excelled them all — the bride of the song. Cant. 6: 8, 9. Est. 2: 14 and Dan. 5: 2 show that concubinage was a custom also among the heathen. Christianity disallows such evil, and recognises the relationship as established of God, and hence the sanctity of the marriage tie in those whom God joins together.

Concupiscence.

Undue and unlawful lust. Rom. 7: 8; Col. 3: 5; 1 Thess. 4: 5.

Conduit.

Channel for conducting water. There are still the remains of one that conveyed water from what are called Solomon's pools to Jerusalem. We read that Hezekiah by means of a pool and a conduit brought water into Jerusalem. 2 Kings 20: 20: cf. also 2 Chr. 32: 30.

Coney.

One of the animals the Israelites were not to eat: it is described as chewing the cud, but not dividing the hoof. The rabbit, which is only another name for Coney, is not known in Palestine. The Hebrew word *shaphan* is supposed to signify the Syrian Hyrax, an animal about the size of the rabbit, but which does not really chew the cud. It has the habit of continually rubbing its teeth together when at rest, and thus has the appearance of chewing. It is an animal that forms a wholesome meal, and therefore one that would have needed to be specified under the Jewish ritual. Lev. 11: 5; Deut. 14: 7. It exactly

answers to the other notices respecting the *shaphan*, such as living among the rocks, which it constantly does, and it is exceedingly quick in leaping from rock to rock, Ps. 104: 18; it is also extremely difficult to catch; one of their number being on the watch while the others feed: at the approach of an enemy a signal is given, and all disappear. This agrees with its being called 'exceeding wise.' Prov. 30: 24, 26. The Hyrax is classed among the pachydermatous animals.

Confection, Confectionary.

Ointment and perfumery, and those that compound the same. Ex. 30: 35; 1 Sam. 8: 13.

Confession.

There are two applications of this word, one of which is apt to be overlooked. The one is the *confession of sin*. This was enjoined by the law, and if accompanied with a sacrifice it led to forgiveness. Lev. 5: 5; Num. 5: 7. It is beautiful to see how Ezra, Nehemiah, and Daniel confessed the sins of the people as if they had been their own. Ezra 9: 1-15; Ezra 10: 1; Neh. 1: 6; Neh. 9: 2, 3; Dan. 9: 4-20. When John the Baptist was fulfilling his mission, the people 'confessed' their sins, and were baptised, Matt. 3: 5, 6; and of the Christian it is said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9: cf. Ps. 32: 5. We are exhorted to confess our faults one to another. James 5: 16.

The other application of the term is *confessing the Lord Jesus*. The Jewish rulers agreed that if any one 'confessed' that Jesus was the Christ he should be excommunicated. John 9: 22. On the other hand, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved Confession is made unto salvation." This is PROFESSION, as indeed the same word, ὁμολογέω, is translated. "Let us hold fast our profession" — "profession of our faith." Heb. 4: 14; Heb. 10: 23.

The Lord Jesus before Pontius Pilate witnessed a good confession:

He confessed that He was king of the Jews. Timothy is reminded that he professed a good profession. 1 Tim. 6: 12, 13. Every tongue will have to confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2: 11. What grace for the believer to be able from the heart to confess Him now! To Him be the glory for evermore!

Confidence.

The trust and boldness that faith in God and His word gives. "In the fear of the Lord is strong confidence;" "The Lord shall be thy confidence." Prov. 3: 26; Prov. 14: 26. "We are made partakers of Christ if we hold the beginning of our 'assurance' firm unto the end." Heb. 3: 14. In contrast to this the 'fearful' are classed with the 'unbelieving.' Rev. 21: 8.

Confirmation.

Paul and Barnabas went to Lystra, Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith. Judas and Silas, messengers from Jerusalem to Antioch, being prophets, exhorted the brethren with many words and confirmed them. Again Paul and Silas went through Syria and Cilicia, confirming the churches. Acts 14: 22; Acts 15: 32, 41. These passages, with Acts 18: 23, where the word is translated 'strengthen,' are all the places where the word ἐπιστηρίζω occurs. (There is no idea of any ceremonial, like what is now called 'Confirmation'.)

Congregation.

The term is constantly applied in the O.T. to the community of Israel, and also to the actual assembling together of the people according to the unity of the congregation. Every descendant of the twelve tribes formed a part of that community. Those of other nations were received into the congregation on becoming PROSELYTES, *q.v.* The Ammonite and the Moabite were forbidden ever to come into the congregation of Jehovah, and there were a few other restrictions. Deut. 23: 1-4. For various offences an Israelite was cut off from the congregation. Ex. 12: 19; Num. 9: 13, etc. See EXCOMMUNICATION.

Coniah. [Coni'ah]

Name given to Jehoiachin king of Judah, who was carried captive by Nebuchadnezzar. Jer. 22: 24-28; Jer. 37: 1.

Cononiah. [Cononi'ah]

Levite who had the care of the offerings, tithes, and dedicated things in the time of Hezekiah. 2 Chr. 31: 12, 13.

Conscience.

The conscious knowledge of good and evil. This resulted from the fall of Adam. He could have had no knowledge of good and evil before any evil was there. It is remarkable that the word conscience does not occur in the O.T. In the N.T. the word is *συνείδησις*, lit. 'joint-knowledge.' This agrees with what God said of Adam after the fall, "Behold, the man is become as one of us, *to know* good and evil." Gen. 3: 22. The above word occurs once in the LXX in Ecc. 10: 20: "Curse not the king, no not in thy conscience." This knowledge of good and evil is universal: some of the most benighted heathen, for instance, have owned that they knew such things as stealing were wrong. They are thus 'a law to themselves:' their conscience bearing witness and their thoughts accusing or excusing themselves between themselves. Rom. 2: 14, 15. The law gave more light as to what was right and wrong: Paul said, "I had not had conscience also of lust unless the law had said, Thou shalt not lust." Rom. 7: 7. Christianity brings the conscience into the light of God, fully revealed by His word; the believer is thus exercised to have a conscience void of offence towards God and men. This may be called a 'tender conscience.' Acts 24: 16.

Scripture speaks of

1. a 'good conscience,' enabling one when accused of evil, to know that the charge is untrue. 1 Peter 3: 16.

2. a 'pure conscience,' which is characterised by the separation from evil. 1 Tim. 3: 9.

3. a 'weak conscience,' as on the subject of meats, days, etc. 1 Cor. 8: 7.

4. a 'purged conscience.' Through faith in the infinite efficacy of the blood of Christ the believer has no more conscience of sins. This does not mean no consciousness of ever sinning, but that as regards imputation of sins before God, the conscience is purged. Paul speaks of some who have a 'defiled mind and conscience,' Titus 1: 15; and of others who in departing from the faith have their 'conscience seared with a hot iron,' 1 Tim. 4: 2, that is, a hardened conscience, insensible to that which should touch them to the quick.

Conscience, with the Christian, should be exercised in the sight of God fully revealed in Christ, and be governed by the word, otherwise, on the plea of 'conscience,' many actions displeasing to God may be advocated. This is exemplified in the case of Paul before his conversion. He could say that he had lived in all good conscience before God, and yet he had been haling men and women to prison because they were Christians. Doubtless he did it with an unoffending conscience, according as the Lord stated: "The time cometh, that whosoever killeth you will think that he doeth God service." John 16: 2. Paul's zeal for Judaism so blinded his eyes that he was unable to recognise in his conscience the God who gave the law, and had sent His Son also; nor to see that God could act outside of it: it was an unenlightened conscience, a zeal without knowledge, by which even the Christian may be led astray.

Consecration.

This principally refers to the consecration of Aaron and his sons to the priestly office, which is given in detail in Ex. 29, and Lev. 8. They were washed, clothed, and anointed with oil. One bullock was offered for a sin offering, and one ram for a burnt offering; another ram was offered, and this ram is called 'the ram of consecration:' its blood was put upon the right ear, the thumb of the right hand, and the great toe of the right foot. Aaron and his sons were sprinkled with blood and anointed with oil. Parts of the ram were placed in the hands of Aaron and his sons, these were waved before the Lord, and then burnt on the altar upon the burnt offering. The breast of the ram was also waved before the Lord and was for Moses. Aaron and his

sons ate of the flesh and other consecrations at the door of the Tabernacle.

The words mostly used for 'to consecrate' are *mala yad*, which signify 'to fill the hand' (as often rendered in the *margin*), doubtless alluding to their taking portions of the ram into their hands and waving them before Jehovah. Their hands being filled with offerings was suited to their character as priests to God. All was typical of believers being cleansed by water, sprinkled with blood, and anointed with oil: entirely consecrated to God, and constituted a priestly company for worship in the holiest.

Constellations.

The Hebrew word is *kesil*, and is translated ORION in Job 9: 9; Job 38: 31; Amos 5: 8. It is supposed to mean the same in Isa. 13: 10, only there it is in the plural.

Consulter with Familiar Spirits.

See DIVINATION.

Consumption.

1. Being brought to an end by judgements. Isa. 10: 22, 23; Isa. 28: 22.
2. Wasting away of the body. Lev. 26: 16; Deut. 28: 22.

Conversation.

This word is not used in scripture in the sense of familiar discourse. It occurs in the O.T. in Ps. 37: 14; Ps. 50: 23, and refers to the *walk*; it reads in the margin 'the upright of way,' 'that disposeth his way.' In the N.T. the word *ἀναστροφή* has a similar sense of 'walk, conduct, behaviour,' Gal. 1: 13; Eph. 4: 22; 1 Tim. 4: 12; and in all other passages except Phil. 1: 27; and Phil. 3: 20 (where it is *πολίτευμα*, 'citizenship' which for the Christian is in heaven, separating him from citizenship on earth and its politics); and Heb.13: 5, *τρόπος*, 'general manner of life.'

Conversion.

This is from ἐπιστρέφω, 'to turn to.' It is in scripture the real effect that accompanies the new birth, a turning to God. It is beautifully expressed in the case of the Thessalonians, showing how they "turned to [the same word] God from idols, to serve the living and true God." 1 Thess. 1: 9. Paul and Barnabas were able to make known to the saints the 'conversion of the Gentiles.' Acts 15: 3. In Peter's address to the Jews he said, "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19. Without being converted they could not enter the kingdom of heaven. Matt. 18: 3. The word is used in a somewhat different sense in respect to Peter himself. The Lord, knowing that he would fall under the sifting of Satan, said, "When thou art converted strengthen thy brethren;" that is, when he had returned in contrition, or been restored. In the O.T. the Hebrew words signify the same, 'to be turned,' 'to turn back.' Ps. 51: 13; Isa. 6: 10; Isa. 60: 5: cf. Isa. 1: 27, *margin*

Convocation.

'A calling together,' and always called 'holy.' The occasions called 'holy convocations' are specially given in Lev. 23 when the Feasts are recorded; they included the Sabbath, and ended with the Feast of Tabernacles. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord." Lev. 23: 37. It occurs also in Ex. 12: 16; Num. 28: 18, 25, 26; Num. 29: 1, 7, 12. The same Hebrew word is translated 'assemblies' in Isa. 1: 13; Isa. 4: 5.

Coos, Cos.

Acts 21: 1. Small island in the Mediterranean, N.W. of Rhodes: now called *Stanchio*.

Copper.

See BRASS.

Coppersmith.

A general worker in common metals, especially in copper or its alloys. 2 Tim. 4: 14. In Gen. 4: 22 the same word in the LXX refers to a worker in brass and iron.

Cor.

See WEIGHTS AND MEASURES.

Coral.

The Hebrew word is *ramoth*, and occurs only in Job 28: 18 and Ezek. 27: 16: it signifies high priced or costly things. The Rabbis think it refers to red coral.

Corban.

This is the Greek word, κορβᾶν, representing the Hebrew word *qorban*, 'an offering,' and signifies anything brought near or devoted to God. The Jews allowed, and perhaps encouraged, sons to devote their property to God, and then refuse to assist their parents under the plea that their substance was 'corban,' or devoted. The Lord blames the rulers for this as one of their traditions, by which they had made the word of God of none effect. Mark 7: 11.

Core.

See KORAH.

Coriander.

A round aromatic seed, the *Coriandrum sativum*, to which the manna was compared, both as to form and colour. Ex. 16: 31; Num. 11: 7.

Corinth. [Cor'inth]

Capital of the province of Achaia. The city visited by Paul was founded by Julius Caesar about a century after the fall of a former Corinth on the same site. It was a great centre of commercial traffic

on the route from Rome to the East. It was also rich and very profligate. Paul on his first visit remained there eighteen months (A.D. 52-3), and from thence wrote the two epistles to the Thessalonians. A church was gathered out, to which Paul wrote two epistles. In A.D. 58 he again visited Corinth, staying three months, Acts 20: 2, 3, during which time he wrote the Epistle to the Romans. The Jews plotted against his life, and he left the city. Acts 18: 1, 11; Acts 19: 1; 1 Cor. 1: 2; 2 Cor. 1: 1, 23; 2 Tim. 4: 20. It is now a mean village, called *Gortho*, with only relics here and there of its former greatness.

Corinthians, Epistles to the.

Some three years after Paul's first visit to Corinth he heard that there were divisions among them, 1 Cor. 1: 11, 12; that there was allowed evil in their midst, 1 Cor. 1: 1; and that there were some among them who said that there was no resurrection. 1 Cor. 15: 12. These things, and the fact that he had received a letter of inquiry from them (1 Cor. 7: 1) called forth the First Epistle. Its contents may in short be said to be the internal ordering of the church, with collateral subjects.

THE FIRST EPISTLE. It must be noted that this epistle, though written to the church of God at Corinth is also addressed to "all that in every place call upon the name of Jesus Christ our Lord." This accounts for the language employed in some places, all who make a profession being addressed in their responsibility to the Lord.

After the introduction the apostle at once enters upon the subject of, and condemns, the divisions among them. "Is Christ divided?" Paul would not be the head of one of their schools. When he came to them he preached Christ crucified, and determined, because they were boasting so much in man, to know nothing among them except that which expressed God's judgement of the first man. Any glorying must be 'in the Lord'. The wisdom of this world was nothing.

The revelation given to the apostles was not of man, but of God. By them it had been received, not by the spirit of man, but by the Spirit of God, and it was spoken in words taught by Him. Such a

revelation could not be apprehended by the natural man; it was spiritually discerned.

1 Cor. 3: The apostle could not speak unto them as unto spiritual but as to fleshly-minded Christians, who needed to be fed with the simplest food. He placed the ministry of himself and Apollos in its true light: they were fellow-labourers in God's husbandry. Paul, as architect, had laid the foundation, which was Jesus Christ, and others were warned as to what they built thereon. The fire of judgement would try the work, and if it would not bear the testing it would all be burned up, and the workman would lose his reward. If any defiled the temple of God, as for instance, by denying foundation truth, he would be destroyed. The saints were the temple of God, and that temple was holy. None were to glory in men.

1 Cor. 4: The apostles were stewards of the mysteries of God, not to be judicially examined by the Corinthians or of man's day, but by the Lord. All the Lord's servants being for the saints, they were not to set up this one or that as against another. The Corinthians were reigning as kings (as though the gospel were intended to make men prosperous in this world), while the apostles were in affliction and dishonour, yet rendering blessing for railing. As their father in Christ he entreats them to be his imitators.

1 Cor. 5: This refers to the flagrant case of sin in their midst. Paul judged the case as present in spirit to deliver the guilty one to Satan; but they themselves must put away the wicked person.

1 Cor. 6: Paul reproves them for their litigation before the world, and their defrauding one another. He exhorts them to holiness. Each one was a temple of the Holy Spirit, in distinction from 1 Cor. 3: 16, where *collectively* they were the temple of God.

1 Cor. 7: The apostle answers their questions as to marriage. It was an institution of God, but Paul gave it as his judgement, for the time of distress (1 Cor. 7: 26), that it was better when persons had the power to remain unmarried.

1 Cor. 8: This refers to things offered to idols, a question which could only arise in the same way in a heathen country, though the

principle of regarding the conscience of a weak brother is always true.

1 Cor. 9: Paul asserts his apostleship, which some among them were setting at naught. He was made all things to all that he might save some. Christians were as runners in a race, each seeking to obtain a crown. He kept under his body, lest he should be rejected, as the Israelites were, many of whom, he proceeds to show in the next chapter, had never reached Canaan.

1 Cor. 10: The failings of Israel are dwelt upon, and held up as a warning to the Corinthians. Their fellowship with the death of Christ at the Lord's table is introduced, showing that it signifies *communion* with the body and blood of Christ (as in the Peace Offering, in which part was burnt on the altar; part eaten by the priest; and part by the offerer): hence they could not also have communion with idolatry.

1 Cor. 11: The fact of Christ being the head of every man, and man being the head of the woman, indicated that the head should be covered by the woman, and uncovered by the men, that the angels might not see God's order in creation set aside in those who were of the house of God. The actual coming together of the assembly to eat the Lord's supper is introduced, in connection with which great disorder had supervened. On this account, in the Lord's dealings with them many were weak and sickly, and many had died. In chapter 10 there is the responsibility of those who have fellowship with the Lord's death, and in this chapter the privilege of remembering the Lord.

1 Cor. 12: Spiritual manifestations are referred to. There were different gifts, but one *Spirit*; different administrations, but one *Lord*; different operations, but one *God*, who worketh all things in all. Then follows a list of the gifts. In the power of the Spirit believers are all baptised into one body, in which each has his appointed place. It is the living organisation of the body on earth, as divinely ordered, that we have here.

1 Cor. 13: The character and workings of love. It is the great mainspring of practical Christianity, the very nature of God, without

which a person, however gifted, is nothing.

1 Cor. 14: Here we get the practical working of the organisation of chapter 12 when actually in assembly, love being the spring, and the edification of the saints the result. All had been confusion at Corinth.

1 Cor. 15: Speculations having arisen as to the resurrection, the subject is discussed. Resurrection is a fact essential in the gospel. Here the resurrection of the just is specially contemplated. Adam and Christ are the two heads. All under the first head die: all under the second shall be made alive. A mystery is revealed as to the dead being raised and the living being changed at the coming of Christ.

1 Cor. 16: Speaks of the collection for the poor saints. Certain labourers are mentioned, and the salutations close the epistle.

THE SECOND EPISTLE. Paul was exceedingly anxious as to the reception given to the First Epistle. He was at Troas, where there was a door open for the gospel, but he had no rest in his spirit because Titus had not reached him. He therefore proceeded to meet him in Macedonia. When Titus arrived, Paul was greatly consoled by the tidings that the First Epistle had been well received, and the wicked man had been put away.

In this Second Epistle he desires to comfort them with the consolation he had received from God. He had been in great danger (probably referring to the uproar at Ephesus, Acts 19), but the God of resurrection had delivered him. He was still concerned for the spiritual well-being of the Corinthians, but refers to his own authority with tenderness. As the man who had been put away was repentant, Paul exhorts them to forgive and restore him.

2 Cor. 3: Paul enters on the subject of his ministry, the authority of which had been much shaken by the devices of Satan at Corinth. Paul was a competent new covenant minister, as Moses had been of the old covenant. The contrast between the two ministries is now given. The one ministered death and condemnation, the other the Spirit (which quickens) and righteousness. There is no veil on the Lord's face, and in result the privilege of Christians under this

ministry is to behold the Lord's glory (the delight of God resting in a man, all His attributes being glorified) without a veil, and to be changed into the same image from glory to glory.

2 Cor. 4: Paul shows how the gospel of the glory of Christ was set forth in himself as the vessel of it, so that, if veiled, it was in those that were lost, not in him. God had shone in his heart for the shining forth of His glory in the face of Jesus Christ. But the vessel was but an earthen one, nothing in itself, that the surpassing nature of the power might be of God. Paul always bore about in the body the dying of Jesus, and was always being delivered to death. The outcome of it was life in the Corinthians. He contrasts the temporal things with the eternal. He walked in view of the latter.

2 Cor. 5: Enlarging on this subject he refers to the house from heaven with which the believer is to be clothed in the eternal state. He introduces the solemn truth of the judgement-seat of Christ, before which all must be manifested, and then passes on to the new creation, where all is of God. A man in Christ is already of this new creation. The ministry of reconciliation is then touched upon, showing the terms on which Christians are privileged to be with God, as the ministry of the new covenant had shown the terms on which God was with them. It is based on the One who knew no sin, having been made sin for us, that we might become the righteousness of God in Him.

2 Cor. 6: He shows how he and his fellow-labourers commended themselves in everything as God's ministers. His heart being enlarged towards the Corinthians, he entreats them to be wholly separated from the world and every pollution of the flesh and spirit, so that, as regards their testimony, the grace of God might not be received in vain.

2 Cor. 7: Paul continues his appeal, setting forth all the deep exercises he had passed through as to them.

2 Cor. 8 - 9: Contributions for the poor saints and exhortations to liberality.

2 Cor. 10 - 12: The apostleship of Paul is maintained in contrast to

the false teachers who were counteracting his influence at Corinth. He feared that there might be some among them who had sinned and had not repented.

2 Cor. 13: Paul tells them to examine themselves; if they were Christians, was not that a proof that Christ had been speaking in Paul? A few exhortations follow, and the epistle closes without any being greeted by name.

Cormorant.

In Isa. 34: 11 and Zeph. 2: 14 the Hebrew is *qaath*, and signifies PELICAN, *q.v.* In Lev. 11: 17 and Deut. 14: 17 the Hebrew word is *shalak*, and is rightly translated Cormorant, a large bird that lives upon fish. It dashes down upon its prey, and can follow it in the water or dive after it if it descends. It is only mentioned in scripture as an unclean bird.

Corn.

Various Hebrew words are translated 'corn,' and usually signify any kind of grain. The 'OLD CORN OF THE LAND' was what the Israelites began to eat after crossing the Jordan, when the manna ceased. Joshua 5: 11, 12). It typifies a heavenly Christ, on whom those feed who have spiritually passed through Jordan — who are experimentally dead and risen with Christ. The manna is rather heavenly grace for wilderness circumstances. In the N.T. Christ speaks of Himself as a 'CORN OF WHEAT,' which had to die or it would abide alone: there could be no association in life with Christ except through death and resurrection. John 12: 24.

Cornelius. [Corne'lius]

A devout centurion of Caesarea, to whom God spoke in a vision, and to whom He sent Peter, who preached the gospel to him and to those he had invited. It led to their salvation; they received the Holy Spirit, and were baptised. Acts 10: 1-31. Peter was thus opening the door of the kingdom to the Gentiles.

Corner Stone.

One of the designations of Christ. In Isa. 28: 16, the Lord God lays in Zion "for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." This is quoted in 1 Peter 2: 6. In 1 Cor. 3: 11 we are told "other foundation can no man lay than that is laid, which is Jesus Christ;" and in Eph. 2: 20 we read "Jesus Christ himself being the chief corner stone." Thus the Lord Jesus is the chief corner stone that binds all together, and is the foundation upon which all rests. In addition to this, as the stone which the Jewish builders rejected, Christ has become *the head stone of the corner*. As well as being the foundation He must have the highest place. "This is Jehovah's doing; it is marvellous in our eyes." Ps. 118: 22, 23; Zech. 4: 7; Matt. 21: 42; 1 Peter 2: 7.

Cornet.

In Dan. 3: 5-15 the word *is qeren* and signifies 'horn or cornet.' In 2 Sam. 6: 5 the word *is manaanim*, and signifies an instrument that makes a tinkling sound on being shaken, as a 'sistrum.' In the four other places the word is *shophar*, which is often translated 'trumpet.' 1 Chr. 15: 28; 2 Chr. 15: 14; Ps. 98: 6; Hosea 5: 8.

Cosam. [Co'sam]

Son of Elmodam in the genealogy of the Lord Jesus. Luke 3: 28.

Cotes.

Cribs, stalls. 2 Chr. 32: 28.

Cottage.

Temporary booth or lodge, without stability. Isa. 1: 8; Isa. 24: 20. In Zeph. 2: 6 it is rather a shelter cut out of the rock.

Couches.

These were mostly divans, low raised seats round the room. They served for reclining on in the day and for sleeping on at night, which

accounts for their being often called 'beds.' Some, with light frames, were movable, on which a corpse could be carried for burial. Job 7: 13; Amos 6: 4; Luke 5: 19, 24.

Coulter,

eth. An agricultural instrument that needed sharpening; some suppose that the word signifies a ploughshare; others, a mattock, 1 Sam. 13: 20, 21.

Council.

See SANHEDRIM.

Counsellor.

Various words are so translated:

1. *dethabar.* Dan. 3: 2, 3.

2. *haddabrin.* Dan. 3: 24, 27; Dan. 4: 36; Dan. 6: 7.

3. *yeat.* Ezra 7: 14, 15. These three words are Chaldee, and refer to various heathen officials as counsellors of state.

4. *yaats,* the counsellors in Israel, such as Jonathan, and Ahithophel, David's counsellors, 1 Chr. 27: 32, 33. In Isa. 9: 6 the same word is applied to the Lord Jesus: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

5. βουλευτής, a member of the Sanhedrim. Mark 15: 43; Luke 23: 50.

6. σύμβουλος, 'a joint counsellor.' Rom. 11: 34.

Courses.

David divided the priests into 24 courses: 16 of them were of the house of Eleazar, and 8 of Ithamar. A list of them, under the name of each head, is given in 1 Chr. 24: 6-19. The Levites were divided in a

similar manner. 1 Chr. 23. David also instituted in the army a kind of militia, each course to serve a month. 1 Chr. 27.

The courses of the priests and Levites were restored by Ezra on the return from captivity, Ezra 6: 18, and we find them still in operation in the N.T. Zacharias the father of John the Baptist was of the course of Abia, which doubtless refers to Abijah, the eighth name mentioned in 1 Chr. 24: 10. At the end of his service he returned to his house. Luke 1: 5, 23. The length of service was a week, commencing from the Sabbath. 2 Chr. 23: 8.

Twenty-four is a number seldom found in the scripture: there may therefore, as to number, be an allusion to the 24 courses of priests in the 24 elders seated on thrones in Rev. 4: 4, etc. representing the complete heavenly priesthood.

Covenant.

To this subject as spoken of in scripture there are two branches:

1. man's covenant with his fellow, or nation with nation, in which the terms are mutually considered and agreed to: it is then ratified by an oath, or by some token, before witnesses. Such a covenant is alluded to in Gal. 3: 15; if a man's covenant be confirmed it cannot be disannulled or added to. When Abraham bought the field of Ephron in Machpelah, he paid the money "in the audience of the sons of Heth" as witnesses, and it was thus made sure unto him. Gen. 23: 16. In the covenant Jacob made with Laban, they gathered a heap of stones to be witness between them, and "they did eat there upon the heap." Gen. 31: 46. When the Gibeonites deceived Joshua and the heads of Israel, "the men took of their victuals, and asked not counsel at the mouth of the Lord, and . . . sware unto them." Joshua 9: 14, 15. So to this day, if a stranger in the East can get the head of a tribe to eat with him, he knows he is safe, the eating is regarded as a covenant. In 2 Chr. 13: 5 we read of 'a covenant of salt;' and to eat salt together is also now regarded as a bond in the East.

2. The covenants made by God are of a different order. He makes His covenants from Himself, without consulting man. With Noah

God made a covenant that he would not again destroy the world by a flood, and as a token of that covenant, He set the rainbow in the cloud. Gen. 9: 8-17. This kind of covenant takes the form of an unconditional promise. Such was God's covenant with Abraham, first as to his natural posterity, Gen. 15: 4-6; and secondly, as to his seed, Christ. Gen. 22: 15-18. He gave him also the covenant of circumcision, Gen. 17: 10-14; Acts 7: 8, — a seal of the righteousness of faith. Rom. 4: 11.

The covenant with the children of Israel at Sinai, on the other hand, was conditional: if they were obedient and kept the law they would be blessed; but if disobedient they would be cursed. Deut. 27, 28.

In the Epistle to the Galatians the apostle argues that the '*promise*' made by God — "the covenant that was confirmed before of God in Christ" — could not be affected by the law which was given 430 years later. Gal. 3: 16, 17. The promise being through Christ, the apostle could add respecting Gentile believers, "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Gal. 3: 29.

Covenant, The New.

This is an unconditional covenant that God has declared He will make with the houses of Judah and Israel: He will put His laws into their minds and write them upon their hearts; He will be their God, and will be merciful to their unrighteousness, and remember their sins no more. Jer. 31: 31-34, etc. The foundation for this was laid in the cross. This is obscured in the A.V. by the word (διαθήκη) not being uniformly translated. Sometimes it is rendered 'testament' and sometimes 'covenant.' At the institution of the Lord's supper the Lord spoke of His blood as 'the blood of the new covenant,' Matt. 26: 28; 1 Cor. 11: 25; and 'He is the mediator of the new covenant.' Heb. 9: 15; Heb. 12: 24. From which we gather that though the making of this covenant with Israel is still future, the principle of it, namely, that of sovereign grace, is that on which God is now acting as setting forth the terms on which He is with His people, the Lord Jesus being the Mediator, through whom all the blessing is secured. See *inter alia* Rom. 5: 1-10, and 2 Cor. 3 where Paul speaks of himself and those with him as 'able ministers of the new covenant,'

not of the letter which killeth, but of the spirit which giveth life. 2 Cor. 3: 6. The word διαθήκη better always translated 'covenant,' except in Heb. 9: 16, 17, where the 'will or testament' of a man is referred to.

Covet, To.

In 1 Cor. 12: 31; 1 Cor. 14: 39, the word is ζηλώω , and is quite different from the coveting that is condemned in scripture; it is translated in Rev. 3: 19 'be zealous,' and the above passages in Corinthians can be so translated, or 'desire earnestly' the best gifts, and 'desire earnestly' to prophesy.

Cow.

The words used, except in Isa. 7: 21, do not necessarily imply the female, the same Hebrew being employed for 'bullock,' 'herd,' etc. the gender being shown by the context.

Coz.

Father of Anub, a descendant of Judah. 1 Chr. 4: 8.

Cozbi. [Coz'bi]

The Midianitish woman who was slain by Phinehas. Num. 25: 15, 18.

Cracknel.

A kind of cake not definitely known. 1 Kings 14: 3.

Craftsman.

Term used for any artificer. Deut. 27: 15; 2 Kings 24: 14, 16; 1 Chr. 4: 14; Neh. 11: 35; Hosea 13: 2; Acts 19: 24, 38; Rev. 18: 22.

Crane.

Two things are said of this bird in scripture: it chatters or makes a querulous noise, Isa. 38: 14; and it knows its time of migration. Jer.

8: 7. The common crane answers to both of these characteristics. In the above passages the swallow is mentioned after the crane, the Hebrew words being *sis* and *agur*; many hold that the translators have transposed the words, and that *sis* refers to the swallow, and *agur* to the crane. It is so translated by the Revisers and by Mr. Darby.

Creation.

This word is principally applied to the act of bringing things into existence that did not exist before. This is expressed in Heb. 11: 3: "things which are seen were not made of things which do appear." It is also applied to making new things out of material already in existence, thus, though man was 'made' of the dust of the ground, Gen. 2: 7, he is also said to have been *created*, the same Hebrew word, *bara*, being used in Gen. 1: 1 for the creation of the world, that is used in Gen. 5: 1, 2, for the creation of man. The passage in Heb. 11 is important, because as men have no idea how anything can be brought into existence from nothing, they have talked of 'the eternity of matter;' the passage says it is 'by *faith* we understand' that the worlds were made by the word of God, so that seen things were not made of what is apparent.

The discoveries made by geologists of the various strata of the earth, the fossils found therein, together with the time that would necessarily be required for the formation of those strata, raised a cry that scripture must be incorrect in saying all was done in seven days. This led Christians to compare these *works* of God in creation with His *words* in scripture; and the principal question resolved itself into this: where in scripture could be found the many thousands of years which were apparently needed under ordinary circumstances for the formation of the strata? Putting aside the *theories* of the geologists, the *facts* are undeniable. There are the various beds of different substances in layers, which any one can see for themselves.

There are two ways in which Christians who have studied the subject hold that all difficulties are overcome.

1. That a long gap, of as many thousands of years as were necessary for the formation of the earth's crust, may be placed between verses

1 and 2 of Gen. 1. That Gen. 1: 1 refers to the original creation of the heaven and earth out of nothing; that the different beds were formed with the varying objects that are found therein as fossils, occupying a very long period. Then in Gen. 1: 2 another condition is found: the earth by some means had become without form and void.* It was then ordered in view of the creation of man; and the various things were arranged and formed in the six days as detailed in Gen. 1, as they are now found in and on the earth.

*Some suppose this to have been the work of Satan.

The principal objection to this is, that though there had been upheavals, depressions, earthquakes, sudden deaths, as evidenced by the contortions of fishes, in some of the early strata, there is no appearance after the various beds had been formed of what would answer to Gen. 1: 2, which says "the earth was without form and void."

2. The other theory is that Gen. 1: 1 and Gen. 1: 2 refer to the formation of the earth as matter, or that Gen. 1: 1 refers to the creation of the earth, and that Gen. 1: 2 refers to its being disordered by some means, as in the above theory, but that the various beds were formed with the fossils found therein during the six days recorded in Gen. 1; and that the days were of any needed indefinite length. It has been shown that the first things named as on the earth were grass and herbs, and these are always found in the lowest beds; and the other things created are found exactly in the same order *upwards* from the lowest, until man appears. These, in short, form three divisions: plants in the lowest beds; reptiles in the middle; mammals in the highest, with man the most recent. It is also asserted that no break has been discovered, as would be the case if after the beds had been formed destruction had come in, and an entirely new work of creation had begun again in what is recorded in Gen. 1. Many of the existing species are contemporaneous with those that we know have ceased to exist. It is maintained that the term 'day' is often used for indefinite periods of time in scripture, and therefore may be so in Gen. 1; that they refer to *God's* days, and not to natural days, seeing that 'the evening and the morning' are spoken of before the sun, which naturally causes the evening and morning. Also that it is not consistent to hold that God's rest on the seventh day only

alluded to 24 hours.† It is true that the introduction of sin marred God's rest; but this is not there contemplated.

† It is asserted that long before any question of geology arose there were some among the Jews, as Josephus and Philo, and some among the Christians, as Whiston, Des Cartes, and De Luc, who believed that the 'days' of Gen. 1 were long periods. — 'Creation,' Kitto's Cyclopaedia.

To this theory it is objected that the words 'the evening and the morning' are too definite a description of the meaning of the word 'day' to allow the idea of indefinite periods. It is also held that Isa. 45: 18 (translating the passage "He created it not without form, he formed it to be inhabited") proves that God did not create the world in the first instance "without form and void." The word 'created' here is the same as in Gen. 1: 1; and the words 'in vain' in the A.V. are the same as 'without form' in Gen. 1: 2. As to the correspondence in the order of created things it may be admitted that if the long periods come in between Gen. 1: 1 and 2, the after order in the six days' creation is exactly the same — God working, in the same order on the large scale (ages), and on the smaller (six days' work).

Either of these theories sufficiently meets the supposed difficulty, and shows that God in His works does not clash with God in His word, though His word was never intended to teach science.

In the creation we read that of every living thing each was made 'after his kind;' man was entirely separated from all others by God forming him in His own image and likeness, and breathing into his nostrils the breath of life, thus leaving no room for the modern theory of evolution. God, who knew perfectly everything which He had created, declared it to be as it left His hands *very good*; and the more His works are examined the more perfection is discovered in every minute detail both as to plan and purpose, suiting everything for the place which each and every one is intended to fill. Sin has come in and spoiled God's fair creation, but man, who has been the occasion of it, dares to ignore God, or to blame Him for the pains and penalties attached to fallen humanity. Man everywhere endorses Adam's sin by his own individual sins.

Creation, The New.

This stands in contrast to the first creation ranged under Adam, who was blessed by God, and should have maintained his allegiance to Him. "If any one be in Christ, there is a new creation; the old things have passed away; behold all things have become new; and all things are of God." "If even we have known Christ according to flesh, yet now we know him thus no longer." 2 Cor. 5: 16-18. Those who have died with Christ, and have risen with Christ, have lost their standing in the first Adam, and are in the Second man. "In Christ Jesus neither is circumcision anything, nor uncircumcision; but new creation. And as many as walk by this rule, peace upon them and mercy, and upon the Israel of God." Gal. 6: 15, 16. This is the wholly new position into which the believer is brought in Christ. Still, while in the body he is not entirely free from contact with the old creation: the wilderness life is a part of christian life, as well as Canaan and its conflicts. In reverse order to the first creation, here the Man was first brought out (Christ risen), and then those that are His, and lastly the heaven and earth. Rev. 21: 1.

Creator.

"In the beginning God created the heaven and the earth;" this was followed by His creating all that has breath, and finally man; who is exhorted to remember his Creator in the days of his youth. Ecc. 12: 1. The heathen world are charged with serving the creature more than the Creator. Rom. 1: 25. Of the Son of God it is said, "all things were created by him and for him." John 1: 3; Col. 1: 16. This has been deemed a difficulty by some minds, but Heb. 1: 2 should entirely remove this, where it is stated that God has spoken by "his Son *by whom* also he made the worlds." Therefore God is the Creator, and the Son is the Person in the Godhead by whom the whole universe was created. To his Creator man owes allegiance. The Psalmist devoutly said, "Let us kneel before the Lord our Maker," Ps. 95: 6; whereas of the wicked it is said, "Woe unto him that striveth with his Maker." Isa. 45: 9.

Crescens. [Cres'cens]

Disciple with Paul at Rome. He left Paul and went to Galatia. 2 Tim.

4: 10.

Crete, Cretians.

Large island about midway between Syria and Malta. It was the inhabitants of this island who had the evil report of being alway liars and lazy gluttons, according to one of their own poets (Epimenides). Some from Crete were present on the day of Pentecost. Acts 2: 11. The ship in which Paul started for Rome visited the island. Acts 27: 7-21. Paul left Titus at Crete to set things in order and ordain elders. Titus 1: 5, 12.

Crimson.

Three Hebrew words are so translated.

1. *karmil*, a colour prepared from an insect which inhabits a species of oak: it is crimson or deep scarlet. 2 Chr. 2: 7, 14; 2 Chr. 3: 14.

2. *shani*, the word commonly translated 'scarlet.' Jer. 4: 30.

3. *tola*, name of a worm, thought to be a dye of a bluish tint. This word occurs in the memorable passage in Isaiah's prophecy, that though Israel's sins should be red like crimson, they should be as wool. Isa. 1: 18. The same word is translated scarlet in Lam. 4: 5.

Crisping Pins.

Generally held to be bags or purses, highly ornamented. Isa. 3: 22. The word is *charitim*, and is translated 'bags' in 2 Kings 5: 23.

Crispus. [Cris'pus]

Ruler of the synagogue at Corinth, who, with his household, believed, and was baptised by Paul. Acts 18: 8; 1 Cor. 1: 14.

Cross.

The wooden structure to which criminals were nailed. Jesus died on a cross: hence it is an emblem of the crucifixion of Christ, so that we read of the 'death of the cross,' and the 'blood of his cross,' Phil. 2: 8;

Col. 1: 20; also the 'preaching of the cross.' 1 Cor. 1: 18. The cross of Christ makes nothing of man and sets aside all his pretensions: therefore to preach 'the cross ' arouses man's hatred and persecution. Gal. 5: 11; Gal. 6: 12, 14. 'The cross' is also a symbol of the shame and self-denial that lie in the believer's path. He is exhorted to take up his cross *daily* and follow the Lord. Luke 9: 23.

Crown.

The common ensign of royalty and of victory, 2 Chr. 23: 11; it is also used symbolically for honour or reward; as "a virtuous woman is a crown to her husband." Prov. 12: 4. Paul speaks of those whom he had been the means of converting as his 'joy and crown;' his 'crown of rejoicing.' Phil. 4: 1; 1 Thess. 2: 19.

In the A.V. the word 'crown' represents the word *zer*, the border or moulding placed round the top of the ark, the table of showbread, and the altar of incense. Ex. 37: 2-27.

In the N.T. the word commonly rendered 'crown' is *στέφανος*, which is more a symbol of victory than of royalty. It is applied to the Son of Man and to others, Rev. 6: 2; Rev. 14: 14; and to the twenty-four elders in heaven, who cast their crowns before the throne, Rev. 4: 4, 10; also to the perishable crown won by the victors in the ancient contests, and to the imperishable crown of the Christian. 1 Cor. 9: 25. This latter is further described as a 'crown of righteousness,' 'crown of life,' 'crown of glory.' 2 Tim. 4: 8; James 1: 12; 1 Peter 5: 4; Rev. 2: 10. These may refer to the same crown, viewed in different aspects. The Christian is exhorted to beware that no man take his crown. Rev. 3: 11.

Another Greek word, also translated 'crown,' is really *DIADEM*, *διάδημα*, and was the word used for the royal crown of ancient eastern kings. We read of it only in reference to the Lord Jesus as having on His head 'many diadems,' also as upon the 'seven heads' of the 'great red dragon,' and on the 'ten horns' of the head of the future Roman empire. Rev. 12: 3; Rev. 13: 1; Rev. 19: 12.

Crown of Thorns.

The crown placed in derision on the head of the Lord Jesus, when arrayed in a scarlet robe. Though applied to His sacred head by the rough soldiers, it was connived at by Pilate, who presented the Lord in this garb to the Jews, but which only drew forth their cry, 'Crucify Him.' We read that the robe was taken off Him, but nothing is said of the crown, so that He may have worn that on the cross. It is supposed to have been made of the Arabian *nabk*, which has flexible branches with very sharp thorns, and ivy-like leaves: mocking the Lord, as some think, both as a king and as a victor. Matt. 27: 29; Mark 15: 17, John 19: 2, 5.

Crucifixion.

The most painful and the most degrading capital punishment, reserved for the worst crimes and for the lowest class of people. The Romans used a short beam fastened to a long upright one, on which was placed a piece of wood for the feet to rest on. Nails were driven through the hands and feet; but historians say that sometimes the feet were only tied. The torture was dreadful, and the thirst great; but in some cases life lasted three days, none of the vital parts being reached. The crucifixion of the Lord Jesus and of the two malefactors are the only cases named in scripture: crucifixion was not practised by the Jews. A stupefying draught was given to the prisoners, but the Lord refused it. He would drink the bitter cup to the dregs. It is clear from scripture, by His crying with a loud voice just before His death, that as stated in John's gospel (John 10: 18) *He gave up* His life. Luke 23: 46; John 19: 30. The Lord referred to the manner of His death as being lifted up out of the earth, so that death by stoning would not have answered to this. John 3: 14; John 8: 28; John 12: 32. We also read that He was made a curse for us; for "Cursed is every one that hangeth on a tree." Gal. 3: 13; Deut. 21: 23. Thus did the blessed Lord in saving rebellious man go down to the very lowest form of death.

The crucifixion is used metaphorically to instruct those who are associated with Christ: of believers it is said their 'old man' is crucified with Him. Rom. 6: 6. Paul could say that he was crucified with Christ; and that by Christ the world was crucified to him, and

he to the world. Gal. 2: 20; Gal. 6: 14. He accepted the judgement of *himself* in the cross, and he was cut off from the world by the same means.

Cruse.

1. *baqbuq*, a bottle. 1 Kings 14: 3.
2. *tselochith*, dish or pan. 2 Kings 2: 20.
3. *tsappachath*, flask for water, etc. 1 Sam. 26: 11, 12, 16; 1 Kings 17: 12, 14, 16; 1 Kings 19: 6.

Crystal.

1. *zekukith*, Job 28: 17: probably glass highly ornamented, such as was made in Egypt: it is here classed with gold; but wisdom, the gift of God, far exceeds such things in value.
2. *qerach*, ice, and so frequently translated. The firmament over the living creature was "as the colour of the terrible crystal." Ezek. 1: 22.
3. κρύσταλλος John saw a sea of glass like unto crystal, Rev. 4: 6; the water of life and the jasper stone were seen 'clear as crystal.' Rev. 22: 1. The ancient glass may have been 'clear' in the sense of not having spots and blemishes, without its being wholly transparent.

Cubit.

Many efforts have been made to ascertain the length of this measure, from which others could be calculated. Its name signifies that it was the measure of a man's arm from the elbow to the tip of the middle finger. Of course this would vary in different persons, and some measure would have to be taken as a standard. In the Palestine Exploration this subject has not been lost sight of. Many tombs have been measured, but they give no definite result. The inscription found in the Siloam tunnel states the length of the tunnel to be 1,200 cubits, as read by Major Conder; but 1,000 cubits as interpreted by

Professor Sayce. Doubtless only a round number is intended. Its length has been found to be 1,750 feet; which makes the cubit by the two interpretations, 17.5 or 21 inches. There are however many other measurements that seem to give a cubit of 16 inches. Many of the ancient stones in the base of the temple area, the breadth of the pilasters found in the north-western corner of the area, together with their distances apart, and also the Galilean synagogues, all give a measure of 16 inches. 'Quarterly Statement,' Jan., 1894.

In Ezek. 41: 8 we read of a 'great cubit,' and in the commencement of the description of the future temple the reed is described as being "six cubits long by the cubit and a handbreadth." Ezek. 40: 5. This agrees with the former passage which speaks of 'a full reed of six great cubits.' From this we gather that there was an ordinary cubit, and a great cubit, the difference being a handbreadth, which is accounted to be the same as the palm, a sixth of a cubit. In Deut. 3: 11 we find a cubit 'after the cubit of a man;' and in 2 Chr. 3: 3, a cubit 'after the first measure,' or 'former' or 'older' measure. From these passages it is clear that there were different measures called the cubit. The 16 inches above named may have been the shortest, but what was the length of the longest is quite uncertain. See WEIGHTS and MEASURES.

Cuckoo,

shachaph. Only named in scripture as an unclean bird not to be eaten. Some have supposed that a marine bird is alluded to: the R.V. has 'seamew.' There are however cuckoos in the land, and called also by that name, because of their cry. Lev. 11: 16; Deut. 14: 15.

Cucumber,

qishshuim. Probably the water melon, common in Egypt and highly valued in that hot country: the Israelites longed for them. Num. 11: 5; Isa. 1: 8.

Cumi. [Cu'mi]

An Aramaic word, signifying 'arise.' Mark 5: 41.

Cummin.

A plant yielding a small aromatic seed, used as a condiment and for medicines. It is beaten out by a rod, and is one of the bountiful gifts of God. Isa. 28: 25, 27. The Pharisees paid tithes of it, whereas they omitted the weightier matters of the law, judgement, mercy, and faith. Matt. 23: 23.

Cup.

Various Hebrew words are so translated, having regard to the different uses to which the cup was put. It is frequently used for that which the cup contains, causing either joy or sorrow, as "I will take the cup of salvation and call upon the name of the Lord." Ps. 116: 13. "In the hand of the Lord there is a cup, and the wine is red the dregs thereof, all the wicked of the earth shall wring them out and drink them." Ps. 75: 8: cf. Rev. 14: 10; Rev. 16: 19, etc. And so in many other instances; and especially in that of the cup of which the Lord Jesus drank when bearing sin. Matt. 26: 27, 39, 42; John 18: 11. In the Lord's Supper the 'cup' is put for the wine which was an emblem of the blood of Christ. 1 Cor. 10: 16, 21; 1 Cor. 11: 25-28.

Cup-bearer.

Another name for 'butler,' who presented the cup to the king, and was responsible to see that there was nothing injurious in it. 1 Kings 10: 5; 2 Chr. 9: 4; Neh. 1: 11.

Curious Arts.

Acts 19: 19. The Greek word signifies 'working round about;' it was with mystifying words and signs that the sorcerers deceived the people, and carried on their incantations. See DIVINATION.

Curse, The.

The punishment pronounced by God consequent on the sin of Adam and Eve. Man was not cursed; but the curse fell on the serpent and on the ground: in sorrow man was to eat of the fruit of the ground all

the days of his life, and in sorrow was the woman to bring forth children. Gen. 3: 17. After the flood, the Lord smelled a sweet savour from Noah's sacrifice, and said in His heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. 8: 21. A new economy of the heaven and earth had begun, and God would not again curse; but acted in it according to the sweet savour of Noah's sacrifice. Man was encouraged; the seasons should continue as long as the earth remained. Gen. 8: 22. God made a covenant with Noah and his seed, and with every living creature, and as a token thereof He set the bow in the cloud. Gen. 9: 8-17.

The whole creation is made subject to vanity, and groans and travails in pain for deliverance. Rom. 8: 20-22. Deliverance is certain. Thorns and briars were the proof of a curse, Isa. 32: 13; but a time is coming when "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 13. The weak and the strong of the animal world shall also dwell happily together in the millennium. Isa. 11: 6-9. In a higher sense Christ has redeemed Jewish believers from the curse of the law, being made a curse for them, for cursed is every one that hangeth upon a tree. Gal. 3: 13.

Cush.

1. Eldest son of Ham and grandson of Noah. Gen. 10: 6-8; 1 Chr. 1: 8-10. His descendants are called in the A.V. Ethiopians, though the Hebrew is the same: *Cush*. The district also occupied by the above people, Isa. 11: 11, is mostly called in A.V. Ethiopia, *q.v.* It will be seen by the genealogy that the descendants of Cush were numerous:-

CUSH

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SEBA. HAVILAH. SABTA. RAAMAH. SEBTECHA. NIMROD.

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SHEBA DEDAN.

All these cannot be confined to Africa. Some were probably located in Arabia, and Nimrod is clearly associated with the East; so that though as a district *Cush* may usually refer to Africa, the *Cushites* must have had a much wider range. It seems clear too from Gen. 2: 13 that even geographically the name Cush: or Ethiopia, was also applied to a region in Asia.

2. A Benjamite enemy of David. Ps. *7 title*. Some consider that Shimei is referred to, as intimated in the *margin*, 2 Sam. 16: 5. Others think it is Saul.

Cushan. [Cu'shan]

Perhaps Ethiopia, as in the margin, Habakkuk 3: 7; or it may refer to Chushan-rishathaim, the first recorded oppressor in the time of the judges. Judges 3: 8-10.

Cushi. [Cu'shi]

1. Joab's messenger to David on the death of Absalom. 2 Sam. 18: 21-32, where the R.V. has 'the Cushite.'

2. Ancestor of Jehudi. Jer. 36: 14.

3. Father of Zephaniah the prophet. Zeph. 1: 1.

Custom.

The words *halak*, τέλος, apparently allude to the duty paid on merchandise or produce, and should be distinguished from 'tribute.' Ezra 4: 13, 20; Ezra 7: 24; Matt. 17: 25; Rom. 13: 7.

Custom, Receipt of.

The place where taxes were received, custom house. Matt. 9: 9; Mark 2: 14; Luke 5: 27.

Cuth, Cuthah.

One of the places whence the king of Assyria brought colonists into Palestine. They inhabited the cities of Samaria and became with others the ancestors of the Samaritans. 2 Kings 17: 24, 30. The locality of Cuthah is not definitely known. Josephus places it in the interior of Persia; others in Babylonia.

Cuttings in the Flesh.

This practice was forbidden in the law, as also was making any mark in the flesh. It was customary among the heathen, who cut themselves for the dead and tattooed their bodies in honour of their gods: the Israelites belonged to Jehovah. Lev. 19: 28; Lev. 21: 5.

Cymbals.

Ancient musical instruments, formed of metallic plates which were struck together; they produced no melodious sound in themselves (cf. 1 Cor. 13: 1) and could only be used with other instruments. 1 Chr. 15: 16, 19, 28; Ezra 3: 10; Ps. 150: 51 etc. In Corinthians it is a similitude of one making a show in speaking without love in the heart.

Cypress.

A species of oak which preserves its fragrance: it will not easily rot, nor is it eaten by worms. Isa. 44: 14.

Cyprus. [Cy'prus]

Large island in the east end of the Mediterranean. It is the same as the CHITTIM of the O.T. where its commerce and its relation to Tyre are spoken of. Isa. 23: 1, 12; Ezek. 27: 6; Dan. 11: 30. It was visited by Paul and Barnabas, the latter of whom, with Mnason, came from thence. Acts 4: 36; Acts 11: 19, 20; Acts 13: 4; Acts 15: 39; Acts 21: 3, 16; Acts 27: 4. It has always been a place of importance and has been owned by the Syrians, the Greeks, the Egyptians, the Persians, the Romans, and latterly is divided between Greece and Turkey.

Cyrene, [Cyre'ne] Cyrenians. [Cyre'nians]

Greek city, capital of the classic Cyrenaica, in the north of Africa, and the inhabitants of the same. Some from thence were present on the day of Pentecost, and they had a synagogue in Jerusalem. Simon who bore the cross of the Lord was a Cyrenian. Matt. 27: 32; Mark 15: 21; Luke 23: 26; Acts 2: 10; Acts 6: 9; Acts 11: 20; Acts 13: 1.

Cyrenius. [Cyre'nus]

The same that is called by the Romans 'Quirinus.' He was governor of Syria in A.D. 6, and then carried out a taxing, which is probably alluded to in Acts 5: 37. This for a long time created a difficulty as to the 'taxing' by Cyrenius being made when the Lord was born, B.C. 4; but Prof. A. W. Zumpt of Berlin has stated with apparently good authority that Cyrenius was *twice* governor of Syria: the first time from B.C. 4 to B.C. 1, which agrees well with Luke 2: 2. The 'taxing' at that time may have been merely a census of the population and their property; and on his second governorship the census may have been for taxation, which, being always hateful to the Jews, probably led to the insurrection in Acts 5.

Cyrus.

Called several times in scripture 'the king of Persia,' though from the monuments he is found to have been also king of Elam, and is otherwise called the founder of the Persian empire. On his taking Babylon, the second great Gentile empire of Daniel was set up. He was prophesied of by name long before his birth; that he would be God's shepherd, to perform all His pleasure, and that he would say to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid." He is also called the anointed of Jehovah, to subdue nations (type of Christ restoring Judah in the last days). Isa. 44: 28; Isa. 45: 1. When the 70 years' captivity of which Jeremiah prophesied, were expired (Jer. 25: 12; Jer. 29: 10) God stirred up the spirit of Cyrus, and a proclamation was made that the house of the Lord God of Israel was to be rebuilt, and permission was given to the captives to return. He also restored the holy vessels that had been carried from Jerusalem to Babylon. It was called the first year of Cyrus, when he began to reign alone over Babylon. Ezra 1: 1-11; 2

Chr. 36: 22, 23. This would be about B.C. 536, the 70 years of captivity having begun in B.C. 606, the date of the first captivity of Judah. Daniel continued till the reign of Cyrus, and speaks of his third year. Dan. 6: 28; Dan. 10: 1.

An ancient cylinder speaks of the forces of Cyrus as 'marching like a cloud, and his army as the waters of a river: opposition comes to nothing before him.' Daniel, in the vision of the kingdom founded by Cyrus, and seen under the figure of a ram, saw it pushing "westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his own will, and became great." Dan. 8: 4. For a list of Persian kings see PERSIA.

Dabareh. [Dab'areh]

See DABERATH.

Dabbasheth. [Dab'basheth]

Border city of Zebulon. Joshua 19: 11. Identified with ruins at *ed Dabsheh*, 33 N, 35 16' E.

Daberath. [Dab'erath]

City of Issachar, given to the Levites. Joshua 19: 12; 1 Chr. 6: 72. In Joshua 21: 28 it is called DABAREH in the A.V., though the Hebrew is the same in both passages. Identified with *Deburieh*, .

Dagon. [Da'gon]

The national god of the Philistines, whose principal temples were at Gaza and Ashdod. The name has been traced by some to *dag*, a fish; others however associate the fish-god with EA, the water-god; and trace Dagon to *dagan* 'corn' as a god of agriculture. This was the idol that fell to pieces before the ark of Israel, and it was in its temple subsequently that the Philistines hung the head of Saul. A representation of a god found at Khorsabad has the head and hands of a man, and the body and tail of a fish. Judges 16: 23; 1 Sam. 5: 2-7; 1 Chr. 10: 10.

Dalaiah. [Dalai'ah]

Son of Elioenai, a descendant of David. 1 Chr. 3: 24.

Dalmanutha. [Dalmanu'tha]

District on the west of the Lake of Gennesaret. Mark 8: 10. By comparing Matt. 15: 39 it will be seen to be in the same neighbourhood as Magdala or Magadan. Not identified.

Dalmatia. [Dalma'tia]

District in Illyricum, on the east of the Adriatic Sea, visited by Titus, and perhaps by Paul, in going 'round about unto Illyricum.' Rom. 15: 19; 2 Tim. 4: 10.

Dalphon. [Dal'phon]

One of the sons of Haman, slain and hanged. Est. 9: 7, 14.

Damaris. [Dam'aris]

A woman at Athens who believed the gospel preached by Paul. Acts 17: 34.

Damascus.

One of the oldest cities in the world, being mentioned as a known city in the days of Abraham. Gen. 14: 15; Gen. 15: 2. Josephus says it was founded by Uz, grandson of Shem. It is not again mentioned in scripture until the time of David. It was the capital of Syria. Isa. 7: 8. The Syrians of Damascus sided with Hadadezer, king of Zobah, against Israel, but David slew 22,000 of the Syrians. 2 Sam. 8: 5. David put garrisons in Syria, and they brought him gifts. 1 Chr. 18: 3-6. Rezon escaped and established himself at Damascus as king of Syria and was an adversary to Israel all the days of Solomon. 1 Kings 11: 23-25.

A few years later Ben-hadad was induced by Judah to attack Baasha king of Israel, when all the land of Naphtali was smitten. 1 Kings 15: 16-20. About 30 years after this Benhadad II. besieged Samaria;

but God wrought for their deliverance, and Ben-hadad was taken prisoner; but Ahab called him 'brother' and released him, for which he was rebuked by a prophet. 1 Kings 20. About B.C. 890 Hazael murdered Ben-hadad and became king of Syria; and we read that Jehovah began to cut Israel short and He used Hazael as His instrument. He smote all the coasts of Israel, from Jordan eastward, in Gilead and the lands of Gad, Reuben, and Manasseh. 2 Kings 10: 32, 33. He took also Gath, and was only diverted from Jerusalem by Jehoash giving up the royal and temple treasures. 2 Kings 12: 17, 18. Ben-hadad III. his son continued to exercise dominion over Israel, 2 Kings 13: 3-7, 22; but Jehovah had compassion on Israel, and Joash, according to the dying prophecy of Elisha, overcame the king of Syria three times and recovered the cities of Israel. 2 Kings 13: 14-19, 23-25. Jeroboam also 'restored' the coast of Israel, and recovered Damascus and Hamath, according to the prophecy of Jonah. 2 Kings 14: 23-28.

About a century later, Rezin king of Syria and Pekah king of Israel attacked Ahaz and besieged Jerusalem. Ahaz sent the royal and temple treasures to Tiglath-pileser king of Assyria to induce him to resist Rezin. He attacked Damascus, and took it, and carried away the inhabitants to Kir, and slew Rezin, about B.C. 740. 2 Kings 16: 5-9; Isa. 7: 1-9.

Isaiah prophesied that Damascus should be a ruinous heap, because of its confederacy with Ephraim against God's city Jerusalem. Isa. 17: 1: cf. also Amos 1: 3-5; Jer. 49: 23-27; Zech. 9: 1. God had used the kings of Syria to punish Israel; but, as in other cases, He afterwards for their arrogance and cruelty brought them to nought.

In the time of the Medo-Persian kingdom, Damascus was again rebuilt and was the most famous city of Syria; it afterwards belonged to the Greeks, and later to the Romans, and eventually to the Arabs, Saracens, and Turks.

In the N.T. Damascus is of note as the city near to which Paul was converted, and where he received his sight, and began to preach. He escaped from his enemies by being let down by the wall in a basket. Acts 9: 2-27; Acts 22: 5-11. In 2 Cor. 11: 32 its inhabitants are called DAMASCENES. Damascus was the first Gentile city in

which Jesus was preached as 'the Son of God;' and though it is now in possession of Muslims, yet in their great mosque a stone has been preserved that formed part of a church erected on the spot, bearing this inscription in Greek: "*Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.*" The city is also lamentably memorable on account of the outburst of Muslim hatred in 1860, when on the 9th, 10th and 11th of July not less than 2,500 adult Christians were murdered by them in cold blood, and many besides lost their lives in their flight.

The city is beautifully situated () at the foot of the south-east range of Antilibanus on a large plain, watered by the two rivers Barada and Awaj (the Abana and Pharpar of 2 Kings 5: 12), the former of which runs through the city, and may be said to be the life of the place. The plain abounds in corn-fields, olive-groves, and meadows, with vines, figs, apricots, citrons, plums, pomegranates, and other fruits. There is a long street of more than a mile in length that may well have been called 'Straight,' but is now a street of Bazaars. This was divided into rows by Corinthian columns, the remains of which can still be traced.

Damascenes.

Inhabitants of Damascus. 2 Cor. 11: 32.

Damnation.

1. ἀπώλεια, 'destruction.' 2 Peter 2: 3.

2. κρίμα, 'judgement, condemnation.' Matt. 23: 14; Rom. 3: 8; Rom. 13: 2; 1 Cor. 11: 29; 1 Tim. 5: 12.

3. κρίσις, 'judgement,' associated with eternity: judgement of hell,' Matt. 23: 33; 'eternal judgement,' Mark 3: 29 (where some Editors read 'guilty of eternal sin'); and 'resurrection of judgement.' John 5: 29.

4. κρίνω, κατακρίνω, 'judge, condemn.' Mark 16: 16; Rom. 14: 23; 2 Thess. 2: 12.

Dan.

Fifth son of Jacob, and first of Bilhah, Rachel's maid. Gen. 30: 6, etc. Little is recorded of him personally: only one son is mentioned in Gen. 46: 23. The tribe of Dan was, however, numerous: at the Exodus there were 62,700 fighting men, exceeding all the tribes except Judah; and at the second numbering they had increased to 64,400. Num. 1: 39; Num. 26: 42, 43. Yet when in the land the Amorites forced the children of Dan into the mountains: for they would not suffer them to come down to the valley. Judges 1: 34. This showed great want of faith in the DANITES (as they are called in Judges 13: 2; Judges 18: 1, 11; 1 Chr. 12: 35); and Deborah in her song said, 'Why did Dan remain in ships,' when the Lord's enemies were being destroyed?

Their portion fell on the sea-coast between those of Manasseh and Judah. It was small in comparison with their numbers, which occasioned some going north and building the city of Dan, *q.v.* Dan was not conspicuous among the tribes, but Aholiab, who helped Bezaleel in the work of the tabernacle, was of the tribe, Ex. 31: 6; and Samson also.

When Jacob blessed his sons he said, "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." Gen. 49: 16, 17. This tribe was guilty of setting up very early in the land the idolatry, which continued until the people were carried into captivity. Judges 18: 30, 31. One naturally associates 'the adder that biteth the heels' with the serpent that would bruise the heel of the seed of the woman. Gen. 3: 15. It seems to suggest that the Antichrist will arise out of the tribe of Dan, and this indeed has been the judgement of Christians from the earliest times. Moses said, "Dan is a lion's whelp: he shall leap from Bashan," Deut. 33: 22, which may be a prophecy that Dan would do the work of Satan: cf. Ps. 22: 12, 13. This thought is confirmed by Dan's name being absent from 1 Chr. 2 - 8 (the book that records much of grace and blessing), and being omitted also from the list of tribes from each of which twelve thousand will be sealed in a future day. Rev. 7: 3-8. Still God's promises to the twelve tribes will be kept, and the tribe of Dan will have its portion in the land as prophesied in Ezek.

48: 1, 2, 32.

Dan, City of.

The portion of land that fell to Dan being found too small, a party of them went far north unto Leshem or Laish, which they took, and destroyed; they built a city there and called it after their father Dan. Joshua 19: 47. This is often named as the north border of Palestine; 'from Dan to Beersheba' implying the whole land. It was here that open idolatry was early set up. The city is identified with a few ruins at *Tell el Kady*, . The place is visited because one of the sources of the Jordan issues from a spring near by.

In Ezek. 27: 19 occurs in the A.V. 'Dan also and Javan.' This is now judged to be better translated 'Vedan and Javan,' though it is not known what place is alluded to by the name 'Vedan.'

Daniel.

1. Second son of David, by Abigail the Carmelitess. 1 Chr. 3: 1. Same as CHILEAB. 2 Sam. 3: 3.

2. Descendant of Ithamar, he returned with Ezra and sealed the covenant. Ezra 8: 2; Neh. 10: 6.

Daniel the Prophet.

One of the tribe of Judah and of the royal family of David, he was carried to Babylon by Nebuchadnezzar. He was chosen, as one who was well favoured and without blemish, to stand before the king, and to be taught the learning and tongue of the Chaldeans; his name being changed to BELTESHAZZAR. He was to be fed with the king's meat and to drink the king's wine, but Daniel resolved not to be thus defiled; the food had probably been offered to idols. He requested that he and his companions might be allowed to live upon vegetable food and water for a few days, and God blessed this faithfulness and when tested they were found well nourished. God also gave them knowledge and skill in learning, and to Daniel He gave understanding in all visions and dreams.

This was soon to be put to the proof, for the king having had a remarkable dream, which perhaps he had forgotten, he required the wise men to tell him the dream as well as its interpretation; or he may have intended it as a test. If by help of the gods they were able to give the true interpretation, the same gods could enable them to recall the dream. But they declared that this was an unheard-of demand. The magic and astrology of Chaldea was not equal to it, and Daniel and his companions were in danger of being destroyed with all the wise men; but they turned to the God of heaven and prayed to Him, and the dream was revealed to Daniel in a night vision. Daniel thanked and worshipped the God of his fathers. It was the vision of the Great Image. Its revelation had such an effect on the king that he did homage to Daniel, and said Daniel's God was the God of gods and the Lord of kings. He made Daniel ruler over the whole of Babylon and chief governor over all the wise men of Babylon. He sat in the gate of the king. Daniel was also able to interpret the dream that foretold Nebuchadnezzar's lunacy. He was next called to interpret the writing on the wall at Belshazzar's feast, and was made third ruler of the kingdom; but the city was taken and the kingdom fell into other hands.

Darius in settling the government made three presidents over 120 princes or satraps, and Daniel was first of the three. This raised their jealousy and they laid a plot to destroy him, finding nothing on which to accuse him except concerning his piety. Spite of the king's decree (which they had instigated) that no one should ask a petition of God or man for thirty days except of the king, Daniel still three times a day prayed and gave thanks to his God, having his window opened towards Jerusalem: cf. 1 Kings 8: 47-49. On his being accused thereof Darius was grieved, but saw no way of keeping the law and saving Daniel, so he was cast into the lions' den. Darius spent the night in fasting, and in the morning he found that Daniel's God had been able to save him from the lions. He was rescued and his enemies were cast into the den. A decree was then sent throughout the kingdom that all should fear the God of Daniel, 'for He is the living God.' "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Dan. 6: 28.

This closes the history of Daniel in connection with the kings of

Babylon and Persia. It reveals him as faithful to his God first, and then faithful to those whom he served. He was greatly concerned for the welfare of Israel, and confessed their sins as his own. God answered and blessed him, and revealed His purposes to him; gave him favour with those he served, and preserved him from the malice of his enemies. He is twice classed with Noah and Job as a faithful one. Ezek. 14: 14, 20. He typifies the faithful Jewish remnant during the Gentile supremacy, in bondage yet possessing the secret of the Lord. Finally through them the Gentiles magnify their God.

Daniel, Book of.

This book holds a peculiar place among the prophecies: its subject is the "Times of the Gentiles." It is not an appeal to Israelites, but is mostly taken up with prophecies concerning the Gentile powers. The times of Gentile domination had begun by Nebuchadnezzar taking Jerusalem and being called king of kings, to whom God had given a kingdom, and made him ruler over all the children of men. God's personal dealings with this monarch are recorded and the kingdoms that would follow are revealed.

The book divides itself into two portions: the first six chapters give Daniel's intercourse with the great monarchs; and the latter six chapters the visions and revelations made to Daniel himself. For the personal history of the prophet see DANIEL. The prophetic aspect of the first division begins with Nebuchadnezzar's dream.

Daniel 2: Under the figure of the Great Image are described the four Gentile empires that were to succeed each other, further particulars of which were afterwards revealed to Daniel. It is plainly manifested that these empires would depreciate. The first is compared to gold, the second to silver, the third to brass, and the fourth to iron and clay which would not mingle together. It is noteworthy that, notwithstanding this declaration, the great effort of many in modern days is to endeavour to unite the iron and clay, and others strive to make the clay (the mass of the people) the ruling power. The fourth empire will be resuscitated, for the Lord Jesus at His first coming did not set up His kingdom — He was rejected; but during the future renewal of the Roman empire God will set up a kingdom that shall subdue all others. The 'stone' is Christ who will break in pieces all

that oppose, and will reign supreme. This prophecy presents the moral deterioration of Gentile power, until it is supplanted by the kingdom of God.

Daniel 3: It is here uniformity of religion, established by the king, not by God — the principle of Church and State. Nebuchadnezzar commanded all to worship the image *he* had set up; but three faithful ones refused to obey, and were thrown into the fiery furnace. The king had to learn that the God of the Jews was the Most High God, who was able to set him and all his powers at defiance. The king acknowledged God's power and sent a proclamation to that effect throughout his kingdom; though his subsequent history proves that he was not humbled. In the last days the faithful Jews will be in the furnace of tribulation for not complying with the Imperial religion. They will be delivered, and God will be glorified by the nations: cf. Rev. 13. Thus is seen that the *first* characteristic of Gentile supremacy is *idolatry*.

Daniel 4: The dream and the interpretation shows that Nebuchadnezzar himself was the great tree to be cut down, and the prophet exhorted him to renounce his sins and reform his ways, and peradventure the judgement might be postponed. But his pride was not subdued, for at the end of the year he boasted of the great city which he had built by the might of his power and for the honour of his majesty; but not a word about God. He was driven among the cattle for seven years. It is a solemn thing to have to do with the living God; but God had mercy on the king, his reason returned, and the kingdom was restored to him. Now he could say, "I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgement: and those that walk in pride he is able to abase." He had learned God's lesson, and we hear of him no more. In the last days the Gentile rulers, after having used their power as 'beasts,' will acknowledge God as the source of all authority, and be brought into blessing in connection with Israel. The *second* characteristic which marked Gentile rule is that, refusing to own God, *it descends to the level of a beast*.

Daniel 5: About twenty-five years later Belshazzar was reigning at Babylon. The monuments have revealed that he was son of Nabonadius, or Labynetus, and was reigning with his father.

Nabonadius was defending the kingdom outside in the open country, and though defeated was not slain; his son was besieged inside, and was slain that night while holding a festival to the gods. This accounts for Belshazzar promising that Daniel should be the *third* ruler in the kingdom. Thus the monuments have now cleared away that which with respect to this king had seemed to make scripture and the historians discordant, for previously the name of Belshazzar had not been discovered. Daniel faithfully reminded Belshazzar of how God had dealt with his father (or rather his grandfather) Nebuchadnezzar for his pride; adding that though *the king knew all this* he had lifted up himself against the God of heaven, and had desecrated the vessels of God's house by drinking wine in them to his gods, and foretells his destruction. Type of the judgement on the Gentile world at the coming of Christ: cf. Rev. 18: The *third* characteristic of imperial power is, that it is *infidel and profane*.

Daniel 6: Darius the Mede had to learn the power of God, his own weakness, and the faithfulness of Daniel the servant of God. Daniel was saved from the lions, and the God of Daniel was proclaimed throughout the empire as the *living* God. Typically, Darius represents the last Gentile emperor, who will be worshipped; Daniel, the godly Jews who will be saved from the very jaws of destruction; his opposers, the future infidel accusers of God's people. The *fourth* characteristic is *self-exaltation*.

Daniel 7: This begins the second part of the book. It gives the character of the Gentile kings, already noted in chapter 4, as before God, and their conduct towards those who acknowledge God. The four empires prophesied of in Dan. 2 are here further described under the figure of 'great beasts.' The lion is Chaldean; the bear, Medo-Persian; the leopard, Grecian (or Macedonian); and the fourth, which was like no living animal, Roman, distinguished as having ten horns (ten kings), Dan 7: 24. Out of the last arises a little horn, a power which persecutes the saints for 3-1/2 years; but which is judged by the Ancient of Days, and the saints of the Most High, or rather of the high places, eventually take the kingdom. This power is doubtless the future Roman prince in the West, who will combine with Satan and the Antichrist, as in Rev. 13.

Daniel 8: The second and the third of the four empires are again

prophesied of. Out of the *third* kingdom, the Grecian, after it was divided into four, arose a little horn, which magnified itself; and then follows the ceasing of the daily sacrifice at Jerusalem, 'the pleasant land;' but in Dan. 8: 11 and part of verse 12 there is a change from 'it' to 'he;' and in Dan. 8: 17 and Dan. 8: 19 'the time of the end' is spoken of. Therefore, though the little horn refers to Antiochus Epiphanes (and though he caused the worship at Jerusalem to cease) a later and still future period is evidently referred to, and another king of Syria, who will stand against the Prince of princes, and shall be broken without hand. Dan. 8: 25. Dan. 8: 23-25 are distinctly future: 'in the latter time.'*

* In reference to the 2300 days of Dan. 8: 14, see under 'Antiochus'

B.C. 175 ANTIOCHUS IV., Epiphanes (third paragraph)

Daniel 9: Daniel was a student of prophecy, and learned from Jeremiah that the desolations of Jerusalem were to last 70 years. These were almost accomplished, and Daniel confessed his sins and the sins of his people; he prayed for forgiveness, and for the sanctuary which was lying desolate; he begged God to hearken and do, to defer not for His own sake, because the city and the people were called by His name. While he was yet speaking Gabriel was sent with a communication, which embraced not only the rebuilding of Jerusalem in the days of Ezra and Nehemiah, but the coming of the Messiah, and the action of a prince (head of the Roman power) in the last of the seventy weeks. See SEVENTY WEEKS.

Daniel 10: Daniel mourned three full weeks. This was in the *third* year of Cyrus: in the *first* year Cyrus had proclaimed that God had charged him to rebuild the temple. Ezra 1: 1. Some were elated at the small restoration in Ezra 1 - 3, but Daniel was still before God about His people, the previous chapter having revealed that 70 weeks (of years) would have to run on before blessing; Messiah would be rejected, etc. He did not go back to Jerusalem, but continued to mourn for God's people and *sought to understand* the prophecies. One was sent to comfort Daniel, and he revealed the fact that unseen evil powers had delayed his coming the entire three weeks. The messenger said, "I am come to make thee understand what shall befall *thy* people in the latter days: for yet the vision is for

many days now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." Dan. 10: 14, 20. This introduces Dan. 11 and 12 (Dan. 10, 11, and 12: being *one*). God's answer is a revelation extending from the days of Daniel to the final blessing of God's people. The city and sanctuary are in view in Dan. 9, here the people.

Daniel 11: Dan. 11: 1-35 are a history of the contests between the king of the north (Syria) and the king of the south (Egypt) — branches of the Grecian empire — often in the land of Palestine which lay between them. The prophecies are so definite that some critics have said they must have been written after the events. The correspondence of history with the particulars given in this chapter will be found under ANTIOCHUS. Dan. 11: 21 to 35 refer to Antiochus Epiphanes, type of the king of the north, or Assyrian of the last days: cf. also Dan. 8.

Dan. 11: 36-45. The Spirit here, as elsewhere, passes from the type to the fulfilment at the end of the days, leaping over the present interval. Dan. 11: 36-39 are a parenthesis and refer to Antichrist as a king: he will be a Jew and not regard 'the God of his fathers,' nor the Messiah as 'the desire of women,' nor regard any known god; but will set himself up above all. Yet apparently he will honour the god of war (for which nations are getting ready).

Dan. 11: 40-45. This is the final contest between a king of the North and a king of the South. The king of the North (elsewhere spoken of as 'the Assyrian,' antitype of Epiphanes) succeeds and passes into 'the glorious land,' and is generally victorious (but not against Edom and Moab, and the children of Ammon: these are judged later by the instrumentality of Israel. Isa. 11: 14). Like Sennacherib's host of old, he will be smitten by the hand of God.

Daniel 12: This is the deliverance and blessing of the Jewish remnant. Michael, their champion in the heavenlies, stands up for them. There is to be a time of great trouble such as never was: cf. Jer. 30: 7; Matt. 24. Many of Israel that sleep in the dust of the earth shall awake: some to millennial blessing, and some to judgement. This is not the resurrection of the dead, but a national rising of all Israel from among the Gentiles, like the rising from the valley of dry

bones in Ezek. 37: a remnant only will enter the kingdom. Daniel was told to seal up the book to the time of the end: cf. Rev. 22: 10. He heard one ask, "How long shall it be to the end of these wonders?" The reply is "a time, times, and a half " — 3-1/2 years, the last half-week of Daniel's 70 weeks. Two other periods are given: 1290 days from the time of the daily sacrifice being taken away: this is 30 days beyond the 3-1/2 years. Then blessed is he that waiteth and cometh to the 1335 days — full blessing. Daniel was told to go: he should stand in his lot at the end of the days.

Much of this remarkable prophecy stands alone, though it has many links that fit exactly with other prophecies. A general knowledge of prophecy wonderfully helps the understanding of any part of it, in this or in any other book. It is important to remember that Daniel's prophecy embraces the 'times of the Gentiles' — running on from the destruction of Jerusalem by Nebuchadnezzar to the restoration of the Jews when ruled over by the Son of David. The present governments or states of Europe may be said to be the representatives of Gentile supremacy, but through the depreciation of the Roman empire by the mixture of the iron and clay. The Church and the Gospel have no place in Daniel.

The book is not all written in Hebrew: from Dan. 2: 4 to end of Dan. 7. — namely, what concerns the Gentiles — is written in what is there called Syriac, or Aramaic — usually called Chaldee, the Gentiles' tongue.

Danites. [Dan'ites]

Members of the tribe of Dan. Judges 13: 2; Judges 18: 1, 11; 1 Chr. 12: 35.

Danjaan. [Dan-ja'an]

Place in the north of Palestine. 2 Sam. 24: 6. Identified by some with ruins at *Danian*, .

Dannah. [Dan'nah]

Mountain city of Judah. Joshua 15: 49. Identified with *Idhna*, .

Dara. [Da'ra]

Son or descendant of Zerah. 1 Chr. 2: 6. In some Hebrew MSS DARDA is read. Doubtless the same as DARDA.

Darda. [Dar'da]

Son of Mahol: a wise man whose wisdom was surpassed by that of Solomon. 1 Kings 4: 31.

Dari'us.

1. DARIUS THE MEDE, son of Ahasuerus. He was probably the Astyages of the historians. Some supposed 'Darius' to be a title and not a name, but the name has been found on the monuments. On the death of Belshazzar he possessed Babylon, being about 62 years of age: B.C. 538-6. Dan. 5: 31; Dan. 6: 9-28; Dan. 9: 1; Dan. 11: 1. See BABYLON and DANIEL.

2 . DARIUS HYSTASPIS, king of Persia: B.C. 521-485. He confirmed the decree of Cyrus in favour of the Jews, and the building of the temple. Ezra 4: 5, 24; Ezra 5: 5-7; Ezra 6: 1-15; Hag. 1: 1, 15; Hag. 2: 10; Zech. 1: 1, 7; Zech. 7: 1. To this king is ascribed the consolidating of the empire of Persia.

3. DARIUS THE PERSIAN. Darius Ochus (Nothus) of the historians, B.C. 424-405. Only mentioned in Neh. 12: 22. For a list of the Persian kings see PERSIA.

Darkness.

Used in various significations in scripture.

1. State of the earth before God said, Let there be light. Gen. 1: 2.
2. Temporary absence of light in the night. Gen. 1: 5.
3. Extraordinary darkness sent by God. Ex. 10: 21; Ex. 14: 20; Matt. 27: 45.
4. The darkness by which God shrouded His glory. Ex. 20: 21; Ps.

18: 9, 11; Ps. 97: 2; Heb. 12: 18.

5. State of death as compared with natural life. Job 10: 21, 22.

6. Moral darkness as the consequent state of man fallen. Ps. 82: 5; Isa. 9: 2; Matt. 4: 16; John 1: 5; John 3: 19; 2 Cor. 6: 14; 1 Peter 2: 9.

7. It characterises Satan and his agents. Luke 22: 53; Eph. 6: 12; Rev. 16: 10.

8. It is the abode of wicked spirits and will characterise the place of punishment of the wicked. Matt. 8: 12; 2 Peter 2: 4; Jude 6, 13. God is light, and Christ came into the world as the true light: everything shut out from God, or opposed to God and to the Lord Jesus, must partake of moral darkness.

Darkon. [Dar'kon]

One whose descendants returned from exile. Ezra 2: 56; Neh. 7: 58.

Dart.

Arrow, short spear, javelin. 2 Sam. 18: 14; 2 Chr. 32: 5; Job 41: 26, 29; Prov. 7: 23. FIERY DARTS signify darts tipped with combustible material which ignite in the projection or percussion and burn as well as pierce. Eph. 6: 16: cf. Ps. 120: 4. The Christian needs the shield of faith to quench such darts of the wicked one.

Dathan. [Da'than]

Son of Eliab the Reubenite: he joined with Korah and Abiram in rebellion against Moses and Aaron, and was with Abiram swallowed up by the earth. Num. 16: 1-30; Num. 26: 9; Deut. 11: 6; Ps. 106: 17. It was rebellion against God in His appointed servants: cf. Jude 11. See KORAH.

Daughter.

Besides the ordinary meaning of this word it is used also for granddaughter or female descendant in general, Luke 1: 5; also as

belonging to a race or country, or to Zion or Israel, Gen. 27: 46; Num. 25: 1; 2 Kings 19: 21; Luke 23: 28. The term is also applied to towns and villages associated with some city, as may be seen in the margin of Num. 21: 25.

David. [Da'vid]

The name signifies 'well-beloved.' David was the son of Jesse, a descendant of Boaz and Ruth, a Jew and a Gentile: both Jews and Gentiles are to be blessed in the Christ whom David typified. David was anointed when in humility, 'keeping the sheep.' His seven brothers had passed before Samuel, but the one to be anointed must be one after God's own heart, one that would care for and feed God's people. The spirit of Jehovah came upon him from that day. Christ was the true Messiah, whom David prefigured, being anointed at His baptism by the Holy Spirit before entering on His service toward Israel. David's spirit was stirred within him when he heard the boasting of Goliath against the God of Israel, and he then told how in secret he had protected the sheep and had slain the lion and the bear: in the name of God the giant would also be overcome. His faith was in Israel's God, and the giant was slain.

The women's song in praise of David raised the jealousy of Saul, who had more sense of his own importance than care for the Lord's people. He gave his daughter Michal to be David's wife, and thought thus to entrap him; but his wife became his deliverer. This called forth Ps. 59. He had faith that God would laugh at his enemies: God was his defence and the God of his mercy. Though the Psalms show the experiences of David's inner man, it must not be forgotten that they are prophetic, and his language is often that of the remnant of Israel in the future, and sometimes that of Christ. Ps. 59: speaks of the heathen who will oppose Christ.

The love of Jonathan and David is beautiful, but Jonathan could not protect David from the hatred of Saul, and David resorted to the priest, who gave him the hallowed bread. The sovereign grace of God rises above the ordinances that are connected with blessing when that blessing is rejected. God's anointed one was rejected and the showbread was considered common. He received the sword of Goliath, and fled to the Philistines. Apparently he was seized by

them (cf. the heading of Ps. 56); he cried for mercy, for man sought to swallow him up. "Put thou my tears into thy bottle: are they not in thy book?" he said; yet he knew he should escape, for God was for him. He changed his behaviour before the Philistines and assumed madness: connected with this is Psalm 34. David would bless the Lord at *all times*: he cried, and the Lord heard him; but the psalm is manifestly prophetic of Christ: see Ps. 34: 20 and others. David escaped to the cave of Adullam, and his brethren and his father's house went to him, also those in distress, and those in debt, and the discontented; the prophet Gad was with him, and soon afterwards Abiathar the priest. But the enemy was not inactive, Doeg the Edomite informed Saul of how Ahimelech the priest had helped David, which led Saul to employ even Doeg to slay the family of Ahimelech. This drew forth Ps. 52: God would destroy the wicked, and the man who had not made God his strength. It must be remembered that the circumstances through which David passed are used by the prophetic Spirit to develop the experiences in the conflict between good and evil, which are to culminate in final deliverance and glory.

When the Philistines attacked and robbed the Israelites, David inquired of the Lord, and smote them with great slaughter. It is beautiful to see how David could inquire of God and receive an immediate answer. Even the city Keilah which he had relieved was against him, the king anointed of God to feed them. He was obliged to wander elsewhere, but Jonathan met him in a wood and encouraged him, assuring David that he knew he would surely be king; and there they made a covenant together: cf. Ps. 63.

When Nabal had repulsed David's messengers Abigail brought a present, and rehearsed what God would do for David, and appeased his wrath. God smote Nabal, and Abigail became David's wife. Now the Ziphites or Ziphim engaged to aid Saul to capture David. This called forth Ps. 54, in which David cries earnestly to be saved: strangers had risen up against him; but his faith could say that God had delivered him out of all trouble. David must wander hither and thither, sometimes in the wilderness, sometimes in the mountains, and sometimes in the caves: cf. Psalms 57 and 142. He twice saved Saul's life, for he would not allow his followers to slay the Lord's

anointed. He could wait God's time for deliverance, yet, alas, his faith failed him, and at length he said in his heart, "I shall now perish one day by the hand of Saul," 1 Sam. 27: 1, and he fled to the Philistines: strange place for David! The Philistines prepared for war with Israel, and apparently David would have joined them, but he was prevented by some of the lords of the Philistines objecting to him, and he was sent back. In this the providential hand of God was seen. But chastisement from the Lord had fallen upon him, for the Amalekites had smitten Ziklag and carried off his family and those of his followers. Recourse was had to God, who never forsook David, and He graciously answered, and told him to pursue. All was recovered, and David was able to send presents of the spoil to his friends. Both Saul and Jonathan were slain in the contest that followed.

David now went up with his followers to Hebron, and the throne being vacant, the men of Judah came and anointed him king over their tribe. Ish-bosheth, son of Saul, was afterwards chosen king by the other tribes. For a time there was continual war between the two houses, but David grew stronger and stronger, and Ish-bosheth weaker and weaker. After David had reigned seven years and six months at Hebron, Abner revolted from Ish-bosheth, who was soon after slain by two of his officers, and David was anointed king over all Israel. All was now changed for David; but, alas, the first thing recorded after getting possession of Zion is "David took more concubines and wives out of Jerusalem, after he had come from Hebron." 2 Sam. 5: 13.

Hiram king of Tyre sent messengers to David with timber and workmen, and a house was built for David. Ps. 30 would appear to have been indited on its dedication. It was God who had brought up his soul from the grave, had lifted him up and healed him.

Again and again David fought with the Philistines. He burned their idols, and smote them from Geba, to Gazer. He followed on to smite Moab; then extended his border to the river Euphrates, and put garrisons in Syria of Damascus; he smote of the Syrians in the valley of Salt 18,000. All they of Edom became David's servants: cf. Ps. 60: written after one of these victories, when apparently it had been a hard time for them: but it is also prophetic of the future.

David's great thought, when established in the kingdom, was to find a resting place for the ark, to bring God into the midst of His people. He attempted to bring up the ark, but at first not in God's way, and Uzzah was smitten, which displeased David and made him afraid; but he learned better, and the ark was carried up on the shoulders of the Levites, with sacrifices and much rejoicing. David, girded with a linen ephod, danced before the ark, and as the anointed of God he blessed the people and distributed his good things. Nature in Michal thought it shameful; but David was ready to be 'more vile' and 'base' in his own eyes.

David thought to build a house to Jehovah, for the ark was only within curtains; but God's message by Nathan was that God would build David a house: his kingdom should be established for ever. David's son should build God a house: cf. Ps. 132, and David's prayer in 2 Sam. 7: 18-29. David's heart went forth in thanksgiving, as he sat before the Lord. David showed grace to Mephibosheth, a descendant of Saul, and brought him to his table; typical of the grace that will in the future be shown to the remnant that own their Messiah. His kindness to the Gentile king of Ammon was refused and his messengers were insulted, which brought punishment upon the Ammonites and their allies.

David, now at his ease instead of fighting the Lord's battles, falls into great sin respecting Bath-sheba and Uriah. He had to hear that the sword should not depart from his house, and evil should rise against him in his own family. David confessed his sin, and was told at once that it had been put away; but God's government must be fulfilled, and the child should surely die. David, knowing how gracious God was, remained prostrate while the child lived, but the child died; and Absalom's rebellion followed: cf. Ps. 51: for the exercises of David respecting his sin.

Sin followed in David's house: the defilement of Tamar, the murder of Amnon, and the flight of Absalom. On Absalom's return he ingratiated himself with the people and rebelled against his father. David fled from Jerusalem and toiled up Mount Olivet. Ps. 3 tells out his heart. He did not lose confidence in God: Jehovah was his shield: he lay down and slept, and awaked, for Jehovah sustained him. God was taking care of him, though he had to drink the cup of

sorrow. The counsel of Ahithophel was disregarded, and David was saved. He bore the curses of Shimei, saying in his piety, "The Lord hath bidden him." David was deeply grieved at the death of Absalom, and had to be reasoned into submitting to what was seemly. He returned to Jerusalem and pardoned Shimei. The revolt of Sheba followed, and David feared it might be worse than that of Absalom; but by the wisdom of a woman Sheba alone was destroyed. There were still wars with the Philistines, in one of which David nearly lost his life: four giants were slain, and a song of thanksgiving was rendered to God. 2 Sam. 22; Ps. 18.

In the last words of David he confessed that his house was not as it should be with God. He had signally failed in punishing sin in his family, especially in the case of Amnon and Absalom; yet he counted on the everlasting covenant that God had made with him, ordered in all things and *sure*. And he looked forward to that morning without clouds. The 'sure mercies of David' will reach Israel through Christ risen. Isa. 55: 3: cf. Acts 13: 34.

David was tempted by Satan to number Israel: it was allowed of God, for his anger was kindled against Israel, though we are not told what was the occasion of it. The number was no sooner told to David than his heart smote him, and he confessed that he had sinned greatly. A choice of three punishments was offered to him, and he piously chose to be dealt with by God, for he knew His tender mercies were great, rather than to fall into the hands of his enemies. The pestilence broke forth, and 70,000 men fell, and as the angel was about to smite Jerusalem, Jehovah stayed his hand; and David erected an altar on the spot, and offered burnt offerings and peace offerings. The Lord was entreated for the land and the plague was stayed.

Though David was not allowed to build the temple, he made great preparations for it, with patterns or plans of the various parts, which he had by the Spirit, and he stored up abundance of silver, gold, and other materials. He also charged the princes to aid Solomon in the great work. David also arranged the details of the service, the priests, Levites, singers, etc. He established Solomon as his successor, and his work was done.

Only a few Psalms have been alluded to, those in which the circumstances of David are mentioned in the headings. The Psalms which bear his name were written by him, but only as an instrument; for it was by the Holy Spirit that they were indited: and thus are eminently prophetic. See PSALMS. Ps. 72 ends thus: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse are ended."

David is a remarkable type of Christ: when he was hunted by Saul, he foreshadowed Christ in His rejection; and when on the throne he was a type of Christ as a man of war, putting down His enemies previous to His peaceful reign in the millennium, typified in Solomon. The Lord Jesus is often called the Son of David, and yet He is David's Lord, about which fact He Himself asked the Jews. Luke 20: 41-44. In like manner He is called the root and the offspring of David, Rev. 22: 16: being God as well as man He could be both. He also has the key of David. Rev. 3: 7; cf. Isa. 22: 22-24. He has the disposal of all things for the church, for the future kingdom on earth, and for the nations generally.

David, [Da'vid] City of.

1. 2 Sam. 5: 7: same as ZION, *q.v.*

2. BETHLEHEM, Luke 2: 11: so called because David was born there.

David, [Da'vid] Tower of.

Doubtless part of the castle in Zion, wherein armour was stored: it is mentioned only symbolically in Cant. 4: 4.

Day.

Besides the ordinary application of the word, it is used in scripture as defining different periods. The term 'that day' often occurs in the Prophets and in the N.T. referring to the Messiah's day, sometimes connected with judgement and sometimes with blessing, the context

of each passage showing its application. The subject generally may be divided into:

1. *the days of the Law and the Prophets*, which extended from the giving of the law until the coming of the Messiah. "At the end of these days [God] has spoken to us in [His] Son," as Heb. 1: 2 should read. This introduced Messiah's Day. But He was rejected and His reign postponed. In the meantime:

2. *The Day of Grace* supervenes, during which the church is being called out. The Lord Jesus wrought out redemption, ascended to heaven, and sent down the Holy Spirit. Of this time He said "In that day ye shall know that I am in my Father, and ye in me, and I in you" John 14: 20 cf. also John 16: 23, 26. The present period is referred to as *man's day*. 1 Cor. 4: 3, *margin*. These are also 'the last days' in which scoffers would come. 2 Peter 3: 3; Jude 18.

3. *Messiah's Day*, when He returns in judgement and then to reign. "The day is at hand." Rom. 13: 12; Heb. 10: 25. "The day shall declare it." 1 Cor. 3: 13. It is also called 'the last day.' John 6: 39-51; John 11: 24; John 12: 48. And it is called 'the great day.' Elijah will come before the great and dreadful day of the Lord. Malachi 4: 5. The kings of the earth will be gathered to the battle of that great day of God Almighty. Rev. 16: 14. It is also called 'the day of Christ' and 'the day of Jesus Christ.' Phil. 1: 6, 10; Phil. 2: 16; cf. 1 Cor. 1: 8; 2 Cor. 1: 14.

Day of the Lord.

This cannot be separated from Messiah's day. It is often characterised by judgement: "A day of darkness and of gloominess, a day of clouds and of thick darkness . . . the day of the Lord is great and very terrible." Joel 2: 2, 11, 31; Malachi 4: 1. "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 2, 3. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. This scene is followed by 'THE DAY OF GOD' in 2 Peter 3: 12, which ushers in

the new heavens and the new earth.

It is important to keep the 'day' quite distinct from the coming of the Lord to fetch His saints; for many have misapplied the term, and it has been constantly asserted that the Second Epistle to the Thessalonians was written to show the saints that it was wrong to be expecting the return of the Lord; whereas the fact is they thought the *day of the Lord* had come (though the First Epistle keeps the two things quite distinct: compare 1 Thess. 4: 13-18 with 1 Thess. 5: 1-4), and *this* could not come until Antichrist was revealed. There will be judgements before the millennium, and there will be judgements after the millennium, so that we may regard the Day of the Lord as extending through the millennium: it will be 'the Lord's' day in contrast to 'man's' day.

Dayspring,

ἀνατολή. The word is from 'to arise up.' Luke 1: 78. It is elsewhere translated 'east' because it is in the east that the sun rises. Christ is here compared to the spring of day from on high, as the true heavenly light, "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Day Star,

φωσφόρος The word is from φῶς and φέρω, 'to bring light.' 2 Peter 1: 19. Prophecy is a light in this dark world respecting things here and judgement. But, in contrast to judgement, the dawn and the day star are a better hope, not seen by those who appear only when the sun is risen, but for saints who look for Christ before He appears.

Daysman.

The word signifies 'mediator,' or 'umpire,' as in the *margin*: one "that might lay his hand upon us both," Job 9: 33: as the Lord Jesus is mediator between God and men.

Deacon,

διάκονος. This name is generally applied to the seven who were

chosen to superintend the distribution of the funds of the church in Acts 6: 3; but they are not there called deacons, and though the name may be applicable to them, yet it cannot be restricted to such service. The term applies to any service not otherwise specified. The Greek word is more often translated 'minister' and 'servant' than 'deacon.' It twice refers to Christ, Rom. 15: 8; Gal. 2: 17; also to Paul and others, Col. 1: 7, 23, 25; to magistrates, Rom. 13: 4; and even to Satan's emissaries, 2 Cor. 11: 15. The Epistle to the Philippians was addressed to the saints and to the 'bishops and deacons,' or overseers and servants. In 1 Tim. 3: 8-13 the moral qualifications of the deacon or minister are given, but what his work was is not specified; it is evident that they carried out their service officially. The service of deacon must not be confounded with 'gift.' Phebe was DEACONESS of the assembly in Cenchrea. Rom. 16: 1.

Dead Sea.

See SALT SEA.

Death.

This is referred to in scripture under various aspects.

1. The general appointment for sinful man — the death of the body by the separation of the soul from it. Heb. 9: 27; Rom. 5: 14; Rom. 6: 23.
2. The spiritual condition of fallen man, 'dead in trespasses and sins.' Eph. 2: 1, 5; Rom. 7: 24.
3. Death personified as a power of Satan: the last enemy to be destroyed. 1 Cor. 15: 26; Rev. 20: 13, 14.
4. THE SECOND DEATH: eternal punishment. Rev. 2: 11; Rev. 20: 14; Rev. 21: 8.

Debir. [Debir']

1. Amorite king of Eglon, slain by Joshua. Joshua 10: 3, 23, 26.
2. City in the highlands of Judah near Hebron. It was one of the

cities of the Amorites that was destroyed and its king slain. Joshua as the leader of Israel is represented as taking it, but in Judges we find that it was actually taken by Othniel, to whom Caleb gave his daughter Achsah in marriage for its capture. It was eventually given to the priests. Its former name was KIRJATH-SEIPHER or KIRJATH-SANNAH. Joshua 10: 38, 39; Joshua 11: 21; Joshua 12: 13; Joshua 15: 7, 15, 49; Joshua 21: 15; Judges 1: 11, 12; 1 Chr. 6: 58. Identified with *edh Dhaheriyeh*, .

3. Place on the north boundary of Judah, near the valley of Achor. Joshua 15: 7. Identified by some with *Thoghret ed Debr*, .

4. Place on the boundary of Gad, mentioned after Mahanaim. Joshua 13: 26.

Deborah. [Deb'orah]

1. Rebekah's nurse: she accompanied her mistress when she left Padan-aram and remained with her till her death; she was buried under the 'oak of weeping.' Gen. 24: 59; Gen. 35: 8.

2. Wife of Lapidoth: she became a 'mother in Israel,' and was a prophetess and 'judged Israel;' it was she who incited Barak to attack Jabin, who had oppressed Israel twenty years. This led to the defeat of their enemies, the death of Sisera by the hand of Jael, and the destruction of Jabin. A remarkable song of triumph by Deborah over the enemies of God followed the victory. Judges 4 and 5. Deborah is a beautiful instance of how, under God, the faith of a single person may be the means of arousing those under deep depression into activity and thence to victory.

Decalogue.

See COMMANDMENTS, THE TEN.

Decapolis. [Decap'olis]

A district embracing ten cities (as its name implies). After the conquest of Palestine by the Romans these cities were rebuilt and partly colonised, having peculiar privileges. Historians are not quite

agreed as to which were the ten cities, but they are now generally held to have been Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, Raphana, and Scythopolis. All were on the east of the Jordan except Scythopolis: but the name Decapolis seems to have been used for a district on the west of the Jordan as well as on the east. Matt. 4: 25; Mark 5: 20; Mark 7: 31. It was to Pella that the Christians fled just before the destruction of Jerusalem.

Dedan. [Dedan']

1. Son of Raamah, son of Cush. His descendants are supposed to have located themselves on the Persian Gulf. Gen. 10: 7; 1 Chr. 1: 9.
2. Descendant of Abraham and Keturah, probably inhabiting the borders of Idumaea. Gen. 25: 3; 1 Chr. 1: 32.
3. District mentioned in Jer. 25: 23; Jer. 49: 8; Ezek. 25: 13. It is more than once in these prophecies associated with Edom, so that it was probably connected with the descendants of Abraham.
4. In Ezek. 27: 15, 20; Ezek. 38: 13 apparently another place of the same name is referred to, which probably alludes to the district where the descendants of Cush settled.

Dedanim. [Deda'nim]

People mentioned in the 'burden upon Arabia.' Isa. 21: 13. They were probably the descendants of Dedan the Cushite.

Dedication, Feast of.

An annual Feast to celebrate the dedication of the Temple by Judas Maccabeus after it had been polluted by Antiochus Epiphanes, B.C. 165. John 10: 22. It commenced on the 25th of the month Chisleu, and lasted eight days. The dedication of the Temple under Ezra was on the 3rd of Adar, Ezra 6: 15, 16; but this was not made an annual feast. The dedication of the Temple under Solomon was at the Feast of Tabernacles. 1 Kings 8: 2; 2 Chr. 5: 3.

Deep, The.

ἄβυσσος. In Rom. 10: 7 'the deep' probably refers to the deep sea, for in Deut. 30: 13 (from whence the quotation is made) it is "Who shall go over the sea for us?" and the sea is called 'the deep' elsewhere, as Isa. 51: 10; Isa. 63: 13, etc. In Luke 8: 31 'the deep' refers to the abyss where evil spirits are confined. It is probably the place where the fallen angels are reserved in chains of darkness, 2 Peter 2: 4, where the reference is to *tartarus*, not *gehenna*. See BOTTOMLESS PIT.

Deer.

See FALLOW DEER.

Degrees, Songs of.

This is the title given to fifteen Psalms, Ps. 120 - 134. The word is *maalah*, and signifies 'going up, ascent,' and is translated, 'stairs, steps, going up.' These Psalms have been grouped together: four are by David, one by Solomon, and the rest are without a name. Scripture does not specify any particular occasion on which they were used. The principal thought in the title being 'a going up' it has been suggested that as all males had to go up to Jerusalem thrice in the year, these may be the songs they sang on their way. The return from captivity under Ezra and Nehemiah is also called 'a going up,' and these Psalms may have been used on that occasion. The Syriac Version heads them 'Songs of ascent from Babylon.' On a still future return to the land the Spirit of God may lead to a similar use of these Songs of Degrees. They represent Israel as in the land, but all opposition not as yet removed.

Dehavites. [Dehav'ites]

Heathen colonists placed in Samaria on the captivity of the ten tribes. Ezra 4: 9. Perhaps the same as the *Dahi* spoken of by Herodotus, from the east of the Caspian Sea.

Dekar. [De'kar]

Father of one of Solomon's commissariat officers. 1 Kings 4: 9.

Delaiah. [Dela'iah]

1. Leader of one of the courses of priests. 1 Chr. 24: 18.
2. Founder of a family whose genealogy was lost. Ezra 2: 60; Neh. 7: 62.
3. Father of Shemaiah who sought to dishearten Nehemiah. Neh. 6: 10.
4. Son of Shemaiah and prince at the court of Jehoiakim. Jer. 36: 12, 25.

Delectable things.

Desirable things, as in the margin. Isa. 44: 9,

Delicates.

Dainties. Jer. 51: 34.

Deliciously, To Live.

To live luxuriously. Rev. 18: 7, 9.

Delilah. [Delil'ah]

A Philistine harlot, of the valley of Sorek, loved by Samson. She, being bribed by the Philistines, teased Samson till he told her wherein his great strength lay. Judges 16: 4-18. By the great reward offered her — 5,500 'shekels' — it appears probable that she was a political courtesan. We wonder at the folly of Samson, for he had ample proofs of her design; but, alas, being away from God, the light had become darkness, and how great that darkness! The 'lap of Delilah' should be a signal warning to all.

Deliverance.

See LIBERTY.

Deluge.

See FLOOD.

Demas. [De'mas]

Fellow-labourer with Paul at Rome, Col. 4: 14; Philemon 24; of whom Paul had to write some five years later, "Demas hath forsaken me, having loved this present world, and is departed to Thessalonica." 2 Tim. 4: 10. This may signify, not that he had apostatised, but that he had fallen from Paul's line of things through love of this present age.

Demetrius. [Deme'trius]

1. Silversmith of Ephesus, who made silver shrines of the temple. Fearing that the preaching of Paul against idolatry would lessen the gains of himself and others, he raised an uproar. Acts 19: 24, 38.

2. A convert who was borne witness to by all, and by the truth itself.
3 John 12.

Demon

δαιμόνιον, δαίμων. It is to be regretted that the translators of the A.V. did not use the word 'demon' where these words occur instead of 'devil,' for which there is another Greek word, διάβολος, signifying 'accuser.' This latter word is used only in the singular, referring to *the* devil — Satan; but there are many demons. Philosophers spoke of demons quite differently from the way they are represented in scripture. Thus Plato says, "Every demon is a middle being between God and the mortal. God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons." This was a device of Satan, that God could be worshipped through the agency of demons or demi-gods. In a similar way the Roman Catholics pray

to the Virgin and the saints to intercede for them. Scripture makes it plain that the demons were evil spirits: cf. Rev. 16: 13, 14.

Scripture also shows that idolatry was essentially demon-worship, the idol itself being nothing. "They sacrificed unto demons (*shed*) not unto God," Deut. 32: 17; 1 Cor. 10: 19, 20; "they shall no more offer their sacrifices unto demons (*sair*)." Lev. 17: 7; Rev. 9: 20. Jeroboam had fallen so low as to have ordained priests for the demons (*sair*) and for the calves which he had made, 2 Chr. 11: 15; and some had "sacrificed their sons and their daughters unto demons (*shed*)."* Ps. 106: 37. The things worshipped may have been unseen objects, or they may have had some mystical representation, or may have been mere idols; but behind all these were real beings, evil, unclean spirits; so that it was morally impossible to have fellowship with the Lord Jesus and with these demons. 1 Cor. 10: 19-21.

* The Hebrew word *shed*, though traced from the word 'lord,' properly signifies "a destroyer, extirpator, a violent one; hence metaphorically a mischievous demon." — Fürst. It occurs only in the above two passages. *Sair* signifies 'rough, hairy,' and specially a *he-goat*: hence "a goat-shaped deity, which was idolatrously worshipped It was believed that such hostile beings inhabited the deserts and woods (Isa. 13: 21; Isa. 34: 14), and that they must be appeased by divine worship'. — Fürst.

The evil spirits that possessed so many persons when the Lord was on earth were demons, and from the instances given we learn much respecting them. The Pharisees said that the Lord cast out demons by Beelzebub the prince of demons. The Lord interpreted this to mean 'Satan casting out Satan;' by which we learn that the demons were the agents of Satan; and that Satan as a strong man had to be bound before his kingdom could be assailed. Matt. 12: 24-29. The demons also were strong ones, by the way they handled those they possessed, and by one overcoming seven men and making them flee out of the house naked and wounded. Acts 19: 16. We know also that they were intelligent beings; for they knew the Lord Jesus and bowed at once to His authority. They also knew that punishment awaited them: for some asked if the Lord had come to torment them before the time. Matt. 8: 29.

It must not be supposed that demon-agency has ceased: the exhortation is, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1. With this agrees the declaration that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4: 1. Spiritualists and Theosophists carry on intercourse with such, and are taught by them. In a future day also, when God will be pouring out His judgements on the earth, men will not repent, but will worship demons and all sorts of idols. Rev. 9: 20. The spirits of demons also, by working miracles, will gather the kings of the earth together to the battle of that great day of Almighty God. Rev. 16: 14. And mystical Babylon will become "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2. The world and the professing church are evidently ripening for these things; and some, under the plea of investigating phenomena, are unconsciously having to do with the wicked spirits themselves!

Demoniacs.

This word is used to describe men who were possessed by demons, as revealed in scripture. In the N.T. those 'possessed' by demons were certainly under the control of the demons, even to casting them into the fire and into the water.

It has been argued that the persons said to be possessed were really lunatics, who imagined they were possessed; and to meet that fancy the Lord spoke to the supposed spirit and told it to come out! But this is simply an effort to deny the power of Satan and his emissaries over man, and also God's power in the miracles. The Lord spoke of the casting out of demons when he was not speaking *to* those possessed. The demons also knew the Lord to be the Son of God, answered Him, asked permission to go into the herd of swine, and feared he had come to punish them before the time. Those who were lunatics are mentioned along with, and as different from, those possessed with demons. Matt. 4: 24. It is true that the father of a lad who was possessed by a demon called him a lunatic, and said the disciples could not *cure* him, in Matt. 17: 14-16; but in Mark 9: 17 he said his son had a dumb spirit, and in Luke 9: 39 'a spirit taketh him.' It was clearly a case of possession: the Lord rebuked the

demon, and it departed from him.

In all cases the relief was experienced immediately the demon was expelled; the words used are too explicit to mean aught else than that the persons were possessed, and that the wicked spirits were cast out. The case of Judas Iscariot was somewhat different, inasmuch as it was Satan himself that entered into that wretched man. Luke 22: 3. Here it was more than the mere question of power over man, it was the Adversary standing up against Christ.

Besides the permanent possession of men, there was the unclean spirit of lying prophecy. In the O.T. we have a remarkable instance of a spirit influencing 400 prophets. Ahab was to be enticed to go to war, and a spirit said he would accomplish it. He would go out and be a lying spirit in the mouth of all his prophets. "Now therefore," said Micaiah, "behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." 2 Chr. 18: 20-22. We do not know the nature of this spirit, nor how he influenced the prophets.

Denarius.

See WEIGHTS AND MEASURES.

Deputy.

In the O.T. governor of a district. 1 Kings 22: 47; Est. 8: 9; Est. 9: 3. In the N.T. proconsul, one who acted as governor of a Roman province with consular power. Acts 13: 7, 8, 12; Acts 18: 12; Acts 19: 38.

Derbe. [Der'be]

City of Lycaonia, in Asia Minor, visited by Paul and Barnabas. Acts 14: 6, 20; Acts 16: 1; Acts 20: 4. It is twice mentioned with Lystra, and is placed on the maps to the east of that city. It has recently been identified with *Ambarrarasi*, west of *Eregli*.

Descry, To.

To search, to spy out. Judges 1: 23.

Desert.

See WILDERNESS.

Destruction.

There are some thirty Hebrew and four Greek words translated 'destruction,' with various shades of meaning, some being applied to loss or devastation experienced in this life, and others to future and eternal destruction. There is no thought in scripture of annihilation in any of the passages, and even in material things it is agreed that there is no such thing as annihilation. In some passages destruction is spoken of as a place or a state of existence, thus "Hell and destruction are before the Lord;" "Hell and destruction are never full." Prov. 15: 11; Prov. 27: 20. 'Everlasting destruction' is 'everlasting punishment.' Compare Matt. 25: 46 with 2 Thess. 1: 9.

Deuel. [Deu'el]

Father of Eliasaph, 'prince' of Gad. Num. 1: 14; Num. 7: 42, 47; Num. 10: 20. In Num. 2: 14 he is called REUEL. This is plainly an instance where the letter ך (D) has been mistaken for the letter ך (R).

Deuteronomy, Book of.

The name signifies 'The Second Law,' but this does not properly describe it, as the ten commandments and Jehovah's name and His covenant made in Horeb are the basis of its instructions. Neither does 'Repetition of the Law' give the right thought, because some parts of this book were not given before. It rehearses God's covenant relationship with Israel under new circumstances: they had come to the border of the promised land, and were just about to enter into its possession, not on the ground of faithfulness to the law, but according to the covenant made with the fathers: Deut. 9: 4, 5. Some things are added which could have had no application in the wilderness, even referring to their having a king.

The style of the book is different from those preceding it: a vast typical system is portrayed in the three preceding books, while in this the Spirit of God is occupied with the actual circumstances connected with their possession of the land of promise. Nearly all of Deuteronomy is what Moses rehearsed in the hearing of the people. Thus, "Moses began to declare this law." Deut. 1: 5. He called all Israel, and said unto them, "Hear, O Israel, the statutes and judgements." Deut. 5: 1.

The book may be otherwise divided into three parts, thus:

Deut. 1 - 11: Moses rehearses the way the Lord had led them, the covenant with them, at Horeb, their disobedience, the resumption of God's relationship with them on the ground of Moses' mediation, and putting the law in the ark.

Deut. 12 - 29: various commandments are given with the results of obedience and disobedience fully stated.

Deut. 30 — end: things to come, the song of Moses, and his blessing the tribes.

The fact is stated that from Horeb by the way of Mount Seir, unto Kadesh-barnea on the south border of the land, was only an eleven days' journey, yet it had occupied them, going backwards and forwards, nearly forty years. Moses then reminded them of the burden and strife which fell on him consequent on their being so great a people, and of the system of government that had been appointed among them; also that it was *themselves* who were the instigators of sending the spies to search out the land. This appears to clash with Num. 13: 1, 2, which says "The Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan." The two passages show that the people proposed it; Moses consented (it pleased him well, he says here); and God commanded it. God's first message was, "Go up and possess it;" but the people hesitated, and said they would send the spies. Deut. 1: 21-23. Their rebellion and their wanderings were the result.

Deuteronomy 2, 3: Moses continues their history after the many days of their wilderness wanderings. They had been told not to

meddle with the Edomites — the descendants of Isaac through Esau; nor with the Moabites and Ammonites, for they were the descendants of Lot. Sihon the Amorite had been subdued. This was after they had travelled round to the east of the Dead Sea. Deut. 2: 10-12 and Deut. 2: 20-23 should be read as parentheses: they are valuable historical notes. Og king of Bashan had been conquered and his cities taken, a pledge of the full victory which the Lord would give over the nations of Canaan. The two tribes and a half had had their portion assigned on the east of the Jordan. Moses should see the land, but was not to go over the Jordan, and Joshua was to be his successor.

Deuteronomy 4: Moses calls them to hearken to the commands he had given them, that they might live and go in and possess the land. The people must take heed unto themselves, that they make no similitude of Jehovah who had spoken to them, and so corrupt themselves.

Deuteronomy 5, 6: The covenant at Horeb is rehearsed with exhortations to obedience, and the great truth pressed upon them of which they were the witnesses: "Jehovah our God is one Jehovah," to whom every affection should flow.

Deuteronomy 7, 8: The people are warned against making any covenant with the people of the land; for they themselves were a holy people. God had chosen them for a special people above all upon the face of the earth. They are reminded of all God's goodness to them that they might not forget Him. He had humbled them and proved them, to do them good in their latter end.

Deuteronomy 9 - 11: Moses declares that God was not going to bring them into the land on account of their own righteousness or uprightness of heart; but because He would fulfil His promises to Abraham, Isaac, and Jacob. Moses plainly tells them "Ye have been rebellious against the Lord from the day that I knew you;" and he rehearses their failings, and God's goodness, and His securing His covenant in the ark.

Deuteronomy 12, 13: The idolatrous altars and groves found in the land were to be destroyed. There was but *one place* to which all the

sacrifices were to be brought, where Jehovah would put His name, and there *only* were the consecrated things to be eaten. They were *not to inquire* after the heathen gods, lest they should be ensnared thereby. Strong delusion is guarded against — if a prophet's sign came to pass, it might be to prove them. They must not follow such a one into idolatry, nor were they to spare the nearest relative who would lead them away from worshipping Jehovah their God.

Deuteronomy 14 - 19: Many of the laws which were given in the former part of the Pentateuch are rehearsed. If they would have a king, he must be the one whom God would choose, and the king's duties are detailed.

Deuteronomy 20: Instructions as to going to battle; what cities were to be spared, and what people were to be utterly destroyed.

Deuteronomy 21 - 25: Divers commandments are rehearsed before the people.

Deuteronomy 26: When they were brought into the land, and one came to worship, he was to confess "A Syrian ready to perish was my father." Then the goodness of God was to be confessed in the redemption from Egypt, and bringing into the promised land, and they were to rejoice in every good thing God had given them. Then grace should flow out to the fatherless and the widows. Obedience should follow, and all defilement be avoided. Blessing should be asked for all Israel.

Deuteronomy 27: The law was to be written on great stones, and set up on mount Ebal, where also an altar of whole stones was to be reared for both burnt offerings and peace offerings. Here, too, certain tribes were to stand to pronounce the curses which follow. Other tribes were to stand on mount Gerizim to bless. The blessings however are omitted, as in fact the people were under the curse, being under the law, as the apostle shows in the epistle to the Galatians when dealing with the principle of law.

Deuteronomy 28: The people being under the government of God, the consequences of obedience or disobedience are presented in blessings or cursings, the latter being realised in the subsequent

history of the people.

Deuteronomy 29, 30: The solemn fact is stated that, spite of all the signs and miracles they had seen, yet the Lord had not given eyes to see, nor ears to hear, nor a heart to understand: compare John 3: 2, 3. They all on that day stood before the Lord their God, and He made the covenant with them. Deut. 30: 15 expresses it in few words — it was "life and good, death and evil." The secret purpose of God is referred to, and when all was ruined under law, the principle of righteousness by faith is introduced.

Deuteronomy 31, 32: The law was to be read to the people every seven years. To Joshua the 'charge' was committed to bring the people into the land. Moses taught the people a song. It is partly prophetic, for their future is foretold. God would provoke them to jealousy by the Gentiles, as in Rom. 10: 19; but would finally bless them. Moses longed to go over Jordan and see the land; but it was forbidden him because he had transgressed. (Dispensationally Moses represents the law and *that* could not bring them into the promised land.)

Deuteronomy 33: Moses blesses the twelve tribes. When Jacob blessed them in Gen. 49 it was rather their prophetic history in the then future; here it is more their relationship with God in His government over them for blessing, when they will sit down at His feet and hear His words. Simeon is omitted; his portion was in the extreme south-west, near the desert; we read very little of this tribe, as if they were lost in the land. The number twelve was made up by the two sons of Joseph; however, we find that Simeon is among the twelve tribes sealed in Rev. 7: and in the future division of the land. Ezek. 48: 25.

Deuteronomy 34: The death of Moses is related and that God buried him in an unknown place, so his tomb could not be worshipped as a holy spot. There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

The Book of Deuteronomy is in a word characterised by exhortations to *obedience* by a people brought into God's land. It is often quoted in the N.T. and the Lord three times quoted from it

when tempted of the devil. It is cited as written by Moses. Rom. 10: 19; 1 Cor. 9: 9. The scripture thus fully refutes those who seek to attribute it to some unknown writer of a later date. Of course the last chapter is an exception: it may have been added by Joshua.

Devil, The. See SATAN and DEMON.

Dew.

Whatever may be said as to the source and cause of the dew, scripture shows that

1. It *descends*: it is called the dew 'of heaven;' Gen. 27: 28, 39; Dan. 4: 15-33; 'the clouds drop down the dew.' Prov. 3: 20.

2. It falls in the *night*. Num. 11: 9; Job 29: 19, and disappears when the sun arises in its strength. Ex. 16: 14; Hosea 6: 4; Hosea 13: 3.

3. It is a *blessing*, a refreshment sent by God, and withheld for a punishment, or in discipline. Ps. 133: 3; Isa. 26: 19; Hag. 1: 10; 1 Kings 17: 1. In the summer the dew is very copious in Palestine, and aids greatly in the cultivation of the land. It is typical of the refreshment and strengthening which God sends down upon His people during the night of the absence of their Lord. It will not be needed when the day breaks, and the Sun of righteousness arises with healing in His wings. Malachi 4: 2.

Diadem.

Imperial crown or crown of honour. Job 29: 14; Isa. 28: 5; Isa. 62: 3; Ezek. 21: 26. See CROWN.

Dial, Sun-dial.

Some contrivance, not definitely specified, by which the divisions of the day were ascertained by the shadow of some gnomon or pillar, caused by the sun falling upon a series of steps or degrees. 2 Kings 20: 8-11; Isa. 38: 8. Hezekiah asked that the shadow might go backward ten degrees, and this took place on the dial of Ahaz. The same thing may not have occurred elsewhere, as it was simply to

strengthen the faith of Hezekiah, nor is it necessary to suppose that the motion of the earth was reversed. May not the phenomenon have been produced by a peculiar state of the atmosphere causing refraction of the light passing through it? In whatever way it was brought about, it was by the power of God. Apparently a report of it reached Babylon, and ambassadors from the princes were sent to inquire of the 'wonder' that had occurred. 2 Chr. 32: 31.

Diamond.

The Hebrew word in Ex. 28: 18; Ex. 39: 11; Ezek. 28: 13, is *yahalom*. It occurs only in these places, and cannot be identified; it is generally held not to be what is now known as the diamond. In Jer. 17: 1 the word is *shamir*. This is translated 'adamant' in Ezek. 3: 9. It is thought to be the corundum, a very hard stone, but being of different hues it has now various names.

Diana to Eleasah

Diana. [Dia'na]

This is the Latin name of one of the principal goddesses of the Greeks and Romans: the Greek name is *Artemis*. An image of her was said to have fallen from heaven, or to have been formed of wood or ebony which fell from the clouds. It was worshipped by all Asia. Her temple was at Ephesus, built of choice marble. A Roman coin in the British Museum bears a representation of the temple with the image of the goddess in the centre. Acts 19: 24-35. Though Ephesus was otherwise an enlightened city, it was dark as to religion, the excited people could shout for two hours "Great is Diana of the Ephesians."

Diblain. [Dibla'im]

Father of Gomer, Hosea's 'wife.' Hosea 1: 3.

Diblath. [Dib'lath]

In the Hebrew it is *Diblah*. Ezek. 6: 14. Place in the north of Canaan, conjectured by some to be the same as RIBLAH, but only

by supposing an error of the copyist, D (ד) being written for R (ר) . Others identify it with *Dibl* ,

Dibon. [Di'bon]

1. City on the east of the Jordan in Moab, afterwards possessed by Gad; but near the time of the captivity it was again seized by Moab. Joshua 13: 9, 17; Num. 21: 30; Num. 32: 3, 34; Isa. 15: 2; Jer. 48: 18, 22. Also called DIBON-GAD in Num. 33: 45, 46. Identified with *Dhiban*, 31 30' N, 35 45 'E.

2. City inhabited on the return from exile, Neh. 11: 25: perhaps the same as DIMONAH. Not identified.

Dibri. [Dib'ri]

A Danite, whose daughter Shelomith had married an Egyptian. Lev. 24: 11.

Didymus. [Did'yms]

See THOMAS.

Diklah. [Dik'lah]

Son of Joktan of the family of Shem, whose descendants settled in Arabia. Gen. 10: 27; 1 Chr. 1: 21.

Dilean. [Dil'ean]

Town in the lowlands of Judah. Joshua 15: 38.

Dimnah. [Dim'nah]

Levitical city of Zebulun, Joshua 21: 35; but it is not mentioned in the cities of this tribe in Joshua 19: 10-16, and in the Levitical cities of Zebulun in 1 Chr. 6: 77 the name of RIMMON occurs, which makes it appear probable that the two names refer to the same place.

Dimon, [Di'mon] Waters of.

Streams east of the Salt Sea. Isa. 15: 9.

Dimonah. [Dimo'nah]

City in the south of Judah, Joshua 15: 22: perhaps the same as DIBON, No. 2.

Dinah. [Di'nah]

Daughter of Jacob and Leah: defiled by Shechem, son of the chieftain Hamor, which led to the massacre of the Shechemites through the craftiness and cruelty of Simeon and Levi. Gen. 30: 21; Gen. 34: 1-26; Gen. 46: 15.

Dinaites. [Di'naites]

Colonists placed by the Assyrians in the cities of Samaria. Ezra 4: 9. They are not otherwise known.

Dinhabah. [Din'habah]

Capital city of Bela, son of Beor, king of Edom. Gen. 36: 32; 1 Chr. 1: 43.

Dinner.

1. *aruchah*, 'allowance.' Any meal of herbs where there is love is better than a stalled ox with hatred. Prov. 15: 17.

2. *akal*, 'to eat.' Joseph's brethren were 'to eat' with him at noon. Gen. 43: 16.

3. ἄριστον a meal taken in the morning: cf. John 21: 4, 12, 15; but late enough for friends to be invited. Luke 11: 37, 38. Used for a marriage feast in Matt. 22: 2, 4, perhaps as late as noon: it is distinguished from 'supper' in Luke 14: 12.

Dionysius. [Dionys'ius]

Member of the supreme court at Athens, converted under the preaching of Paul. Acts 17: 34.

Diotrephes. [Diot'rephes]

One in the church, otherwise unknown, who loved to have the pre-eminence: he refused to receive certain brethren, and excommunicated others. 3 John 9. Thus early was 'clericalism' manifested in the church.

Discerning of Spirits.

This was one of the gifts in the early church, needful for 'testing the spirits,' because even then many false prophets had gone forth into the world. 1 Cor. 12: 10; 1 John 4: 1-3. This gift was especially necessary at the time when the word of God was not fully written.

Disciple,

μαθητής This word signifies strictly 'a learner' or 'pupil.' The Pharisees had such, whom they taught to fast. Matt. 22: 16; Mark 2: 18. John the Baptist had disciples, who likewise fasted. Matt. 9: 14; Luke 5: 33; John 3: 25. The Lord Jesus had His disciples: the apostles whom He chose to be with Him are called His 'twelve disciples,' Matt. 11: 1; but in other places the term is applied to all who followed the Lord, many of whom 'went back and walked no more with him.' John 6: 60-66. When great multitudes followed the Lord, He turned to them and bade them count the cost of really following Him. Such an one must hate (in comparison with Christ) all his natural relations and his own life also. He must take up his cross and follow Christ, and he must forsake all that he had, or he could not be His disciple. Luke 14: 26-33. On another occasion Jesus said to the Jews that believed on Him, "If ye abide in my word, ye are truly my disciples." John 8: 31. It was true association in heart with a rejected Christ. Matt. 10: 24, 25; John 15: 8.

Discipline.

The word occurs only in Job 36: 10, but the Hebrew word, *musar*, is found elsewhere, and is often translated 'instruction,' and at times 'chastening' and 'correction.' In Job it is God opening men's ears for instruction or discipline. In the N.T. the word *παιδεύω* is translated both 'to instruct' and 'to chasten,' showing that it is God's care over His saints for blessing. See CHASTENING. There is also discipline in the church. If one be overtaken in a fault the spiritual are called upon to restore such a one. Gal. 6: 1. If there is sin, it may call for a REBUKE before all. 1 Tim. 5: 20. Some may need reproof, 2 Tim. 4: 2; and in other cases, as a last resort, discipline may call for 'putting away.' See EXCOMMUNICATION. The end and purpose of all discipline is to restore the soul to communion with God and with His saints. Discipline should always be exercised in the 'spirit of meekness,' each one considering himself lest he also be tempted. Gal. 6: 1.

Diseases.

There are four Hebrew words and four Greek words so translated, but, like the English word, they do not specify the nature of the complaint. God promised to Israel that if they would be obedient He would take away from them all sickness, and would put upon them none of the evil diseases of Egypt which they had known. Deut. 7: 15. When the Lord was on earth He healed every sickness and every disease among the people. Matt. 9: 35. On the ground of obedience they failed to attain freedom from diseases, but their Messiah healed them all in grace. See the various names of the specific diseases, as FEVER, etc.

Dishan. [Dish'an]

Youngest son of Seir the Horite. Gen. 36: 21, 28, 30; 1 Chr. 1: 38, 42.

Dishon. [Dish'on]

1. Fifth son of Seir the Horite. Gen. 36: 21, 26, 30; 1 Chr. 1: 38, 41.

2. Son of Anah and grandson of Seir. Gen. 36: 25; 1 Chr. 1: 41.

Dispensation,

οἰκονομία. This is literally 'administration of a house,' an 'economy,' and hence an ordered dealing with men by God in the varied administration of his ways at different times. In reviewing God's administrations with man, we may notice the state of *innocence* in Eden, though it hardly partook of the character of a dispensation. One law was given to Adam and Eve, and obedience was required, the penalty being announced if they failed.

This was followed by the lengthy period of nearly 1600 years till the flood — a time of no ordered dealing of God with men, during which men corrupted their way, and the earth was filled with violence. Then the world was 'spoken to' by God in the person of Noah, who was 'a preacher of righteousness;' and their repentance was waited for in long-suffering mercy while the ark was preparing. 1 Peter 3: 20; 2 Peter 2: 5. They repented not and the old world was destroyed. In the post-diluvian world government of man by his fellow was established by God, while a knowledge of God, as a God who judged evil, was spread abroad by the descendants of Noah; traditions of the Flood being found all over the earth. This was an additional testimony for God. Then followed the division of the earth into various nations and tribes, according to their families and tongues. Among these *ignorance* of God prevailed in spite of the testimony of God's power and divinity, and the admonition of conscience spoken of in Rom. 1, 2.

About 360 years after the deluge the Patriarchal Age was begun by the call of Abraham, a new and sovereign dealing of God; but this was confined to Abraham and his descendants.

The Dispensation of *the Law* followed, strictly the first publicly ordered system of God's dealing with men, and administered by angels. The oracles of God were given to a nation, the only nation in all the earth that God had known in this way. Amos 3: 2. It was the dispensation of 'Do this, and live and be blessed; disobey, and be cursed.' This dispensation had three phases:

a. About 400 years under the Judges, when God would have been their king, but during which time every one did that which was right in his own eyes.

b. 500 years as a kingdom under royalty.

c. 600 years from the captivity to the coming of Christ. Connected with this was prophetic testimony: the law and the prophets were until John. Luke 16: 16.

During this 'Dispensation of Law' the Times of the Gentiles commenced in the political supremacy of Nebuchadnezzar, the head of gold and king of kings. Dan. 5: 37, 38. They still run their course, and will continue until the Lord Jesus commences His reign.

2. The Dispensation of *Grace and Truth* commenced, after the preaching of John, by the advent of Christ. During this economy the gospel is preached to every creature under heaven, and the calling out of the Church takes place, extending as a parenthesis, from the day of Pentecost to the rapture of the saints. Acts 2: 1-4; 1 Thess. 4: 13-18. Paul had a special 'dispensation' committed to him by God, both as to the gospel and to fulfil the word of God by the doctrine of the church as the body of Christ. 1 Cor. 9: 17; Eph. 3: 2, 3; Col. 1: 25, 26.

3. The Dispensation of *the Reign of Christ* over the earth during the millennium. It is also called 'the dispensation of the fulness of times.' Eph. 1: 10; Rev. 20: 1-6. See MILLENNIUM.

Under these varied administrations the goodness and faithfulness of God shine out, and the failure of man is everywhere made manifest.

Dispersion.

The term applied to the nation of Israel as now scattered throughout the world. Esther 3: 8; Jer. 25: 34; Ezek. 36: 19; John 7: 35. It was to believers among them that the Epistles of James and 1 Peter were specially addressed.

Disposition of Angels,

διαταγὰς ἀγγέλων. The ordered ministry of angels in connection with the dispensation of law. Acts 7: 53; cf. Gal. 3: 19.

Distaff.

The staff that holds the bunch of flax or wool, which, with the spindle are implements of spinning by the hand. Prov. 31: 19.

Distil, To.

Used in scripture only with reference to the dew or rain which 'drops' in minute particles. Deut. 32: 2; Job 36: 28.

Divination.

The numerous references in scripture to the various forms of occult science, as it is now called, and the strong denunciations against the Israelites having anything to do with it, show that it was a dangerous reality, however much deception might at times have been associated with it. We read of it first in Gen. 41: 8, when Pharaoh called for all the magicians, *chartummim*, of Egypt and the wise men, to interpret his dream. All their resources failing, God's man in the prison was called forth to show the dream, and this proved the occasion of working out God's purposes respecting Joseph. Doubtless the above class of men were eminent for their learning, as those were at the court of Babylon, over whom Daniel was made chief. Dan. 4: 7, 9.

Among those in Egypt there were some at least who were able to exercise powers beyond what they obtained by human learning. When Moses was endeavouring by means of signs to convince Pharaoh of the power of God, the magicians of Egypt were able to turn their rods into serpents, and to simulate the first two plagues with their enchantments. Ex. 7: 22; Ex. 8: 7. These plagues were 'turning the water into blood' and 'bringing up frogs upon the land.' This was beyond mere human power, and certainly the magicians did not work by the power of God; it must therefore have been by the power of Satan. We know not the nature of the enchantments

used, the word is *lat*, and signifies 'secret, magic arts.' Satan can suggest what incantations to employ, if man is willing, and can exercise his powers as far as permitted by God. After the first two plagues the power was stopped, and the magicians had to own, when lice were produced, "This is the finger of God."

In Deut. 18: 10, 11 there is a list of things bearing on our subject which were denounced by the Lord:

1 . DIVINATION, *qesem*, 'prediction.' A remarkable passage in Ezek. 21: 21, 22 gives some instances of how the heathen divined. The king of Babylon had come to two roads, and wanting to know whether he should take the road to Rabbath or to Jerusalem, resorted to divination. First 'he shook his arrows' (as it should be translated). Doubtless two or more arrows were marked each with the name of one of the cities, and shaken in the quiver, whichever arrow was taken by the right hand decided which road was to be taken. Jerusalem fell to the right hand. Perhaps the king was doubtful, so he consulted with images, *teraphim*; it is not known how these were used for divination: cf. Zech. 10: 2. The king still sought another guide: 'he looked in the liver.' By certain set rules the intestines of a sacrifice were said to be propitious or the reverse. The king using *three* sets of prognostications shows that he had no great confidence in his divinations: he may have been often deceived by them previously. How different from an answer from God vouchsafed to Israel!

Other means of divination are named, as, 'divining by the cup.' Gen. 44: 5, 15. This was practised by the Egyptians and Persians and is thus described: small pieces of metal and stones, marked with signs were thrown into the cup, and answers gathered from the marks as they fell. Sometimes the cup was filled with water, and, as the sun fell upon the water, images were seen or fancied on its surface. Another reference is "My people ask counsel at their stocks and their staff declareth unto them." Hosea 4: 12. The Arabs used two rods, on one of which was written *God bids*, and on the other *God forbids*, these were shaken together, and the first that fell, or was drawn, was taken for the answer; or one rod was thrown up and the direction in which it pointed when it fell was answer. It will be seen here that a 'stock' or god was invoked that what the staff declared

should be controlled by him. So in all divination, incantations were used, and the gods invoked to let the replies given be the most favourable. Behind all this we know there were demons who controlled the results given, so as to work out the purposes of Satan.

In the Acts we find a damsel possessed with a spirit of divination, or of Python. This was the prophetic oracle at Delphi, held to be the centre and focus of Gentile divination. An evil spirit connected with that oracle possessed this young woman. The testimony of the evil spirit to the servants of the most high God is remarkable: it may have been compelled to speak thus when brought face to face with the power of God (as the demons owned Christ): but the apostle could not tolerate commendation from such a source — the spirit was cast out by a superior power. Her soothsaying or divination was stopped, and her master lost the source of his evil gains Acts 16: 16-19.

2. OBSERVER OF TIMES, or, as others translate it, 'a practiser of augury:' it may have included both. The word *is anan*, which is also translated 'enchanter, soothsayer, and sorcerer.' An observer of times had his lucky and unlucky days, and nothing must be set on foot without the gods being consulted. We have an instance of this in Esther, when Haman wanted to find a lucky day on which his plans against the Jews should be carried out. They resorted to the lot, but doubtless invoked their god to give it success. Others practised augury for the like purpose of ascertaining the will of their god. Thunder, lightning, observing the clouds, the flight of birds, or the appearance of certain birds, answered their questions.

3. ENCHANTER, *nachash*, 'a whisperer.' This seems to refer to the songs sung or charms muttered as a preliminary to obtaining a response from the spirits they wished to consult. It was one of the things that Manasseh resorted to. 2 Kings 21: 6.

4. WITCH or SORCERER. The Hebrew word *is kashaph*, and refers to the practice of magical arts, with the intent to injure man or beast, or to pervert the mind; to bewitch. It may be that they had no power to injure another unless that person, out of curiosity or friendship, was a willing listener to the incantations used. Manasseh practised also this wickedness. 2 Chr. 33: 6. Nineveh is compared to a well-

favoured harlot, the mistress of witchcrafts. Nahum 3: 4. The woman at Endor is usually called a witch.

5. CHARMER, from *chabar*, 'to join together, to fascinate.' It is associated with another word, *lachash*, 'to speak in a soft gentle manner,' and then is applied to the charming of serpents. Ps. 58: 5. In like manner man is deceived and disarmed of his aversion to intercourse with evil spirits until he finds himself under their sway. In Isa. 19: 3 another word, *ittim*, is translated 'charmer' with a similar meaning, as giving a gentle sound in the incantations of the sorcerers.

6. CONSULTER WITH FAMILIAR SPIRITS. The word is *ob*, which signifies 'a leathern bottle or skin,' and is supposed to imply that the persons alluded to were professedly inflated with a spirit. It occurs sixteen times and is translated in all the places as above. As an example of the meaning of this word we have the woman at Endor whom Saul consulted: she is said to have had a familiar spirit. Saul at once said to the woman, "Bring me him up whom I shall name unto thee." The woman, as soon as her life was secured by an oath, replied, "Whom shall I bring up unto thee?" Apparently it was her profession to call up departed spirits, but on this occasion she recognised the work of a superior power, for when she saw Samuel she cried with a loud voice. Samuel told Saul that he and his sons on the morrow would be with him. Whether having the power to call up departed spirits is always implied in the above word is not known. A remarkable thing, in connection with those who have a familiar spirit, is that apparently there is a voice heard 'out of the ground.' Isa. 29: 4.*

* It has been doubted by many whether it was really Samuel that arose, because of his being God's prophet. The woman had reckoned that her familiar demon would personate as usual: hence her fear when God allowed Samuel's spirit in this special instance to appear. Of course Satan can do nothing without God's permission, but it must be remembered that it is Satan that had the power of death, Heb. 2: 14; and both Hades and Death, as powers of Satan, will eventually be cast into the lake of fire. Rev. 20: 14.

7. WIZARD, from *yiddeoni*, 'a knowing, wise one.' The only thing

said in scripture concerning such is that they 'chirp and mutter.' Isa. 8: 19. This was doubtless a part of their incantations, used to bewilder those who came for advice, and needful perhaps to arouse to action the spirit they wished to consult. The counsel may have been good at times in order the more effectually to draw the deluded ones under the influence of the evil spirits.

8. NECROMANCER, from *darash methim*, 'to consult the dead.' This occurs only in Deut. 18: 11, though the same is implied in Isa. 8: 19; Should the living go to the dead? should they not seek unto their God? And in Ps. 106: 28 we read of some who 'ate the sacrifices of the dead,' which may have been a preliminary to consulting them. The above is the list given in Deut. 18: 10, 11; a few still demand attention.

9. ASTROLOGERS, *habar shamaym*, 'dividers of the heavens' for astrological purposes. Isa. 47: 13. The word for 'astrologers' throughout Daniel is a different word, *ashshaph*, and does not imply any connection with the heavens, but is rather 'sorcerers' or 'enchanters,' as we read with reference to Babylon in Isa. 47: 9, 12, where a multitude of sorceries and great abundance of enchantments are spoken of. Along with the Babylonish astrologers in Isa. 47: 13 are associated STAR-GAZERS, who may have prognosticated events from the altered positions of the planets in respect to the stars. To this is added MONTHLY PROGNOSTICATORS, who probably drew their deductions from the moon. Connected with Babylon is also the word SOOTHSAYER, *gezar*, 'to divide, determine fate or destiny' by any pretended means of predicting events.

In the N.T., besides the case referred to of the damsel possessed by a spirit of Python, we read of others, such as Simon who used sorcery and bewitched the people of Samaria for a long time, Acts 8: 9-11; and Elymas the sorcerer, a Jew who was met with in Cyprus, who perverted the right ways of the Lord. Acts 13: 6, 8. These used magical arts (called 'curious arts' in Acts 19: 19) and bewitched the people. Another word is used for sorceries in the Revelation, *φαρμακεία*, which refers to drugs, 'to stupefy with drugs,' and then for any system of sorcery by incantations. Rev. 9: 21; Rev. 18: 23; cf. Rev. 21: 8; Rev. 22: 15. Sorcery is classed with the grossest of

sins, and is also applied to the professing church in mystical Babylon. The same word is translated 'witchcraft' in Gal. 5: 20.

The above is a brief glance at the subtle power of Satan in the unseen world, by which he deludes mankind, at least where man is the willing victim. Is it not clear that divination should not be confounded with mere jugglery? However much that may be associated with it, the real power of Satan is behind it. Some sorcerers converted in modern times in various parts of the earth have confessed that they were controlled by a power beyond their own; but that it ceased entirely on their believing and confessing Christ. It is important to see that this power is of Satan, because of the great increase in the present day of attempting to have intercourse with the spirits of the dead, to which even Christians may be, and indeed have been, drawn out of mere curiosity. "Let no man beguile you of your reward . . . intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2: 18.

Divine.

In 2 Peter 1: 3, 4, the word is θεῖος, 'of or pertaining to God.' His divine power hath given us all things that pertain to life and godliness; also, through the communication of exceeding great and precious promises, believers become partakers of the divine nature. In Heb. 9: 1 the word is λατρεία, 'ordinances of service' (the word 'divine' is better left out, though it was God who gave the O.T. ritual) The same word is translated 'service' in John 16: 2; Rom. 9: 4; Rom.12: 1

Divorce.

This was explained by the Lord. Moses had suffered a man to put away his wife for any cause, as we see in Deut. 24: 1, 3; but the Lord maintained God's original ordinance that what God had joined together, man had no right to put asunder, therefore a man must not put away his wife except for fornication, when she herself had broken the bond. Matt. 5: 31, 32; Matt. 19: 3-9. A BILL OF DIVORCEMENT must be given to the woman, the drawing up of which, and having it witnessed, was some little check upon a man's

hasty temper.

Divorce is used symbolically to express God's action in putting away Israel, who had been grossly unfaithful, and giving her a bill of divorcement. Isa. 50: 1; Jer. 3: 8.

Dizahab. [Diza'hab]

Place in the wilderness near where Moses rehearsed the law. Deut. 1: 1. Identified with *Dahab* on the west shore of the Gulf of Akaba, about .

Doctors.

Literally Teachers: otherwise called DOCTORS OR TEACHERS OF THE LAW. Those who devoted themselves to the study and teaching of the Jewish law. Luke 2: 46; Luke 5: 17; Acts 5: 34.

Dodai. [Do'dai]

An Ahohite, one of David's captains. 1 Chr. 27: 4.

Dodanim. [Doda'nim]

Descendants of Javan, son of Japheth. Gen. 10: 4; 1 Chr. 1: 7. In the margin the name is RODANIM, which has some manuscript authority.

Dodavah. [Doda'vah]

Father of Eliezer who prophesied against Jehoshaphat. 2 Chr. 20: 37.

Dodo. [Do'do]

1. Grandfather of Tola, a judge, of the tribe of Issachar. Judges 10: 1.
2. An Ahohite, father of Eleazar, one of David's three mighty men. 2 Sam. 23: 9; 1 Chr. 11: 12.
3. Father of Elhanan, one of David's mighty men. 2 Sam. 23: 24; 1

Chr. 11: 26.

Doeg. [Do'eg]

Chief of Saul's herdsmen, an Edomite, who informed Saul of David's being aided by Ahimelech, and who afterwards slew the latter and his house — 85 priests. 1 Sam. 21: 7; 1 Sam. 22: 9-22; Ps. 52 *title*. We have no information as to how such a man could have been 'detained before the Lord.' He may have been a proselyte and had some vow upon him.

Dog.

Constantly referred to in scripture as an unclean and debased animal: hence the unclean Gentiles or heathen are compared to dogs. Ps. 22: 16; Ps. 59: 6, 14. The price of a dog was forbidden to be put into the Lord's treasury, it was an abomination. Deut. 23: 18. Hazael, a heathen, said, "Is thy servant a dog?" and the most offensive epithet was to call a man a dead dog. They were, and are, the scavengers of Eastern cities. All refuse is thrown into the streets and the dogs eat it. It was the dogs who ate the body of Jezebel, and licked up the blood of Naboth and of Ahab. In the N.T. it is the same: 'without are dogs,' 'beware of dogs' used symbolically of those cut off and of the unclean: they return to their vomit again. The only apparent exception to the above is when the Lord compared the Syrophenician woman to a dog, and she said, "Yet the dogs eat of the crumbs which fall from their masters' table." In these passages the diminutive of the word is used, implying 'little dogs or puppies,' and these are often kept in houses until they grow up. But this does not remove the contempt implied in the term. Matt. 15: 27. Wyclif translated 'houndis' and 'litol whelpis' in Mark 7: 27, 28.

Door.

Besides the common use of the door as the means of entrance into a house, and of enclosing those within when shut, it is used in scripture symbolically for the way of entrance into blessing. The Lord said, "I am the door: by me if any man enter in, he shall be saved." Salvation is only by Him. He also said that as the true Shepherd He entered into the sheepfold by the door, that is, though

Son of God, He entered as obedient by God's appointed means, being circumcised, presented in the temple, and baptised. John 10: 1-9. God opened 'the door of faith' to the Gentiles by Paul and Barnabas. Acts 14: 27. Opportunities for service are called opened doors. 1 Cor. 16: 9; 2 Cor. 2: 12; Col. 4: 3; Rev. 3: 8.

When the church is represented as in a Laodicean state the Lord is outside knocking for admission at the door of the assembly, so that the individual may hear, with a promise of blessing to those who open to Him. Rev. 3: 20.

Doors in the East are usually made of wood; but in the deserted cities of Bashan doors are found cut out of stone, with a projection top and bottom which served as pivots on which the door turned.

Dophkah. [Doph'kah]

One of the stations of Israel. Num. 33: 12, 13.

Dor.

Ancient royal city of Canaan, on the most southern border of the coast of Phoenicia. Its king was slain, but Manasseh could not drive out its inhabitants. It was tributary to David and Solomon. Joshua 11: 2; Joshua 12: 23; Joshua 17: 11; Judges 1: 27; 1 Kings 4: 11; 1 Chr. 7: 29. Identified with *Tantura*, .

Dorcas. [Dor'cas]

See TABITHA.

Dothan. [Do'than]

City of Manasseh, west of the Jordan. Gen. 37: 17; 2 Kings 6: 13. Identified with *Tell Dothan*, .

Dove,

yonah, περιστερά. The well-known bird of the pigeon tribe, of which there are many species. These words are translated both 'dove' and 'pigeon.' For the turtle-dove the words *tor*, ατρυγών, are used,

names supposed to be derived from the note of the bird. Pigeons are very common in Palestine, and if any persons were too poor to buy a pair for an offering the young could easily be caught in the holes of the rocks: thus God graciously ordered it that the poorest could obtain what was needed.

There are four species of doves that inhabit Palestine: of these the most abundant is the Rock Pigeon, or Blue Rock Dove, the *Columba livia*. They shun the habitation of man, and live in holes in the rocks. There are three species of turtle doves known in Palestine, which are both wild and domesticated. Some may often be seen in Jerusalem. The most abundant of these is perhaps the *Turtur auritus*.

The dove is commonly taken as the emblem of *peace*. the Holy Spirit descended on the Lord 'like a dove,' answering to "on earth peace, good will toward men." It is also an emblem of harmlessness: 'wise as serpents, harmless as doves.' Matt. 10: 16. In the Canticles the bridegroom three times calls the bride 'my dove,' and says she has 'doves' eyes;' she also says the latter of him. Cant. 1: 15; Cant. 2: 14; Cant. 4: 1; Cant. 5: 2, 12; Cant. 6: 9. Loving gentleness characterises the dove.

Dove's Dung.

Some take this in 2 Kings 6: 25 to represent a kind of herb; we have plants similarly named as cowslip, hart's-tongue, etc., and the Arabs have a herb they call 'sparrows' dung.'

Dowry.

The sum paid by a man to the relatives of the woman who becomes his wife. Gen. 34: 12; Ex. 22: 16, 17; 1 Sam. 18: 25: cf. Hosea 3: 2. Leah, on having her sixth son, piously said, "God hath endued me with a good dowry." Gen. 30: 20. The dowry which Jacob gave for his wives was seven years' service for each. Gen. 29: 18, 27.

Drag.

Fishing net. Habakkuk 1: 15, 16: *margin*, flue-net.

Dragon,

tannin, δράκων. It may signify any great serpent or sea monster, symbolical of a huge destructive creature. Nations doomed to destruction and desolation, including Jerusalem, are said to become habitations of dragons. Isa. 34: 13; Isa. 35: 7; Jer. 9: 11; Jer. 10: 22; Jer. 51: 37. Pharaoh, king of Egypt, is called the great dragon. Ezek. 29: 3. As one of God's creatures the dragon is called upon to praise Jehovah. Ps. 148: 7. In the N.T. the dragon is a type of Satan and those energised by him. In Rev. 12: 3 the "great red dragon, having seven heads and ten horns," is symbolical of Satan's power in the form of the Roman empire: it endeavoured, in the person of Herod, to destroy Christ when born. In Rev. 13: 2, 4 it is Satan who gives the resuscitated Roman empire in a future day its throne and great authority. In Rev. 13: 11 the Antichrist, who has two horns like a lamb, speaks as a dragon. In Rev. 16: 13 it is Satan, and in Rev. 20: 2 he is described as "that old serpent, which is the Devil and Satan."

Dragon Well.

Supposed to be a pool on the south of Jerusalem. Neh. 2: 13.

Dram.

See WEIGHTS AND MEASURES.

Draught-house.

Place for refuse. 2 Kings 10: 27.

Dreams.

Though associated in some passages with trifles and vanities, Job 7: 14; Ecc. 5: 7, there is yet abundant evidence in the scriptures that God often conveyed His mind to people by means of dreams, and this not only to those who obeyed Him, but also to the heathen. Gen. 20: 3, 6; Judges 7: 13. "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then he openeth the ears of men, and sealeth their instruction, that he may

withdraw man from his purpose, and hide pride from man." Job 33: 14-17. God said that He would instruct His prophets in dreams. Num. 12: 6. He also used dreams in the case of Nebuchadnezzar and of Daniel in order to reveal His will and purpose concerning, the future.

Joseph, the reputed father of the Lord, was directed several times by means of dreams; and Pilate was warned by his wife to have nothing to do with that just man because of what she had suffered in a dream. Matt. 1: 20; Matt. 2: 12-22; Matt. 27: 19. It is to be remarked that in the last days when God pours out His Spirit on all flesh the sons and daughters will prophesy, and the young men shall see visions, and the old men shall dream dreams. Joel 2: 28; Acts 2: 17. This will be the way that God will make known His mind in those days.

Dreamer of Dreams.

Such are classed with false prophets. Possibly an hypnotic state which evil spirits could use, the object being to turn the people from the Lord to idolatry. If what they prophesied came true, they must not on that account be listened to: it was a test allowed of God to prove whether Israel loved the Lord. Deut. 13: 1-5. We have the same caution in the N.T. as to the gospel and the confession of Jesus Christ come in flesh. Gal. 1: 8, 9; 1 John 4: 1. In Jer. 27: 9 the 'dreamers' are classed with 'diviners,' and in Jude 8 they are those that defile the flesh.

Dress.

See GARMENTS

Drink Offerings.

See OFFERINGS.

Dromedary.

See CAMEL.

Dropsy,

ὕδρωπικός, The Greek word implies that the disease was a collection of water, which is the well known characteristic of dropsy. Luke 14: 2.

Drunkenness.

One of the common sins of mankind. We read of it as early as Noah. Gen. 9: 21. Its grave character is shown in the N.T. by the drunkard being classed along with fornicators, thieves, idolaters, etc., and the declaration that no drunkard shall inherit the kingdom of God. 1 Cor. 5: 11; 1 Cor. 6: 10.

Drusilla. [Drusil'la]

Daughter of Herod Agrippa I: and Cypros, and sister of Agrippa II. She married Aziz king of Emesa on his becoming a Jew, but was subsequently seduced into leaving her husband and marrying Felix, procurator of Judaea. She was present when Paul was heard before Felix. Acts 24: 24. With her son Agrippa she perished at an eruption of Vesuvius.

Duke.

A title often given in the early genealogies, signifying head of a family or of a tribe, which were called after his name. Gen. 36: 15-43; 1 Chr. 1: 51-54.

Dulcimer,

sumponyah. A musical instrument formed of two pipes inserted into a leathern bag, somewhat like the bagpipes, or the Italian *sampogna*. Dan. 3: 5, 10, 15. It was not, like the modern dulcimer, formed with strings.

Dumah. [Du'mah]

1. Son of Ishmael and founder of a tribe in Arabia. Gen. 25: 14; 1 Chr. 1: 30.

2. city or district prophesied against; probably in Edom, and perhaps connected with No. 1. Isa. 21: 11.

3. Town in the highlands of Judah. Joshua 15: 52. Identified with *ed Domeh*, .

Dungeon.

Pit used for water, but sometimes dry and used as a prison. Joseph called his prison a dungeon, though perhaps it was not a pit. Gen. 40: 15; Gen. 41: 14. Jeremiah was put into a pit, and he sank in the mire. Jer. 38: 6-13; Lam. 3: 53, 55.

Dung-gate.

Dung was used both for fuel and manure. It may have been carried out of the city by one particular gate, and this would attach the name to the gate. The one now so called in Jerusalem may have no reference to the above, which may not now exist. Neh. 2: 13; Neh. 3: 14; Neh. 12: 31.

Dura. [Du'ra]

Plain in the province of Babylon, where Nebuchadnezzar's golden image was set up. Dan. 3: 1. Perhaps the same as *Duair*, S.E. of Babylon.

Dust.

Small particles of matter found on the ground, out of which man was formed, to whom it was said, "Dust thou art, and unto dust shalt thou return." Gen. 2: 7; Gen. 3: 19. "The first man is of the earth, earthy." 1 Cor. 15: 47. It is used as a symbol of weakness: "he remembereth that we are dust." Ps. 103: 14. To 'lick the dust' is figurative of defeat. Ps. 72: 9. To 'cast dust upon the head' was a sign of grief. Ezek. 27: 30; Rev. 18: 19. To 'shake the dust off the feet' on leaving a city where the servants of Christ had been rejected, was leaving them to judgement: not even the dust of their city should be presented before the messengers' Master. Matt. 10: 14; Acts 13: 51. Similarly dust was cast or shaken into the air by men in great

indignation. Acts 22: 23.

Dwellers on Earth.

This is an emphatic expression in the Revelation characterising those that seek their portion on earth at the time when the Lord Jesus Christ is refused His rights in it: a great trial awaits them. Rev. 3: 10. Others, persecuted by them, call upon God to avenge their blood. Rev. 6: 10. The dwellers on earth will rejoice over the death of the two witnesses who stand before the God of the earth: they will worship the first beast, and be deceived by the miracles of Antichrist; yet the everlasting gospel will be preached to them, calling them to "Fear God, and give glory to him: for the hour of his judgement is come." We do not read of their repentance. Rev. 11: 10; Rev. 13: 8, 12, 14; Rev. 14: 6;

Dyeing.

This art must have been acquired early. When the Tabernacle was erected the rams' skins were dyed red. Ex. 25: 5; Ex. 26: 14. The tombs in Egypt show that the art was well understood there by the various colours yet visible. The word rendered "dyed attire" in Ezek. 23: 15 signifies head-bands, tiaras, turbans, of different colours. In Isa. 63: 1 the Lord Jesus is represented as coming from Edom and Bozrah with His garments dyed with the blood of His enemies, as one that treadeth in a wine-press is stained with the juice of the grape.

Eagle,

nesher, ἀετός. This is supposed to be the bird known as the Griffon Vulture or Great Vulture — the *Gyps fulvus* of the naturalists — though it may include other species. Its habits agree with those related of the eagle in scripture, and they are plentiful in Palestine. No sooner does an animal fall than these birds congregate in numbers on its carcase, according to Job 9: 26; Matt. 24: 28. The true eagle is a solitary bird, but vultures are seldom found alone. The expression "beareth them on her wings" exactly describes the way the vultures bear up their young, and teach them to fly. Ex. 19: 4; Deut. 32: 11. The vulture also agrees with Micah 1: 16 which speaks

of its baldness, for the vulture's head and neck are without feathers. Its swiftness is proverbial, Lam. 4: 19, and it rests on the highest rocks. Job 39: 27; Jer. 49: 16. In Ezekiel and in the Revelation the living creatures have the eagle character as portraying the swiftness in execution of God's power in creation and judicial government. Ezek. 1: 10; Ezek. 10: 14; Rev. 4: 7.

Ear.

The organ of hearing is often used symbolically in scripture. When a servant, whose time of service had expired, preferred to stop with his master, saying, "I love my master, my wife, and my children; I will not go out free," his ear was bored with an awl to the door post, and his ear belonged to his master perpetually, he was to hear only that one as master: type of Christ and His love to the church. Ex. 21: 5, 6; Deut. 15: 17. Of Christ also it is said, "mine ears hast thou opened." Ps. 40: 6; quoted in Heb. 10: 5 from the LXX, "a body hast thou prepared me," both signifying that He was the obedient one. "He that hath ears to hear, let him hear" was said by the Lord to His hearers, and to each of the seven churches in Asia, and also said when the beast, representing the future Roman power, is worshipped, signifying that a spiritual discernment was needed to catch the meaning of what was uttered. Matt. 13: 9, 43; Rev. 2: 7, 11, 17, 29; Rev. 3: 6, 13, 22; Rev. 13: 9.

Eared, Earing.

'Ploughed' and 'ploughing,' as the same Hebrew word is elsewhere translated. Gen. 45: 6; Ex. 34: 21; 1 Sam. 8: 12.

Earnest.

See HOLY SPIRIT.

Ear-ring.

The well-known ornament worn by women and men in the East. Gen. 24: 22, 30, 47; Job 42: 11; Hosea 2: 13; etc. In Isa. 3: 20 the allusion is not to a ring for the ear, but to an amulet on which a charm could be written.

Earth.

Several Hebrew words are translated 'earth,' but they are not employed to distinguish the earth as a sphere from the surface of the earth, or ground; nor to discriminate between the general surface of the earth, and any portion of it as 'land,' or the soil of the earth. Thus *adamah* generally refers to the earth as ground or soil: the rain falleth on 'the earth,' Gen. 7: 4; 'an altar of earth,' Ex. 20: 24; man 'returneth to his earth,' Ps. 146: 4; but it often refers to the '*land*' of Israel: 'prolong your days upon the land;' 'dwell in the land;' 'live in the land;' 'the land which I swore unto their fathers.' Deut. 30: 18, 20; Deut. 31: 13, 20.

Another word, *erets*, has wider significations: sometimes the earth as a *sphere*: "God created the heaven and the earth," Gen. 1: 1; He "hudgeth the earth upon nothing," Job 26: 7: but in other places it is restricted to *districts*: "out of that land went forth Asshur;" "after their tongues in their countries;" "in his days was the earth divided." Gen. 10: 11, 20, 25.

In the N.T. the word $\gamma\eta$ is employed for all the above various significations. It is used symbolically as a characteristic of man according to his natural estate. "He that is of the earth is earthly, and speaketh of the earth." John 3: 31.

From the above examples it will be seen that in some instances where the A.V. has 'earth,' the 'land' only, or the land of Canaan, may be intended; the context must be studied in each case.

Earthquake.

The first earthquake mentioned is when Elijah was told to stand before the Lord. There passed by a strong wind that rent the rocks, then an earthquake, and fire; but the Lord was not in the earthquake, nor in the fire; but in a still small voice: a lesson for Elijah when he was thinking much of himself. 1 Kings 19: 11, 12. In the days of Uzziah there was a great earthquake, from which the people fled. Amos 1: 1; Zech. 14: 5. Josephus (*Ant.* ix. 10, 4) states that this happened when the king went into the temple and was struck with leprosy. 2 Chr. 26: 16-21.

There was an earthquake at the death of the Lord, and the rocks were rent, which drew from the centurion the saying, "Truly this was the Son of God." Matt. 27: 51, 54. There was also a great earthquake at the resurrection of the Lord. Matt. 28: 2. When Paul and Barnabas were in the prison at Philippi there was a great earthquake that shook the prison, which led to the conversion of the jailer. Acts 16: 26. Josephus (Ant. xv. 5, 2) relates the particulars of a dreadful earthquake in Palestine about B.C. 31, when as many as 10,000 of the inhabitants lost their lives.

In the future judgements on the earth, earthquakes are often mentioned. Isa. 29: 6; Matt. 24: 7; Mark 13: 8; Luke 21: 11; Rev. 6: 12; Rev. 8: 5; Rev. 11: 13, 19; Rev. 16: 18. Symbolically they point to the upheaval of the lower masses of society, overthrowing the social system either partially or entirely.

Earthy,

χοι>κόος. A characteristic of man as made out of the earth, of dust. 1 Cor. 15: 47-49. "The first man is of the earth, earthy," in contrast to "the second man, out of heaven." A man cannot rise morally above the earth except by the power of God in new creation.

East.

Several words are used to express the East, which imply 'going forth,' 'rising,' 'that which is before,' having reference to the sun and its rising. Nearly all the references in scripture to the East or to other quarters are of course reckoned from Palestine; so that 'children of the East,' 'men of the East,' point out Assyria, Babylon, etc.

THE EAST WIND was distressing and destructive to vegetation, Gen. 41: 6, 23, 27; dangerous to vessels at sea, Ps. 48: 7, Ezek. 27: 26; and is symbolical of the withering power of God's judgements. Hosea 13: 15.

Easter,

πάσχα. Simply 'the Passover,' Acts 12: 4, as the word is elsewhere translated.

Eating.

Besides the common use of this word, it is employed symbolically for to 'consume, destroy:' they "eat up my people as they eat bread." Ps. 14: 4; cf. Prov. 30: 14; Habakkuk 3: 14; 2 Tim. 2: 17. Also for receiving, digesting, and delighting in God's words: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Jer. 15: 16. To eat together of the same bread or food is a token of friendship. Joshua 9: 14; Ps. 41: 9; Cant. 5: 1; John 13: 18; and such an expression of intimacy is forbidden towards those walking disorderly. 1 Cor. 5: 11. It is used to express the satisfaction of doing the work that is before the soul: the Lord said, "I have meat to eat that ye know not of." John 4: 32. Also to express appropriation to the eater of the death of Christ: "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 53. (In John 6: 51, 53 there is eating for reception, φάγω; and in John 6: 54, 56, 57, eating as a present thing for the maintenance of life, τρώγω.) In the Lord's Supper the Christian eats that which is a symbol of the body of Christ, Matt. 26: 26, and in eating he has communion with Christ's death. 1 Cor. 10: 16.

Ebal. [E'bal]

1. Son of Shobal, a son of Seir. Gen. 36: 23; 1 Chr. 1: 40.
2. Son of Joktan, a descendant of Shem. 1 Chr. 1: 22. Called OBAL in Gen. 10: 28.

Ebal, Mount.

Mountain in Ephraim from which were proclaimed the curses that would fall upon Israel if they disobeyed the Lord. Great stones covered with plaster, on which the law was written, were set up on this mount. Thus the law and the curse were associated with the same mountain, Deut. 11: 29; Deut. 27: 4, 13; but along with these Joshua also erected an altar unto the Lord God of Israel, before the blessings on Gerizim and the curses on Ebal were rehearsed. Joshua 8: 30 , 33. Parties of travellers often separate themselves, some going up mount Ebal, and others on mount Gerizim, and prove that

the congregation in the valley could hear the voice from both mountains. Mount Ebal is now called *Jebel Eslamiyeh*, . Its highest point is 3077 feet.

Ebed.

1. Father of Gaal who rebelled against Abimelech, when God had sent an evil spirit between Abimelech and the men of Shechem. Judges 9: 26-41.

2. Son of Jonathan, of Adin. Ezra 8: 6.

Ebedmelech. [E'bed-me'lech]

Ethiopian eunuch in the service of king Zedekiah. He aided Jeremiah and God sent word to him that he should be delivered from death at the taking of Jerusalem. Jer. 38: 7-12; Jer. 39: 16-18.

Ebenezer. [E'ben-e'zer]

A stone thus called, signifying 'stone of help,' set up by Samuel, after obtaining victory over the Philistines, as a memorial of the help received from God. 1 Sam. 4: 1; 1 Sam. 5: 1; 1 Sam. 7: 12. It would appear in the texts as if the stone had had the name prior to Samuel's thus designating it; but this may be accounted for by the whole account having been written after the stone was so named. The word has become symbolical for the expression "Hitherto hath the Lord helped us."

Eber. [E'ber]

1. Son of Salah and great-grandson of Shem. Gen. 10: 21, 24, 25; Gen. 11: 14-17; Num. 24: 24; 1 Chr. 1: 18, 19, 25. Called HEBER in Luke 3: 35.

2. Son of Elpaal, a Benjamite. 1 Chr. 8: 12.

3. Priest of the family of Amok. Neh. 12: 20. The same Hebrew word is sometimes translated HEBER in the A.V.

Ebiasaph. [Ebi'asaph]

See ABIASAPH.

Ebony.

The well-known hard black wood: it was imported with ivory into Tyre. Ezek. 27: 15.

Ebronah. [Ebro'nah]

One of the stations of the Israelites in the wilderness. Num. 33: 31, 35.

Ecclesiastes, Book of.

The first two or three verses give the subject of this book. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?" This expression 'under the sun' occurs no less than twenty-eight times in the twelve chapters, and gives the character of the book. It describes life 'in Adam,' and seeks an answer to the questions, What is best for man? how should he spend his life to be happy on earth? The writer speaks as a human philosopher in his wanderings. Sometimes he gets near the truth, but at other times he is far removed from it. Hence some passages state man's false conclusions: cf. for example, Ecc. 3: 18-22; Ecc. 7: 16, 17; Ecc. 8: 15. The direct divine teaching is contained in the last few verses of the book. The last two verses answer the searchings of Ecc. 1: 13; Ecc. 2: 3.

Solomon, who is the writer, goes through his experience both of wisdom and of riches, of labour, and of all that his heart as a man could desire (and who can come after the king?); and records it by inspiration, so that when he proves it all to be but vanity and vexation of spirit it is not the mere utterance of a disappointed man, but divinely recorded conviction. The actions are characterised by being done 'under the sun,' and without any thought of their being performed Godward. Man is not regarded as in direct relationship with God, though responsible to his Creator. The name of Jehovah

does not once occur.

Ecc. 1, Ecc. 2. "The eye is not satisfied with seeing, nor the ear filled with hearing," therefore Solomon searched his heart (Ecc. 1: 13, 16; Ecc. 2: 1, 3) as to mirth, wine, wisdom, folly, and great works. His heart was in despair, and he concluded that there was nothing better than for a man to enjoy good in his labour and in the gifts of God.

Ecc. 3. Man is shown that he is in a time state: there is a time for everything 'under the heaven,' but only 'a time.' God made everything beautiful in its time: He hath set 'the age' in man's heart. Ecc. 3: 11. (The word rendered 'world' in the A.V. in this verse is *olam*, often translated 'ever' and 'everlasting.' Some translate 'he hath set eternity in their heart,' but the sense doubtless is that man's heart can only naturally embrace the age characterised by time.) "No man can find out the work that God maketh from the beginning to the end." God is working out His own end during this time state: man lives in time, but what God does shall be for ever. God will judge the righteous and the wicked, but as far as man's real knowledge extends he dies as the beast dies. This is only man's conclusion drawn from beholding what takes place under the sun.

Ecc. 4. Sorrow is expressed for the oppression and injustice that exist in a sinful world, with no effectual comfort and remedy. The poor, the rich, and the sluggard are spoken of, and the evil results of folly in private affairs (Ecc. 4: 7-11), and in political life. Ecc. 4: 13-16.

Ecc. 5. Piety is brought in, and conduct in the house of God; caution as to vows, and a call to fear God. He is above every oppression on the earth, and takes knowledge of it all. In Ecc. 5: 9-17 agricultural life is contrasted with commercial life, with its anxieties and varying fortunes. Again the writer concludes that it is good and comely to eat and drink and enjoy the good that God gives.

Ecc. 6. There is vanity in connection with having riches and not being able to enjoy them; respecting children, old age, and the wanderings of man's desire: life is a shadow.

Ecc. 7. Divers things are compared: the better things are a good

name, sorrow, the rebuke of the wise, the end of a thing, and wisdom. The strange sight in Ecc. 7: 15 makes the writer try a middle course between righteousness and wickedness, still retaining a certain fear of God. But in that middle course he was wrong: wisdom was far from him. Wisdom has its difficulties, which man cannot solve. He learned that there is not a just man upon the earth that sinneth not: God made man upright, but *they* sought out many inventions.

Ecc. 8. Kings should be respected: they are God's ministers to repress evil. The sinner and the righteous are contrasted, and it is well with them that fear God; but the work of God, in His providential dealing, is mysterious and past finding out.

Ecc. 9. Things happen alike to the righteous and the wicked; both die. Hence the writer wrongly advises a life of self-indulgence, for God appears indifferent to all that is done. A 'poor wise man' delivered a city by his wisdom, but he was forgotten.

Ecc. 10. Observations on wisdom and folly. Wisdom has its advantages for this life, both to the wise man himself and to others. It is not good for a land for its king to be a child and the princes incapable.

Ecc. 11. Exhortations are given to cast 'bread' and 'sow seed' on all occasions and in all places: all will not be lost. The works of God cannot be fully known: the more that is known shows how much there is unknown. The wisest arrives as it were at a blank wall, beyond which all is unknown. The young man is advised to enjoy himself while he yet lives, but God will bring him into judgement for all.

Ecc. 12. The Creator is to be remembered in the days of youth. Decrepitude and death are described: man is overtaken by death ere he has found out true wisdom. In Ecc. 12: 8 the gropings of the philosopher under the sun are over: he comes back to his starting point, "Vanity of vanities, saith the Preacher; all is vanity." A distinct division follows. Sinful man should not expect happiness except in God. "The whole of man " (not his *duty*, but the one thing for man, the one principle of life), is to "fear God and keep his

commandments." God will bring every work into judgement.

Such is a slight sketch of the contents of the Book of Ecclesiastes. There is no question therein of grace or of redemption. It is the experience of a man, and he a king with wisdom and riches, respecting human life, with an attempt to solve all the anomalies that exist in the world, while viewing them 'under the sun.' They can only be solved, or peacefully left unsolved, by the wisdom which cometh from above. It is only in the N.T. that we get 'new creation,' that rises above the perplexities of fallen humanity, and reveals 'eternal life' that is in God's Son.

The Book of Ecclesiastes has been a great puzzle to many of the learned. They cannot understand how a king like Solomon could have had such an experience or have written such a book. They judge that it must have been written long after, as when the Jews were under the rule of the Persians, and that Solomon was only personated by the writer. It is plainly seen in their arguments that they overlook that which runs through the book, and which is the key to its being understood, namely, that all is viewed from man's point of view, expressed as 'under the sun.' When Solomon rises above this, as he does in the Proverbs, how different his experience, and the wisdom is divine. Then he speaks much of Jehovah, the name of relationship, which name, as said above, does not occur in the Book of Ecclesiastes.

Ed.

This word, signifying 'witness,' is added in the A.V. in Joshua 22: 34. Instead of 'called the altar Ed,' it has been translated 'gave a name to the altar.' The word 'Ed' is in some Hebrew MSS, and in the Syriac and Arabic versions, but not in the LXX.

Edar, [E'dar] Tower of.

This occurs only in Gen. 35: 21, and signifies 'Tower of the flock.' Probably a tower built by the shepherds for the protection of their flocks. It was apparently a little south of Bethlehem. Jacob halted there with his flocks. The expression 'tower of the flock' occurs in Micah 4: 8 (Edar in the *margin*) as the stronghold of the daughter of

Zion.

Eden. [E'den]

The garden of Eden (that is 'delights'), in which dwelt Adam and Eve for the short time before they sinned. In it God made to grow every tree that was pleasant to the sight and good for food: in it also was the tree of life and the tree of knowledge of good and evil. Gen. 2: 8-15. A fruitful place is described as being like the garden of Eden. Isa. 51: 3; Ezek. 36: 35; Joel 2: 3. The fall of Pharaoh, under the figure of an exalted tree, is said to comfort the trees of Eden, which is called the 'garden of God,' etc. Isa. 51: 3; Ezek. 28: 13; Ezek. 31: 9, 16, 18. The trees of Eden having been planted by God, they are in this last passage used as a symbol for the various nations placed by God in the earth, Israel being the centre. Deut. 32: 8. Adam was put in the garden to dress and to keep it; but on his fall he was driven out and cherubim were placed to keep the way of the tree of life. Gen. 3: 23, 24.

A river ran out of Eden to water it, and then divided into four. Only two of these can be identified, the Euphrates, and the Hiddekel denoting the Tigris. There are no others to be found to make up the four, and all efforts to find out where the garden of Eden was situated have utterly failed. It belonged to the time of innocence, and as that has gone, the earthly paradise has long ceased to exist. See PARADISE.

Eden. [E'den]

1. Son of Joah, a Gershonite, 2 Chr. 29: 12; perhaps the same that assisted in distributing the oblations in 2 Chr. 31: 16.

2. A people called 'the children of Eden,' dwelling in Thelasar, or Telassar, which had been conquered by Assyria. They supplied Tyre with costly fabrics. 2 Kings 19: 12; Isa. 37: 12; Ezek. 27: 23. Its locality is not known.

3. HOUSE OF EDEN or BETH-EDEN. Amos 1: 5. Apparently a residence of the kings of Damascus, probably situated in some pleasant place.

Eder. [E'der]

1. Town in the south of Judah. Joshua 15: 21.
2. Son of Mushi and grandson of Merari. 1 Chr. 23: 23; 1 Chr. 24: 30.

Edification.

From οἰκοδομέω 'to build, to build up.' The same word is used for the building of the Temple at Jerusalem, John 2: 20, and by the Lord when He said He would build His assembly. Matt. 16: 18. Οἰκοδομή occurs often in the epistles with the exhortation that all things in the church should be done to edification. Rom. 14: 19; Rom. 15: 2; 1 Cor. 14: 3-26; Eph. 4: 16, 29. The gifts in the church were also for the edifying of the body of Christ, Eph. 4: 12; and when things were at their worst Christians were exhorted to be building up themselves on their most holy faith. Jude 20. As a building is increased and strengthened, so the body of Christ is built up by the ministry of the Spirit through the word until all come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

Edom. [E'dom]

Name given to Esau because he craved the red pottage of Jacob, Edom signifying *red*, Gen. 25: 30; Gen. 36: 1, 8, 19; but the name is more usually given to his tribe and the territory they possessed. This extended from the land of Moab, southward to the Gulf of Akaba, in length about 100 miles, from about 29 30' to 31 N, and about 35 30' E. It is a remarkably mountainous district with lofty peaks and deep glens, but also with very productive plains. It had been called mount Seir. Gen. 36: 8. Some of the rocks were so precipitous that Amaziah killed 10,000 of the children of Seir (Edomites) by casting them down from the rocks, whereby they were dashed to pieces. 2 Chr. 25: 11. Bozrah and Sela, or Selah, were its chief cities.

When Israel was approaching the land of Palestine, Moses appealed to Edom to let them pass through their country, but they refused. The Israelites therefore returned south by way of the Red Sea (Gulf of Akaba) in order to compass the land of Edom, and then kept to

the east of Edom until they reached the land of Moab. Num. 21: 4.

Edom is constantly referred to in the prophets as having had relations with Israel, and is judged because of its perpetual hatred against them. Ezek. 35: 5. God at one time stirred up the king of Edom to punish Israel (1 Kings 11: 14), and then again strengthened Israel to punish Edom. 2 Chr. 25: 10, 11. Some of the prophecies however extend to the future. Edom took pleasure in the punishment of Judah when judgement was falling upon it. Of Jerusalem they said, "Rase it, rase it, even to the foundation thereof," Ps. 137: 7, evincing, as also do other passages, the hatred and jealousy of the descendants of Esau.

Many prophecies speak of its punishment. When the king of the north in a future day invades Palestine and overthrows countries as far as Egypt, "Edom, and Moab, and the chief of the children of Ammon" will escape, being reserved to be subdued by Israel. Dan. 11: 41; Isa. 11: 13, 14; Oba 18, 19. It is from 'Edom' that the Lord Jesus is represented as coming 'with dyed garments' because of His having executed judgements. Isa. 63: 1. Its destruction will be complete. Oba. 10.

During the captivity the Edomites extended their dominion in the West and possessed Hebron; and some 300 years B.C. the Nabatheans took Petra (which is supposed to be the same as Sela, *q.v.*), and established themselves in the district. They settled down and engaged in commerce, and formed the kingdom called by Roman writers *Arabia Petraea*. Under the Maccabees the Edomites in the west were conquered, and Hebron was recovered. After possession by the Romans, under the withering influence of Islamic rule the district came to ruin.

The Greek form of Edom is IDUMEA, which occurs only in Isa. 34: 5, 6; Ezek. 35: 15; Ezek. 36: 5; Mark 3: 8.

Edomites. [E'domites]

In addition to the above remarks on Edom there remain a few things to notice which are said of the people themselves. Isaac said of Esau, "Thy dwelling shall be the fatness of the earth, and of the dew

of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. 27: 39, 40. This prediction was fulfilled, for though they were defeated again and again by the kings of Israel, they were at length able to declare their freedom. The fierce way they replied to Moses when he wanted Israel to pass through their border, manifested their disposition. They must have greatly increased, as is shown by the numbers that were slain in some of the wars; and though in the time of David we read of every male in Edom being slain, 1 Kings 11: 15, 16, they again became numerous and were again defeated. In the time of the Maccabees John Hyrcanus compelled the Edomites to be circumcised and to conform to the Jewish laws, or leave the country. They were circumcised, and one of them became procurator Of Judaea — Antipater, the father of HEROD THE GREAT, who was an Edomite, or Idumean, by birth, though nominally a Jew.

Edrei. [Ed'rei]

1. One of the chief towns of Bashan, where Og was defeated by the Israelites. Num. 21: 33-35; Deut. 1: 4; Deut. 3: 1, 10; Joshua 12: 4; Joshua 13: 12, 31. It fell to the lot of Manasseh. It is identified with *ed Deraah*, . It is a place of great natural strength, being surrounded by a labyrinth of clefts and crevasses in the rock. The houses are of stone, with stone roofs and stone doors. There is no water there, and the spot seems chosen for security. About 50 families of desperate character inhabit the place. Underneath the city are many large caves, forming a subterranean city, with streets and houses; but a recent traveller found the entrance blocked by a rock, and was told that the passage had been blown up to prevent the caves being used as a hiding place from justice.

2. City of Naphtali in the north, near Kedesh. Joshua 19: 37. Identified by some with *Yater*, .

Eglah. [Eg'lah]

One of David's wives, and mother of his son Ithream. 2 Sam. 3: 5; 1 Chr. 3: 3.

Eglaim. [Egla'im]

City of Moab. Isa. 15: 8. The name signifies 'two ponds.'

Eglon. [Eg'lon]

1. One of the five confederate cities which attacked Gibeon, but were conquered by Joshua. Joshua 10: 3-37; Joshua 12: 12; Joshua 15: 39. Identified with the ruins at *Ajlan*, .

2. King of the Moabites, who, aided by Ammon and Amalek, crossed the Jordan and captured the city of palm trees, or Jericho, and ruled over Israel eighteen years. He was stabbed by Ehud in his summer parlour. Judges 3: 12-17.

Egypt.

In Hebrew *Mizraim* (though really it is *Mitsraim*). It is a dual form, signifying 'the two Matsors,' as some think, which represent Lower and Upper Egypt. Egypt is also called THE LAND OF HAM in Ps. 105: 23, 27; Ps. 106: 22; and RAHAB, signifying 'the proud one' in Ps. 87: 4; Ps. 89: 10; Isa. 51: 9. (This name in Hebrew is not the same as Rahab, the harlot, which is really Rachab.) Upper Egypt is called PATHROS, that is, 'land of the south,' Isa. 11: 11. Lower Egypt is MATSOR in Isa. 19: 6; Isa. 37: 25, but translated 'defence' and 'besieged places' in the A.V. Egypt is one of the most ancient and renowned countries, but it is not possible to fix any date to its foundation.

The history of ancient Egypt is usually divided into three parts.

1. *The Old Kingdom*, from its commencement to the invasion of Egypt by those called Hyksos or Shepherd-kings. This would embrace the first eleven dynasties. In some of these the kings reigned at Memphis, and in others at Thebes, so that it cannot now be ascertained whether some of the dynasties were contemporaneous or not. To the first four dynasties are attributed the building of the great Pyramid and the second and third Pyramids, and also the great Sphinx.

2. *The Middle Kingdom* commenced with the twelfth dynasty. Some Hyksos had settled in Lower Egypt as early as the sixth dynasty; they extended their power in the fourteenth dynasty, and reigned supreme in the fifteenth, sixteenth, and seventeenth dynasties. These were Semites from Asia. They established themselves in the north of Egypt at Zoan, or Tanis, and Avaris, while Egyptian kings reigned in the south. They are supposed to have held the north for about 500 years, but some judge their sway to have been much shorter.

3. *The New Kingdom* was inaugurated by the expulsion of the Hyksos in the eighteenth dynasty, when Egypt regained its former power, as we find it spoken of in the O.T.

The first mention of Egypt in scripture is when Abraham went to sojourn there because of the famine. It was turning to the world for help, and it entangled the patriarch in conduct for which he was rebuked by Pharaoh, the prince of the world. Gen. 12: 10-20. This would have been about the time of the twelfth dynasty. About B.C. 1728 Joseph was carried into Egypt and sold to Potiphar: his exaltation followed; the famine commenced, and eventually Jacob and all his family went into Egypt. See JOSEPH. At length a king arose who knew not Joseph, doubtless at the commencement of a new dynasty, and the children of Israel were reduced to slavery. Moses was sent of God to deliver Israel, and the plagues followed. See PLAGUES OF EGYPT. On the death of the firstborn of the Egyptians, Israel left Egypt. See ISRAEL IN EGYPT and the EXODUS.

Very interesting questions arise — which of the kings of Egypt was it who promoted Joseph? which king was it that did not know Joseph? and which king reigned at the time of the Plagues and the Exodus? The result more generally arrived at is that the Pharaoh who promoted Joseph was one of the Hyksos (who being of Semitic origin, were more favourable to strangers than were the native Egyptians), and was probably APEPA or APEPI II, the last of those kings. It was to the Egyptians that shepherds were an abomination, as scripture says, which may not have applied to the Hyksos (which signifies 'shepherds' and agrees with their being called shepherd-kings), and this may account, under the control of God, for 'the best of the land' being given to the Israelites.

The Pharaoh of the oppression has been thought to be RAMESES II of the nineteenth dynasty, and the Pharaoh of the Exodus to be MENEPHTHAH his son. The latter had one son, SETI II, who must have been slain in the last plague on Egypt, if his father was the Pharaoh of the Exodus. The monuments record the death of the son, and the mummy of the father has not been found, but he is spoken of as living and reigning after the death of his son. This would not agree with his perishing in the Red Sea. Scripture does not state positively that he fell under that judgement, but it does say that God "overthrew Pharaoh and his host in the Red Sea." Ps. 136: 15. God also instructed Moses to say to Pharaoh, "Thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in *thee* my power." Ex. 9: 15. Menephtah has been described as "weak, irresolute, and wanting in physical courage," and it is thought he would never have ventured into the Red Sea. The monuments depict him as "one whose mind was turned almost exclusively towards sorcery and magic." It is no wonder therefore that he was so slow to learn the power of Jehovah. As scripture does not give the *names* of the Pharaohs in the Pentateuch, there is really no definite link between those mentioned therein and any particular kings as found on the monuments. Some Egyptologists consider other kings more probable than the above, placing the time of Joseph before the period of the Hyksos, while others place it after their exit.

After the Exodus scripture is silent as to Egypt for about 500 years, until the days of Solomon. The *Tell Amarna Tablets* (to be spoken of presently) reveal that Canaan was subject to Egypt before the Israelites entered the land. Pinetem 2, of the twenty-first dynasty, is supposed to be the Pharaoh who was allied to Solomon.

The first Pharaoh mentioned by name is SHISHAK: he has been identified with *Shashank I*. first king of the twenty-second dynasty, who held his court at Bubastis. He gave shelter to Jeroboam when he fled from Solomon, and after Solomon's death he invaded Judaea with 1200 chariots, 60,000 horsemen, and people without number. He took the walled cities, and pillaged Jerusalem and the temple: "he took all: he carried away also the shields of gold which Solomon had made." 1 Kings 11: 40; 1 Kings 14: 25, 26; 2 Chr. 12: 2-9. It is

painfully interesting to find, among the recorded victories of Shishak on the temple at Karnak, a figure with his arms tied behind, representing Judah as a captive. The inscription reads JUDAH MELCHI, kingdom of Judah.

The next person mentioned is ZERAH the Ethiopian, who brought an army of 1,000,000 and 300 chariots against Asa the king of Judah. Asa piously called to the Lord for help, and declared his rest was on Him. God answered his faith, and the Egyptian hosts were overcome, and Judah took 'very much spoil.' 2 Chr. 14: 9-13. It will be noticed that scripture does not say that Zerah was a Pharaoh. He is supposed to have been the general of Osorkon 2. the fourth king of the twenty-second dynasty.

The twenty-fifth dynasty was a foreign one, of Ethiopians who reigned in Nubia. Its first king, named Shabaka, or Sabaco, was the So of scripture. Hoshea, king of Israel, attempted an alliance with this king that he might be delivered from his allegiance to Assyria. He made presents to Egypt; but the scheme was not carried out. It led to the capture of Samaria and the captivity of the ten tribes. 2 Kings 17: 4.

Another king of this dynasty was Tirhakah or Taharka (the *Tehrak* of the monuments) who came into collision with Assyria in the 14th year of Hezekiah. Sennacherib was attacking Libnah when he heard that the king of Ethiopia had come out to fight against him. Sennacherib sent a second threatening letter to Hezekiah; but God miraculously destroyed his army in the night. Tirhakah was afterwards defeated by Sennacherib and again at the conquest of Egypt by Esar-haddon. 2 Kings 19: 9; Isa. 37: 9.

Egypt recovered this shock under Psammetichus I of Sais (twenty-sixth dynasty), and in the days of Josiah, PHARAOH-NECHO, anxious to rival the glories of the eighteenth and nineteenth dynasties, set out to attack the king of Assyria and to recover the long-lost sway of Egypt over Syria. Josiah opposed Necho, but was slain at Megiddo. Necho carrying all before him proceeded as far as Carchemish on the Euphrates, and on returning to Jerusalem he deposed Jehoahaz and carried him to Egypt (where he died), and set up his brother Eliakim in his stead, calling him Jehoiakim. The

tribute was to be one hundred talents of silver and a talent of gold. 2 Kings 23: 29-34; 2 Chr. 35: 20-24; Jer. 26: 20-23. By Necho being able to attack the king of Assyria, in so distant a place as Carchemish shows the strength of Egypt at that time, but the power of Babylon was increasing, and after three years Nebuchadnezzar defeated the army of Necho at Carchemish, and recovered every place from the river of Egypt to the Euphrates; and "the king of Egypt came not again any more out of his land." 2 Kings 24: 7; Jer. 46: 2-12. The Necho of scripture is *Nekau* on the monuments, a king of the twenty-sixth dynasty.

The Greek writers and the Egyptian monuments mention Psamatik 2 as the next king to Necho, and then Apries (*Uahabra* on the monuments, the letter *U* being equivalent to the aspirate), the HOPHRA of scripture. Zedekiah had been made governor of Jerusalem by Nebuchadnezzar, but he revolted and formed an alliance with Hophra. Ezek. 17: 15-17. When the Chaldeans besieged Jerusalem Hophra, true to his word, entered Palestine. Nebuchadnezzar raised the siege, attacked and defeated him, and then returned and re-established the siege of Jerusalem. He took the city and burned it with fire. Jer. 37: 5-11.

Hophra was filled with pride, and it is recorded that he said not even a god could overthrow him. Such arrogance could not go unpunished. Ezekiel was at Babylon: and in his prophecy (Ezek. 29: 1-16) he foretells the humbling of Egypt and their king, "the great dragon that lieth in the midst of his rivers." Egypt should be made desolate from Migdol to Syene (*margin*), even to the border of Ethiopia (from the north to the south) 'forty years.' Abdallatif, an Arab writer, says that Nebuchadnezzar ravaged Egypt and ruined all the country for giving an asylum to the Jews who fled from him, and that it remained in desolation forty years. Other prophecies followed against Egypt. Ezek. 30, Ezek. 31, Ezek. 32 and in Jer. 44: 30 Hophra is mentioned. God delivered him into the hands of those 'that sought his life,' which were some of his own people.

When Nebuchadnezzar had destroyed Jerusalem, he left some Jews in the land under Gedaliah the Governor; but Gedaliah being slain, they fled into Egypt, taking Jeremiah with them, to Tahpanhes. Jer. 43: 5-7. He there uttered prophecies against Egypt, Isa. 43 and Isa.

44. The series of prophecies give an approximate date for the devastation of Egypt by Nebuchadnezzar. In taking Tyre he *had no wages* (they carried away their treasures in ships) and he should have Egypt as his reward. Tyre was taken in B.C. 572, and Nebuchadnezzar died B.C. 562, leaving a margin of ten years. Ezek. 29: 17-20.

After Nebuchadnezzar, Egypt became tributary to Cyrus: Cambyses was its first Persian king of the twenty-seventh dynasty. On the passing away of the Persian Empire, Alexander the Great had possession of Egypt and founded Alexandria. On the death of Alexander the Ptolemies reigned over Egypt for about 300 years. Some of the doings of the Ptolemies were prophesied of in Dan. 11. See ANTIOCHUS. In B.C. 30 Octavius Caesar entered Egypt, and it became a Roman province. In A.D. 639 Egypt was wrested from the Eastern empire by the Saracens, and was held under the suzerainty of the Turks until the nineteenth century. It is a great kingdom in *desolation*. Joel 3: 19.

We have seen that at one time Egypt was able to bring a million soldiers into Palestine; and at another to attack Assyria. History also records their having sway over Phoenicia, and carrying on severe wars with the Hittites, with whom they at length made a treaty, which is given in full on the monuments.

Some prophecies have been referred to, and though they apply to events now long since past, they may have a yet future application. For instance, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, they shall vow a vow unto the Lord and perform it in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. 19: 21-25: cf. Zeph. 3: 9, 10. Surely these statements apply to a time when God will bring Egypt into blessing. This might not have been expected, seeing that Egypt is a type of the world — the place where nature gratifies its lusts, and out of which the Christian is brought — but in the millennium *the earth* will be brought into blessing, and then no nation will be blessed except as they own Jehovah and His King

who will reign over all the earth. Then "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68: 31.

Egypt too, it must be remembered, was the place of sojourn of God's favoured people Israel. It was a king of Egypt who caused to be translated the Old Testament into Greek, the LXX, quoted by the Lord Himself when on earth; and it was to Egypt that Joseph fled with the young child and His mother from the wrath of Herod. Egypt was a broken reed on which the Israelites rested: it oppressed them and even attacked and pillaged Jerusalem. But it has been punished and remains desolate to this day; and further, as the kingdom of the South it will yet be dealt with: cf. Dan. 11: 42, 43. Afterwards God will also heal and bring it into blessing: in grace He says "Blessed be Egypt *my* People."

THE TELL AMARNA TABLETS. Comparatively lately a number of clay tablets have been discovered in Upper Egypt. Many of them are despatches from persons in authority in Palestine to the kings of Egypt, showing that Egypt had held more or less sway over portions of the land. The inscriptions are in cuneiform characters, but in the Aramaic language, which resembles Assyrian. The writers were Phoenicians, Philistines, and Amorites, but not Hittites, though these are mentioned on the tablets. The date for some of these despatches has been fixed as from about B.C. 1480, and they were addressed to the two Pharaohs known as Amenophis 3 and 4. They show that Egypt had withdrawn its troops from Palestine, and was evidently losing all power in the country, the northern part of which was being invaded by the Hittites. The governors mention this in their despatches, and urge Egypt to send troops to stop the invasion. Some of the tablets are from Southern Palestine, and witness of troubles in that region also. The name *Abiri* occurs, describing a people invading from the desert: these are supposed to be the Hebrews. It is recorded that they had taken the fortress of Jericho, and were plundering 'all the king's lands.' The translator (Major Conder) believes he has identified the names of three of the kings smitten by Joshua: Adoni-zedec, king of Jerusalem; Japhia, king of Lachish; and Jabin, king of Hazor. Joshua 10: 3; Joshua 11: 1. He also believes that the dates coinciding, with the above-named kings

agree with the common chronology of scripture for the book of Joshua. If he is correct in this the Exodus can no longer be placed under the nineteenth dynasty. It may be remarked, however, that not one of the tablets from the South bears any king's name, being merely addressed 'To the King, my Lord,' etc.

A few of the principal Events with their approximate dates are added:

DYNASTIES.

i. — iii. Twenty-six names of kings are given, commencing with Menes, but some are probably mythical.

iv. At Memphis. Khufu or Suphis was the builder of the first great pyramid at Gizeh. Khafra or Shafra built the second, and Menkaura the third.

v. At Elephantine.

vi. At Memphis. Some 'shepherd-kings' invaded Lower Egypt.

vii.- x. Dynasties were contemporaneous: a period of confusion.

xi. At Thebes. Title claimed over all Egypt by Antef or Nentef.

xii. At Thebes. Amenemhat I, or Ameres, conquered Nubia (Cush). Amenemhat 3 constructed the lake Moeris, and the Labyrinth, supposed to be a national meeting place. Abraham's sojourn in Egypt was possibly in this dynasty.

xiii. At Thebes. Troublous times.

xiv. At Xoïs. The power of the Hyksos extends.

xv. {Hyksos kings. Apepa II supposed to be the king who exalted Joseph. The

xvi. {Israelites enter Egypt about B.C. 1706.

xvii. Vassal kings under Hyksos rule, reigned at Thebes.

xviii. At Thebes. The Hyksos driven out of Egypt. Thothmes I carried his arms into Asia. Thothmes III, the greatest warrior king; built the grand temple of Ammon at Thebes. Amenhotep, or Amenophis III erected the twin Colossi of himself at Thebes.

xix. At Thebes. Seti I or Sethos, erected the great Hall at Karnak. Rameses II attacked the Hittites on the north, but concluded an alliance. Judged to be the king who oppressed Israel, and Menephtah to be the Pharaoh of the Exodus. (B.C 1491.) His son (Seti-Menephtah) died when young (perhaps at the Passover). A period of anarchy ensued

xx. At Thebes. Eleven kings named Rameses: they became idle and effeminate, until the priests seized the throne.

xxi. At Tanis. Priest-kings. Pinetem II is supposed to be the Pharaoh allied to Solomon. (About B.C. 1014.)

xxii. At Bubastis. Shashank or Shishak, the ally of Jeroboam of Israel, was conqueror of Rehoboam of Judah. (B.C. 971.) Osorkon I and Thekeleth I succeeded. Osorkon II sent Zerah his general against Asa king of Judah. (B.C. 941.)

xxiii. At Tanis. Two kings reigned, contemporaneous with dynasty twenty-two.

xxiv. At Sais. Contemporaneous with dynasty twenty-five.

xxv. In Nubia. Ethiopian kings. Shabaka, or Sabaco, the So who was allied with Hoshea of Samaria, was defeated by Sargon of Assyria. (B.C. 720.) Shabataka, defeated by Sennacherib. Taharka, or Tehrak, conquered by Esarhaddon. Thebes destroyed by the Assyrians. (B.C. 666.) Egypt became a province of Assyria.

xxvi. At Sais. Period of Greek influence in Egypt. Psamatik I. Or Psammetichus I: threw off the yoke of Assyria and ruled all Egypt. Nekau, or Necho, killed Josiah at Megiddo (B.C. 610) on his way to attack the Assyrians at Carchemish. Afterwards he was defeated by Nebuchadnezzar at the same place. (B.C. 606.) Hophra, or Apries, ally of Zedekiah, was conquered by Nebuchadnezzar (B.C. 581),

who afterwards ravaged Egypt as far as Elephantine. Apries was put to death, and Amasis reigned as tributary to Babylon. (B.C. 571.) In after years Amasis became ally of Croesus of Lydia against Cyrus the Persian. Psamatik III was conquered by Cambyses, and Egypt became a province of the Persian empire. (B.C. 526.)

xxvii. The kings of Persia were the kings of Egypt. (B.C. 526 - 487.)

xxviii. {Native kings reigned without being subdued by Persia, to Artaxerxes III. (Ochus),

xxx. {when Egypt was again defeated. (B.C. 350.) On the Persian Empire being conquered by Alexander the Great, Egypt also became a part of the Grecian empire. (B.C. 332.) On the death of Alexander, Egypt was ruled by the Ptolemies. (B.C. 323.) See

ANTIOCHUS.

Egypt became a Roman province. (B.C. 30.)

Egypt was wrested from the Eastern Empire by the Saracens. (A.D. 639.)

Egypt, Land of.

The conformation of Egypt is peculiar. The Nile forms at the Mediterranean what is called the Delta (from the Greek letter Δ inverted); it had formerly seven mouths, Isa. 11: 15, but now there are only two branches. On each side of the valley in which the river runs is a range of hills, outside of which is mostly desert. The Nile valley is rarely more than twelve miles wide. The Delta and the valley are very productive. As to rain the country differs materially from Palestine, which "drinketh water of the rain of heaven;" for in Egypt, except by the sea-coast, it rarely rains, the land being watered from the river, which rises once a year, overflowing its banks in many places, and, as it retires, leaving a rich sediment on the soil. Canals convey the water to more distant parts. The land is watered 'by the foot,' that is, by removing the soil, and letting the water flow.

The Delta, and as far south as Noph (Memphis, 29 51' N), is Lower

Egypt: and from Noph southward to the first Cataract (24 N) is Upper Egypt. The emblematic crowns representing the two districts were not the same; but the two were united in one crown when a king reigned over *all* Egypt. As there were many changes by different dynasties the same boundaries may not always have been preserved. CUSH, or ETHIOPIA, extended much farther south, but is often mentioned in scripture along with Egypt: Ps. 68: 31; Isa. 11: 11; Isa. 20: 4; Isa. 43: 3; Isa. 45: 14; Nahum 3: 9. Ethiopian kings appear to have reigned in Egypt, and are included in their list of kings.

Egyptians.

The ancient Egyptians were descendants of Ham, but his descendants were numerous and diverse. As far as the name implies, Egypt naturally associates itself with Mizraim; but it is judged that the Egyptians of the times of the most ancient monuments were of the Circasian type, and apparently descended rather from Cush than from Mizraim. The examination of the mummies of the old empire show that their structure does not agree with that of the Negroes, who were also descendants of Ham. The ancient Egyptians are classed among the white races: the Ethiopians were darker, and those farther south still darker. The Copts in modern Egypt are considered to be the descendants of the ancient race.

It is proved by the monuments that the ancient Egyptians were a highly civilised and educated people from the beginning: they did not rise from some lower scale, as is sought to be taught of man generally in modern days; but, as far as can be discovered, their first great works are among their best. If man has been found brutal and degraded it is because he has *fallen* from the intelligent condition in which Adam and Eve were created. Before the flood we read that the use of brass, or copper, and iron had been discovered, and there are proofs that many other arts were known in Egypt. The sciences also were cultivated, including Astronomy. The great Hall of columns at Karnak, by Seti 1 (dynasty xix.) is an illustration of the size of their temples.

The Egyptians were also a religious people, and though their religion was, alas, idolatry, yet it was an idolatry far more seemly

and moral than that practised by the cultured Greeks and Romans. It was earlier, and hence nearer a source of knowledge of God. Rom. 1: 21. In theory they speak of one god: 'the only living in substance,' and 'the only eternal substance,' and though they speak of two, 'father and son,' as some interpret, yet it did not destroy the unity of their god, 'the one in one.' From this they treated each of his attributes as separate gods; and they had also gods distinct from these. Then they had a number of sacred animals, from the cat to the crocodile, which were said to be symbols of their gods. The bull Apis represented the god Osiris; it was selected with great care, and strictly guarded. It is supposed that it was the remembrance of this Apis that caused the Israelites to choose the form of a calf for their golden idol; and we learn from Ezek. 20: 6-8 that Israel had fallen into idolatry when in Egypt.

The Egyptians believed in a future state. One of their illustrations represents the heart of a deceased person being weighed against a figure of the goddess of truth. Two gods superintend the weighing. On the right is the deceased with uplifted hands, introduced by two goddesses. The ibis-headed god has a tablet in hand, recording the result. Next to him is the god Typhon, as a hippopotamus — the Cerberus of the Greeks — accusing the deceased, and demanding her punishment. Osiris is the presiding judge with his crook and whip. If the trial was satisfactory the soul passed into other scenes; if the reverse it passed into some lower animal. Thus did Satan delude these cultivated descendants of Ham !

Their mode of writing, or rather drawing, their language was by hieroglyphics. Most of the figures represented animals, birds, the human figure, or familiar things, which first represented the objects drawn, to which also ideas and sounds were attached. M. Champollion found in the inscriptions 864 different designs! The three major styles are as follows:

1. Most ancient style. The letters were cut into stone.
2. Hieratic style. As above, but they were written on papyrus by the priests.
3. Enchorial or Demotic style (at a much later period), for popular

correspondence.

Ehi. [E'hi]

Son of Benjamin. Gen. 46: 21. Perhaps the same as AHIRAM in Num. 26: 38, and AHARAH in 1 Chr. 8: 1.

Ehud. [E'hud]

1. Son of Bilhan, a Benjamite. 1 Chr. 7: 10; 1 Chr. 8: 6.

2. Son of Gera, a Benjamite. He slew Eglon king of Moab, and, according to Josephus, which is confirmed in scripture, he became judge of Israel. Judges 3: 15-26; Judges 4: 1.

Eker. [E'ker]

Son of Ram, a descendant of Judah. 1 Chr. 2: 27.

Ekron. [Ek'ron]

The most northerly of the five cities of the Philistines. It fell to the lot of Judah, and then passed to Dan. It was taken by Judah, but the Philistines kept or gained possession. The ark of God was carried there from Ashdod, and from thence was returned to Israel. It was to Ekron that king Ahaziah sent to inquire of the god Baal-zebub if he should recover from his accident. 2 Kings 1: 2, 3, 16. The city is denounced in the prophets. Joshua 15: 11, 45, 46; Joshua 19: 43; Judges 1: 18; 1 Sam. 5: 10; 1 Sam. 6: 16, 17; 1 Sam. 7: 14; 1 Sam. 17: 52; Jer. 25: 20; Amos 1: 8; Zeph. 2: 4; Zech. 9: 5, 7. Identified with *Akir*, .

Ekronites. [Ek'ronites]

Inhabitants of Ekron. Joshua 13: 3.

Eladah. [Ela'dah]

Son of Tahath, a descendant of Ephraim. 1 Chr. 7: 20.

Elah. [E'ah]

1. Duke of Edom. Gen. 36: 41; 1 Chr. 1: 52.
2. Father of Shimei, one of Solomon's commissariat officers. 1 Kings 4: 18.
3. Son and successor of Baasha king of Israel. He reigned little more than a year, being killed while intoxicated, by Zimri. 1 Kings 16: 6-14.
4. Father of Hoshea the last king of Israel. 2 Kings 15: 30; 2 Kings 17: 1; 2 Kings 18: 1, 9.
5. Son of Caleb the son of Jephunneh. 1 Chr. 4: 15.
6. Son of Uzzi and a chief of the tribe of Benjamin. 1 Chr. 9: 8.

Elah, [E'lah] Valley of.

Where David slew Goliath in the presence of the two armies. 1 Sam. 17: 2, 19; 1 Sam. 21: 9. Identified with *Wady es Sunt*, .

Elam. [E'lam]

1. Son of Shem. He settled in a highland district east of Babylonia, which became the seat of a powerful monarchy. The district was also called ELAM. Gen. 10: 22; 1 Chr. 1: 17. In the days of Abraham Chedorlaomer king of Elam was able to make war as far off as the Dead Sea. Gen. 14: 1, 9. It subsequently became subject to the great power of the Chaldeans and Assyrians. When Assyria declined, Elam was conquered by its Persian neighbours, and reigned over by the Achaemenian Dynasty. Cyrus was king of Anshan, or Anzan (Elam) as well as of Persia: hence the close connection, and almost identification of Elam with Persia. In scripture Elam often designates Persia. In Isa. 21: 2-10 Elam and Media were to destroy Babylon. It afterwards became a part of the Medo-Persian empire. Daniel was at Shushan, which was in the province of Elam. Under the name of Susiana, Elam is represented by the historians as one of the most ancient regions of the East.

There are many prophecies against it. Isa. 11: 11; Isa. 21: 2; Isa. 22: 6; Jer. 25: 25; Jer. 49: 34-39; Ezek. 32: 24; Dan. 8: 2.

2. Son of Shashak, a Benjamite. 1 Chr. 8: 24.

3. Son of Meshelemiah, a Korhite. 1 Chr. 26: 3.

4. chief of the people who sealed the covenant. Neh. 10: 14.

5. One whose descendants had married strange wives. Ezra, 10: 2, 26

6. A priest who took part in the dedication of the wall of Jerusalem. Neh. 12: 42.

7, etc. Two or more whose descendants returned from exile. Ezra 2: 7, 31; Ezra 8: 7; Neh. 7: 12, 34.

Elamites. [E'lamites]

Inhabitants of Elam, some of whom were located in Palestine. Ezra 4: 9. Some of the same name, 550 years after, were present at Jerusalem on the day of Pentecost, but these were doubtless Jews from Elam. Acts 2: 9.

Elasah. [Ela'sah]

1. Priest who had married a strange wife. Ezra 10: 22.

2. Ambassador whom Zedekiah sent to Nebuchadnezzar. Jer. 29: 3. In the Hebrew this name is the same as ELEASAH.

Elath, [E'lath] Eloth. [E'loth]

Seaport town at the extreme north of the Gulf of Akaba branch of the Red Sea. First mentioned in the wanderings of the Israelites; it was afterwards included in the dominion of Solomon, near to which, at Ezion-geber, he had a navy of ships. Afterwards we read that it was built by Azariah, and was restored to Judah; but subsequently it was conquered by Rezin and held by the Syrians, until it became a frontier town of Rome. Deut. 2: 8; 1 Kings 9: 26; 2 Kings 14: 22; 2

Kings 16: 6; 2 Chr. 8: 17; 2 Chr. 26: 2. It was situate about . Elath is now called Aqaba and is in Jordan, it is the only sea-port of that country.

Elbethel. [El-beth'-el]

Name given by Jacob to the place of the altar which he built at Beth-el to God who appeared to him when he fled from Esau. Beth-el signifies 'House of God,' and on his return to that place he received the revelation of God's name, Almighty (compare Gen. 32: 29), and worshipped the 'God of Beth-el,' "because there God appeared unto him, when he fled from the face of his brother." Gen. 35: 7.

Eldaah. [Elda'ah]

One of the sons of Midian. Gen. 25: 4; 1 Chr. 1: 33.

Eldad. [El'dad]

One of the seventy elders, who, with Medad, received the spirit of prophecy. Num. 11: 26, 27.

Elders.

This term occurs first in Gen. 50: 7, where it applies to the Egyptians of the house of Pharaoh and to the elders of Egypt. In Num. 22: 7 we read also of the elders of Moab and the elders of Midian, so that the term was not confined to Israel. The word *is saqen* which implies 'aged man;' they were no doubt also men of repute, including heads of houses of each tribe, without having any official place such as was given to the seventy appointed by God to work with Moses: these were chosen from among the elders. Num. 11: 16, 17, 24, 25.

Elders would be found in every city, and could act in all matters of the common weal as the responsible members of the community. They could be called on any emergency. For instance, when a dead man was found in a field, and it was not known who had slain him, the elders of the city to which it was nearest, must assemble, and, with their hands over a heifer, beheaded for the occasion, must

solemnly declare that they had no knowledge of the murder. The 'judges' are here named as distinct from the elders. Deut. 21: 1-9. In any ratification as to the redemption of an inheritance the elders were called together to be witnesses. Ruth 4: 1-12. The elders being heads of houses and related by blood to the people, Israel must have been in a dire condition when the elders were not honoured. Lam. 4: 16; Lam. 5: 12.

In the N.T. the elders of Israel are often referred to and their traditions spoken of. Mark 7: 3, 5. Such took a prominent part in the condemnation of the Lord, and are mentioned as distinct from the Sanhedrim. Matt. 26: 59. 'All the elders' in Matt. 27: 1 would include the Sanhedrim: cf. also Acts 6: 12. The elders continued their opposition as long as there was any open testimony in Jerusalem. Acts 4: 23; Acts 24: 1; Acts 25: 15.

ELDER IN THE CHURCH. The word is πρεσβύτερος, and signifies 'aged person.' There were elders at Jerusalem, though we do not read of their appointment, Acts 11: 30; Acts 15: 2-23; Acts 21: 18; but the choice of elders in the Gentile assemblies was by apostolic authority, either direct or delegated. Paul and Barnabas chose, or appointed, elders in every city. Acts 14: 23: cf. James 5: 14; 1 Peter 5: 1. Titus was delegated by Paul to establish elders in every city in Crete. Titus 1: 5. In Titus 1: 7 they are called bishops, or overseers; so in Acts 20 Paul called for the elders of Ephesus, to whom he said that the Holy Ghost had made them bishops, or overseers, showing that those appointed as elders and bishops were the same persons. Acts 20: 28. See BISHOP.

It is important to note the distinction between 'gift' and 'office.' The former is direct from the Lord; the latter by human appointment. Gift needed no human authority for its exercise, and was held in immediate responsibility to the Head. Elders were such by apostolic authority, direct or delegated. Their appointment was not to preach or teach (though if they took the lead well, and had the gift of teaching, they were worthy of double honour, 1 John 5: 17), but 'to shepherd' the assembly of God, Acts 20: 28, and to maintain it in order in the locality where they lived. Their authority was over the unbroken local assembly. There can be now no such elders either in the source of their authority, or in the sphere of its exercise.

ELDERS IN HEAVEN. The four and twenty elders seen by John in heaven are frequently referred to in the Revelation. They were seen round about the throne, sitting on thrones (not seats), clothed in white raiment, with crowns of gold on their heads, and they worship God. Rev. 4: 4, 10. In the O.T, when all was in order there were twenty-four courses of the priesthood, each course having an elder as head or chief, 1 Chr. 24: 7-18; and the elders in the Revelation being twenty-four in number may be in allusion to them. The elders in heaven have harps and golden vials full of odours, "which are the prayers of saints," showing that they act as priests, Rev. 5: 8; and in Rev. 5: 9 they celebrate redemption in a song. They are doubtless *the redeemed*, including both Old and New Testament saints. Rev. 7: 11, 13; Rev. 11: 16; Rev. 14: 3; Rev. 19: 4.

Elead. [El'ead]

Son of Zabad, a descendant of Ephraim. 1 Chr. 7: 21.

Elealeh. [Elea'leh]

City on the east of the Jordan, possessed by Reuben, but afterwards taken by the Moabites. Num. 32: 3, 37; Isa. 15: 4; Isa. 16: 9; Jer. 48: 34. Identified with ruins at *el Al*, signifying 'the high,' . It is 3064 feet above the sea.

Eleasah. [Elea'sah]

1. Son of Helez, a descendant of Judah. 1 Chr. 2: 39, 40.

2. Son of Rapha, or Rephaiah, a descendant of Saul. 1 Chr. 8: 37; 1 Chr. 9: 43.

Eleazar to Ether

Eleazar. [Elea'zar]

1. Third son of Aaron and Elisheba (a descendant of Judah through Pharez). He succeeded as chief of the Levites on the death of Nadab and Abihu, and on the death of his father became high priest. He took part with Moses in numbering the people and with Joshua in

the allotment of the land. The priesthood continued in his house until it passed to Eli who was of the family of Ithamar; Solomon restored it again to the family of Eleazar in the person of Zadok. Ex. 6: 23, 25; Lev. 10: 6-16; Num. 3: 2, 4, 32; Num. 20: 25-28; Num. 26: 1, 3, 60, 63; Num. 27: 19-22; Num. 31: 6-54; Deut. 10: 6; Joshua 14: 1; 1 Chr. 6: 3, 4, 50.

2. Son of Abinadab, set apart to keep the ark at Kirjath-jearim. 2 Sam. 7: 1.

3. Son of Dodo, the Ahohite, and one of David's three mighty men. 2 Sam. 23: 9; 1 Chr. 11: 12.

4. Son of Mahli, a Merarite. He had only daughters who married their cousins. 1 Chr. 23: 21, 22; 1 Chr. 24: 28.

5. Son of Phinehas, a Levite. Ezra 8: 33.

6. One who had married a strange wife. Ezra 10: 25.

7. A priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 42.

8. Son of Eliud, in the genealogy of the Lord Jesus. Matt. 1: 15.

Election,

ἐκλογή, 'choice.' Spoken of :

1. the Lord Jesus: "Behold my servant, whom I uphold; mine elect (*bachir*) in whom my soul delighteth." Isa. 42: 1; 1 Peter 2: 6. He was *fore-ordained* to be a mercy-seat through faith in His blood. Rom. 3: 25, *margin*; 1 Peter 1: 20.

2. Cyrus, who was called by God to be His 'shepherd' to work out His will, saying to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44: 28; Isa. 45: 1-4. It was Cyrus who released the captives to go to Jerusalem and rebuild the temple. Ezra 1: 2, 3.

3. When Jacob and Esau were born, Jacob was elected for blessing,

and his descendants as the only nation chosen by God for His special favour. Rom. 9: 11-13; Amos 3: 2.

4. When God again restores Israel into blessing it will be a remnant that will be chosen, whom He calls His 'elect.' Isa. 65: 9, 15, 22; Matt. 24: 22, 24, 31; Rom. 11: 28.

5. Elect angels. 1 Tim. 5: 21.

6. Election of persons to eternal life. Rom. 8: 29, 30, 33; Rom. 11: 5, 7; Col. 3: 12; 1 Thess. 1: 4; 2 Tim. 2: 10; Titus 1: 1; 1 Peter 1: 2; 1 Peter 5: 13; 2 Peter 1: 10; 2 John 1, 13.

The reason Christians feel a difficulty as to the doctrine of election to eternal life, is because they do not see the extent of the fall of man, and his utterly lost condition. Were it not for election, and the prevailing grace that follows it, not one would be saved. Christ died for all, and the gospel is proclaimed to all, Rom. 3: 22; Heb. 2: 9; but alas, except for the election and grace of God, none would respond. Luke 14: 18. God must have all the glory.

Another error that has caused a difficulty as to 'election ' is the idea which some maintain that as some are ordained to eternal life, others likewise are fore-ordained by God to perdition, called 'reprobation.' But this is not taught in scripture — God desires that *all* men should be saved, 1 Tim. 2: 4, and His election to life ensures that *some* will be. It was not before Esau was born, nor until long after he was dead, that it was said he was hated of God. Malachi 1: 3. Some even judge that it refers, not to Esau personally, but to his descendants after their deeds had been fully manifested. Cf. Oba. 10; Ezek. 35.

ElloheIsrael. [El-elo'he-Is'rael]

The name given by Jacob to the altar he erected near Shechem. God had just before altered his name into Israel, 'a prince of God;' Jacob connected the blessing involved in this name with a piece of land he bought, instead of with God's house at Bethel, and calls the altar he had erected 'God, the God of Israel.' Gen. 32: 28; Gen. 33: 20.

Elements,

στοιχεῖον, 'rudiments, first steps.'

1. Applied to children at the 'commencement' of their training; and to the law as the 'early' way of God's dealing with Israel; but now called 'beggarly' because it has lost its glory through the failure of man, and the introduction of Christ Himself. Gal. 4: 3, 9. The word, with a similar meaning, is translated 'rudiments' in Col. 2: 8, 20, and 'principles' in Heb. 5: 12.

2. The material elements of the universe, which will be melted with great heat in the day of the Lord. 2 Peter 3: 10, 12.

Eleph. [E'leph]

City in the tribe of Benjamin, Joshua 18: 28. Identified by some with *Lifta*, 31 48' N. 35 11' E.

Elephant.

This is found only in the margin of the A.V. for 'Behemoth' in Job 40: 15; and in 'elephants' teeth' for 'ivory' in 1 Kings 10: 22; 2 Chr. 9: 21: of. Rev. 18: 1, 2. See IVORY.

Elhanan. [Elha'nan]

1. Son of Jair, or Jaare-oregim: he slew Lahmi the brother of Goliath the Gittite. 2 Sam. 21: 19; 1 Chr. 20: 5.

2. Son of Dodo, and one of David's thirty valiant men. 2 Sam. 23: 24; 1 Chr. 11: 26.

Eli. [E'li]

Descendant of Ithamar, and high priest in Israel. It is not recorded whom he succeeded; the book of 1 Samuel opens with Eli as priest. Samuel was lent to the Lord by his pious mother, and he ministered unto the Lord before Eli. The two sons of Eli, Hophni and Phinehas, were 'sons of Belial:' they assisted their father, but interfered with the due offering of the sacrifices, and sinned greatly before the

people. Eli spoke to his sons of their evil doings, but he did not with energy prevent the dishonour to the Lord. It should be remembered that the responsibility of maintaining Israel, the people of the Lord, before Him, rested on the priestly house, hence the enormity of the young men's sin, and the solemnity of Eli's negligent conduct. A man of God came and told Eli plainly that he honoured his sons before the Lord, and detailed some judgements that should befall his house, and that his two sons should be slain in one day.

As Eli allowed his sons to continue in their evil ways, God sent a message to him by Samuel, reminding him of the judgements of which the man of God had warned him, and repeating that it was because "his sons made themselves vile and he restrained them not." Alas, poor Eli merely said, "It is the Lord: let him do what seemeth him good." A pious remark, but which did not correct the evil. This was Eli's great failing, though he otherwise apparently cared for God's honour. He trembled when the ark of God was carried to the war, which ended so disastrously. His two sons were killed and the ark was taken by the Philistines, and 'Ichabod' — 'the glory is departed' — marked the state of Israel through Eli's sin. When Eli heard these sad tidings he fell backward, and his neck brake. He had judged Israel forty years and was 98 years old. 1 Sam. 1 - 1 Sam. 4. Abiathar his descendant was thrust from the priesthood by Solomon that the word of the Lord might be fulfilled which He spake concerning the house of Eli in Shiloh. 1 Kings 2: 27.

Eli. [E'li]

An Aramaic word signifying, 'My God.' Matt. 27: 46. It seems strange that this should have been understood to be a calling for 'Elias.' The mistake may have been by some who did not understand the language used. See ELOI.

Eliab. [Eli'ab]

1. Son of Helon, and leader of the tribe of Zebulun at the time of the census being taken at Sinai. Num. 1: 9; Num. 2: 7; Num. 7: 24, 29; Num. 10: 16.

2. Son of Pallu, a Reubenite, and father of Dathan and Abiram.

Num. 16: 1, 12; Num. 26: 8, 9; Deut. 11: 6.

3. Eldest son of Jesse, and brother of David. 1 Sam. 16: 6; 1 Sam. 17: 13, 28; 1 Chr. 2: 13; 2 Chr. 11: 18. Perhaps the same as ELIHU in 1 Chr. 27: 18.

4. A Gadite leader who was with David in the wilderness. 1 Chr. 12: 9.

5. Levite musician and doorkeeper in the time of David. 1 Chr. 15: 18, 20; 1 Chr. 16: 5.

6. Ancestor of Samuel, a Kohathite. 1 Chr. 6: 27. Apparently called ELIEL in 1 Chr. 6: 34, and ELIHU in 1 Sam. 1: 1.

Eliada. [Elia'da]

1. One of the sons of David born at Jerusalem. 2 Sam. 5: 16; 1 Chr. 3: 8. He is called BEELIADA in 1 Chr. 14: 7.

2. Powerful captain of the tribe of Benjamin in the army of Jehoshaphat. 2 Chr. 17: 17.

Eliadah. [Elia'dah]

Father of Rezon, an adversary of Solomon. 1 Kings 11: 23.

Eliah. [Eli'ah]

1. Son of Jeroham, and one of the heads of the tribe of Benjamin. 1 Chr. 8: 27.

2. One who had married a strange wife. Ezra 10: 26.

Eliahba. [Eliah'ba]

The Shaalbonite, one of David's thirty mighty men. 2 Sam. 23: 32; 1 Chr. 11: 33.

Eliakim. [Elia'kim]

1. Son of Hilkiah, and chief of the household of Hezekiah. 2 Kings 18: 18, 26, 37; 2 Kings 19: 2; Isa. 22: 20; Isa. 36: 3, 11, 22; Isa. 37: 2. Eliakim must have held a high office; he is named before the scribe and the recorder. In Isa. 22 God calls him His servant: Shebna was to be set aside, and Eliakim was to be clothed and raised up as governor. He was to have the key of David, and be able effectually to open and shut. He is here a type of Christ when He comes to take His place over Israel.
2. The original name Of JEHOIAKIM, *q.v.* 2 Kings 23: 34; 2 Chr. 36: 4.
3. A priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 41.
4. Son of Abiud in the genealogy of the Lord Jesus. Matt. 1: 13.
5. Son of Melea in the genealogy of the Lord Jesus. Luke 3: 30, 31.

Eliam. [Eli'am]

1. Father of Bath-sheba, or Bathshua. 2 Sam. 11: 3. He is called AMMIEL in 1 Chr. 3: 5.
2. Son of Ahithophel, and one of David's thirty mighty men. 2 Sam. 23: 34.

Elias. [Eli'as]

The Greek form of ELIJAH, *q.v.*

Eliasaph. [Elia'saph]

1. Son of Deuel, or Reuel: a chief man of the tribe of Gad. Num. 1: 14; Num. 2: 14; Num. 7: 42, 47; Num. 10: 20.
2. Son of Lael: a chief man of the Gershonites. Num. 3: 24.

Eliashib. [Elia'shib]

1. Head of the eleventh course of priests. 1 Chr. 24: 12.
2. Son of Elioenai, a descendant of the royal house of Judah. 1 Chr. 3: 24.
3. High priest at Jerusalem in the time of Nehemiah. He was allied to Tobiah, for whom he unfaithfully prepared a chamber in the courts of the temple. Ezra 10: 6; Neh. 3: 1, 20, 21; Neh. 12: 10, 22, 23; Neh. 13: 4, 7, 28.
- 4-6. Three who had married strange wives. Ezra 10: 24, 27, 36.

Eliathah. [Elia'thah]

Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 27.

Elidad. [Eli'dad]

Son of Chislon and a chief of Benjamin. Num. 34: 21.

Eliel. [Eli'el]

1. One of the head men in the half tribe of Manasseh, on the east of the Jordan. 1 Chr. 5: 24.
2. Son of Toah, an ancestor of Samuel. 1 Chr. 6: 34. Apparently called ELIAB in 1 Chr. 6: 27; and ELIHU in 1 Sam. 1: 1.
3. Son of Shimhi, a Benjamite. 1 Chr. 8: 20.
4. Son of Shashak, a Benjamite. 1 Chr. 8: 22.
5. The Mahavite, one of David's mighty men. 1 Chr. 11: 46.
6. Another of David's mighty men. 1 Chr. 11: 47.
7. A Gadite who joined David at Ziklag, 1 Chr. 12: 11; perhaps the same as No. 6.

8. Chief of the sons of Hebron, a Levite: he assisted in bringing up the ark. 1 Chr. 15: 9, 11.

9. Levite in the time of Hezekiah, 'overseer' of the offerings. 2 Chr. 31: 13.

Elienai. [Elie'nai]

Son of Shimhi, a Benjamite. 2 Chr. 8: 20.

Eliezer. [Elie'zer]

1. Steward of Abraham's household. He was 'of Damascus' though born in Abraham's house. Gen. 15: 2. It was probably he who was sent to obtain a wife for Isaac. He was evidently a devout man, and trusted in God to prosper his journey. His mission is a beautiful type of the Holy Spirit's work in providing a bride for the Lord Jesus, the object for which He is now gathering the church. Eliezer placed the jewels on Rebekah which she wore on her way to Isaac, answering to the graces or fruit of the Spirit with which He adorns those He is leading to the heavenly Bridegroom.

Gen. 24: 1-67.

2. Second son of Moses and Zipporah, so named by Moses because 'God' had been 'his help.' He, with his mother and his brother were left in the care of Jethro until after the Exodus, when they joined Moses in the wilderness. Ex. 18: 4; 1 Chr. 23: 15, 17; 1 Chr. 26: 25.

3. Son of Becher, a Benjamite. 1 Chr. 7: 8.

4. Priest who assisted in bringing up the ark to Jerusalem. 1 Chr. 15: 24.

5. Son of Zichri and 'ruler' of the Reubenites. 1 Chr. 27: 16.

6. Son of Dodavah: he was the prophet who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel, for Ahaziah 'did very wickedly.' 2 Chr. 20: 35-37.

7. One whom Ezra sent to fetch Levites to accompany him to

Jerusalem. Ezra 8: 16.

8-10. Three who had married strange wives. Ezra 10: 18, 23, 31.

11. Son of Jorim, in the genealogy of the Lord Jesus. Luke 3: 29.

Elihoenai. [Elihoe'nai]

Son of Zerariah: one who returned from exile. Ezra 8: 4.

Elihoreph. [Eliho'reph]

Son of Shisha and scribe or secretary of Solomon. 1 Kings 4: 3.

Elihu. [Eli'hu]

1 . Son of Barachel the Buzite, of the kindred of Ram. He is introduced abruptly in the history of Job. He was young and had not spoken until Job and his three friends had ceased. His wrath was kindled against Job because he justified himself rather than God, and against his three friends because they had condemned Job though they had not understood his case. The purport of Elihu's address is that God acts in grace and blessing to deliver man from evil, and to chastise and break him down. Job was a righteous man, but needed God's discipline. Job 32 — Job 36.

2. Son of Tohu, and ancestor of Samuel. 1 Sam. 1: 1. Apparently called both ELIAB and ELIEL in 1 Chr. 6: 27, 34.

3. One of the captains of the thousands of Manasseh who resorted to David Ziklag. 1 Chr. 12: 20.

4. Son of Shemaiah, a Korhite of the family of Obed-edom, a valiant man and one of the door-keepers. 1 Chr. 26: 7.

5. Brother of David, made ruler in Judah. 1 Chr. 27: 18. Perhaps the same as ELIAB, No. 3.

Elijah. [Eli'jah]

This remarkable prophet is introduced abruptly in scripture in the

midst of the apostasy of the kingdom of Israel, which was brought to a head in the reign of Ahab. The object of his ministry was to recover the people to the God they had forsaken. This will explain the miraculous displays accompanying his testimony, by which the people were left without excuse. It may be noted however that the miracles had a judicial character. He shut heaven that it did not rain, and he called fire down on the captains and their fifties. They were intended to recall the people to their allegiance and responsibility to God.

He is called "Elijah the Tishbite who was of the inhabitants of Gilead" (1 Kings 17: 1), and with no further introduction he delivered a message to Ahab of fearful import to Israel, that there should be no rain or dew these years but according to his word. In the Epistle of James we learn that what was pronounced so boldly in public was the outcome of inward exercise and earnest prayer. He forthwith retired from the public eye, and was miraculously cared for at the brook Cherith, being fed with bread and flesh morning and evening by ravens. The brook at length becoming dry, he went to Zarephath belonging to Zidon at the commandment of the Lord, where he lodged with a poor widow, whose faith was tested at the outset by the prophet's request that she should provide for his need *first* from her slender store of meal and oil, on the assurance of the Lord God of Israel that her barrel of meal and cruse of oil should not waste till He sent rain on the earth. She was further tested by the death of her son, upon which the power of God in resurrection was taught her through the instrumentality of the prophet. The soul of the child came again into him and he revived. This widow is referred to in Luke's Gospel along with the case of Naaman the Syrian, as illustrating the abounding of the grace of God beyond the limits of Israel. 1 Kings 17.

In the third year the time had at length arrived for the rights of Jehovah to be vindicated before all Israel, to the confusion of the followers of Baal. Elijah under the full direction of the Lord came forth from his mysterious retreat, and showed himself to Obadiah, the governor of Ahab's house, who was engaged in searching the land for provender. This man, though in such apostate surroundings, was truly pious, and had befriended Jehovah's prophets when

Jezebel had sought to slay them. Assured by Elijah that he was ready to show himself to Ahab (though this latter had in vain sought him in many kingdoms to wreak vengeance on him for the prolonged drought), he reported Elijah's appearance, and the prophet and king were soon face to face. Charged with troubling Israel, the prophet in the power of God rejoined that the guilt of this lay on Ahab and on his house, in forsaking Jehovah for Baal. He directed him to call all the prophets of Baal together to mount Carmel, and there before the assembled throng of Israel he stood alone for God. Nothing can exceed the interest of this moment when the question raised was whether Jehovah or Baal was the God. Sustained by the mighty power of Jehovah, His faithful servant directed everything. The issue is presented: the prophets of Baal offered their sacrifice, and from morning till noon in vain implored the intervention of their god. There was no voice nor any that regarded. Their failure being patent to all, Elijah then invited the people to draw near. He repaired Jehovah's altar that was broken down, building it of twelve stones, according to the number of the tribes of Israel, he offered his sacrifice, deluged three times with water the altar, wood, and victim, till the trench around the altar was full; then offered up in the hearing of Israel an affecting prayer to the "Jehovah God of Abraham, Isaac, and of Israel," upon which the fire of the Lord fell, and all was consumed, the sacrifice, wood, stones, dust, and water. "Jehovah, He is the God" was the twice repeated cry of Israel in view of these things; and, controlled by the power of God in the prophet, they, at his bidding, seized the prophets of Baal, who were to a man slain by him. Upon this he told Ahab that there was a sound of abundance of rain, while he himself retired to the top of Carmel to note the first indications of the approaching blessing; and then, still in the power of God, he ran before Ahab's chariot to the entrance of Jezreel. 1 Kings 18.

Jezebel let him know that her vengeance was at hand; and at the threat of this terrible woman, the prophet, lately so bold, fled the country. We now see Elijah in the wilderness, a weak and timid man, weary of the conflict, occupied with himself rather than the Lord, and asking to be allowed to die. Sustained by miraculous food, he went in the strength of it for forty days and nights to Horeb, the mount of God. Here the Lord dealt most graciously with his poor

and feeble servant, who is found pleading his own jealousy for God while interceding against Israel. Wind, earthquake, and fire would have well suited the prophet in his frame of mind, but the still small voice was that of the Lord, and Elijah had to learn that He had not given up His people. He had yet 7000 whose knees had not bowed to Baal. But Elijah was to anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be prophet in his room. Judgement should be executed where necessary and by instruments prepared of God. Elijah thereupon departed, and finding Elisha threw upon him his mantle. 1 Kings 29.

For a time Elijah was in retirement, but he again reappeared on the occasion of Naboth's murder, and with the old energy of faith prophetically announced the doom of Ahab and Jezebel to Ahab's face. Once more the prophet is seen, confronting Ahab's successor and son Ahaziah, who, following closely in his parents' steps, had sent messengers to Baalzebub the god of Ekron to inquire whether he should recover from his sickness. Two captains and their fifties, who had been sent to arrest him, were smitten with fire from heaven at Elijah's word. Accompanying the third, who humbly begged for their lives, the prophet announced to the apostate king the judgement of the God he had despised. 1 Kings 21; 2 Kings 1.

We have now reached the closing scene of this truly remarkable man's long and faithful service for Jehovah. The ordinary lot of man should not be his. Traversing in the close company of Elisha the spots which, however now perverted, told of certain great truths — Gilgal, of the necessity of the judgement of self, the place of circumcision — Bethel, of the faithfulness of God and the resources which are His for His own, the place where God had appeared to Jacob — Jericho, of the power of God as against all that of the enemy — they reached the Jordan through which they passed dry shod, the waters being separated hither and thither by Elijah smiting them with his mantle. The land of Israel is left by the well-known figure of death, "and it came to pass, that as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Figuratively he had passed through death, and ascended to heaven: this forms the basis of Elisha's ministry. 2

Kings 2.

In the N.T. John the Baptist was in the character of Elijah as the prophet who was to come before "the great and terrible day of the Lord," to affect the hearts of the people, if he had been received; but not being received, except by a few, John declared to the Jews that he was not Elijah. So it remains for Elijah's ministry to be fulfilled ere Christ appears in glory. Mal. 4: 5, 6; Matt. 11: 14; Luke 1: 17; John 1: 21.

Moses and Elijah were seen on the mount of transfiguration, as representatives of the law and the prophets; but theirs was then a subordinate place, for the proclamation was "This is my beloved Son; hear him." Matt. 17: 3; Mark 9: 4; Luke 9: 30. Elijah's testimony was given in *righteousness*: his ministry demanded that the righteous claims of God as the Jehovah of His people should be satisfied. Elisha's ministry differed from this, and was more of *grace*.

Elijah. [Eli'jah]

Priest who had married a strange wife. Ezra 10: 21.

Elika. [Eli'ka]

One of David's thirty mighty men. 2 Sam. 23: 25.

Elim. [E'lim]

The second encampment of the Israelites after passing the Red Sea: it had twelve fountains of water and seventy palm trees. Ex. 15: 27; Ex. 16: 1; Num. 33: 9, 10. Identified by some with *Wady Ghurundel*, 29 20' N, 33 E.

Elimelech. [Elim'elech]

Inhabitant of Bethlehem-judah, husband of Naomi, and father-in-law of Ruth. He went to Moab on account of a famine and died there. Ruth 1: 2, 3; Ruth 2: 1, 3; Ruth 4: 3, 9.

Elioenai. [Elieo'nai]

1. Son of Neariah, a descendant of David. 1 Chr. 3: 23, 24.
2. Head of a family of Simeon. 1 Chr. 4: 36.
3. Son of Becher, a son of Benjamin. 1 Chr. 7: 8.
4. Son of Meshelemiah, a Korhite. 1 Chr. 26: 3.
- 5, 6. Priest and Israelite who had married strange wives. Ezra 10: 22, 27.
7. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 41.

Eliphai. [Eli'phai]

Son of Ur, and one of David's mighty men. 1 Chr. 11: 35.

Eliphalet [Elipha'let], Eliphelet. [Eliphe'let]

1. One of David's sons, born in Jerusalem. 2 Sam. 5: 16; 1 Chr. 3: 8; 1 Chr. 14: 7.
2. Another of David's sons born in Jerusalem. 1 Chr. 3: 6. Apparently called ELPALET in 1 Chr. 14: 5.
3. Son of Ahasbai: one of David's thirty valiant men. 2 Sam. 23: 34.
4. Son of Eshek, a descendant of Jonathan. 1 Chr. 8: 39.
5. Son of Adonikam: one who returned from exile. Ezra 8: 13.
6. One who had married a strange wife. Ezra 10: 33.

Eliphaz. [Eli'phaz]

1. Son of Esau and Adah, and father of Teman, etc. Gen. 36: 4-16; 1 Chr. 1: 35, 36.
2. Chief of Job's three friends, a 'Temanite,' or descendant of Teman.

He and his companions did not understand God, nor His dealings in discipline with a righteous man. His arguments were founded on experience, as Bildad's were on tradition. They therefore condemned Job as an evil doer, considering that this was proved by what God had brought upon him. God's wrath was kindled against them, for they had not spoken of *Him* correctly. They were directed to take seven bullocks and seven rams and offer them as a burnt offering: Job, His servant, should pray for them, and God would accept him. Job 2: 11; Job 4: 1; Job 15: 1; Job 22: 1; Job 42: 7, 9.

Elipheleh. [Elipheleh']

Levite appointed as musician and door-keeper in the time of David. 1 Chr. 15: 18, 21.

Eliphelet. [Eli'phelet]

See ELIPHALET.

Elisabeth. [Elis'abeth]

A righteous woman, of the tribe of Aaron, wife of Zacharias, and mother of John the Baptist. On being visited by Mary, she was filled with the Holy Spirit, and hailed Mary as 'the mother of my Lord.' She said, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Luke 1: 5-57. She was one of the God-fearing remnant, of which a glimpse is obtained in the early chapters of Luke's gospel.

Eliseus. [Elise'us]

Greek form of ELISHA, *q. v.*

Elisha. [Eli'sha]

Son of Shaphat of Abel-meholah. Elijah was instructed by God to anoint Elisha to be prophet in his stead. Elijah cast his mantle over him, but we do not read of the anointing: doubtless it was realised in receiving a double portion of Elijah's spirit. Elisha was not prepared then to take up Elijah's mantle, but first he made a feast for his

people, and then he followed Elijah and ministered unto him. When God was about to take Elijah to Himself, it became known to the sons of the prophets, and they told Elisha, but he knew it already; and when Elijah suggested to him to remain behind he refused and followed him from place to place, until he had traversed Jordan (figuratively death) with Elijah. Being thus proved to be knit together in spirit, Elijah asked Elisha what he should do for him before he was taken. Elisha said, "Let a double portion of thy spirit be upon me." Elijah replied that, though he had asked a hard thing, it should be so if he saw him when he was taken up. A chariot and horses of fire separated them, and Elijah went up by a whirlwind into heaven; and Elisha saw it. Elisha took up the mantle that fell from Elijah, which before he had failed to do, and went to the Jordan and smote it with the mantle, and the waters divided, and he passed over into the land, with the spirit of the ascended Elijah resting on him.

Elisha's first miracle was healing the waters at Jericho, the cursed city, by means of salt in a new cruse: type of the purifying power of grace. His mission was *grace* as from an ascended one; the waters were permanently healed, and the ground was no longer barren. But as he went to Bethel some boys out of the city mocked him, saying, "Go up, thou bald head." He cursed them in the name of the Lord, and two she bears tore forty-two of them. God vindicated the authority of His servant. Elisha had come as it were from heaven, into which Elijah had entered, and he came in grace, and if this was despised, judgement must follow, as it will be with Israel by-and-by. Elisha went to Carmel, where the priests of Baal had been destroyed, and thence to Samaria, the seat of the apostasy, and where his testimony was most needed. Jehoshaphat king of Judah joined with Jehoram king of Israel, and the king of Edom, to attack Moab; but they had no water. Elisha was sought for, and he boldly told Jehoram to go to the gods of his father and mother: if Jehoshaphat had not been there he would not have helped them, nevertheless there was grace for them. Ditches, or pits were made, and in the morning the valley was full of water; victory over Moab followed. 2 Kings 2, 3.

A widow of one of the prophets appealed to Elisha to save her two

sons from the grasp of a creditor. She had nothing but a pot of oil. She was told to borrow vessels 'not a few,' and fill them with oil. On her doing this the oil was increased until there was not a vessel more to fill. Thus according to her faith in borrowing was her supply from God. The creditor was paid, and she and her sons lived on the remainder, showing how God far exceeded her request.

A great woman at Shunem bestowed hospitality on Elisha, and provided a chamber for his use whenever he passed that way. For this she was rewarded with a son; but when grown old enough to go into the fields he died. The woman laid him on Elisha's bed, and hastened to inform him of what had happened, but piously added 'It is well.' Elisha returned with the woman, and the child was raised to life and restored to his mother. Thus was manifested the power of God over death and a broken heart was bound up.

Two more miracles followed. In gathering herbs for a meal because of the dearth, a poisonous weed was included and there was 'death in the pot.' Elisha cast in some meal, and the pottage was cured. The other miracle was the increase of the bread so that a hundred men were supplied from twenty loaves, or cakes, and there was some left: similar to the Lord feeding the multitudes when He was on earth. 2 Kings 4.

The next miracle was healing Naaman the Syrian of leprosy. This was grace extending beyond the land, even to their enemies. Naaman had to be humbled as well as blessed, and to learn that there was "no God in all the earth but in Israel," as he himself confessed. Gehazi, Elisha's servant, was, alas, tempted with a lie in his mouth to take of the Syrian some of the presents which he had brought for Elisha, but which had been refused. This was revealed to Elisha, and the leprosy of Naaman cleaved to Gehazi and to his seed. The one nearest to the means of blessing, if he turns from it, suffers most. Elisha next made the iron head of the axe to swim, thus reversing the laws of nature: the axe was borrowed, and the trust must not be violated. 2 Kings 5, 2 Kings 6: 1-7.

The Syrians had now to learn a lesson of the power of the God of Israel, but still in grace. They laid traps for the king of Israel, but Elisha warned him again and again of the danger, and he escaped.

On this being made known to the king of Syria he sent an army to seize Elisha. He was at Dothan, and they compassed the city. Elisha prayed that his servant's eyes might be opened to see that they were surrounded with horses and chariots of fire which were otherwise invisible: cf. Heb. 1: 13, 14. The army was then smitten with blindness, led to Samaria, fed with bread and water, and dismissed to their master with the wonderful tale. It was no use laying plots against people whose God protected them like this. "The bands of Syria came no more into the land of Israel;" that is, the marauding bands that laid plots to seize the king; for immediately we read that Ben-hadad king of Syria came with a great army and besieged Samaria. The famine became so severe that a woman's child was boiled and eaten. The king was greatly moved at this and threatened to take the life of Elisha, apparently linking the famine with God's servant. This was revealed to Elisha as he sat in the house. The king followed the messenger and *he* said, "This evil is of the Lord; what should I wait for the Lord any longer?" Elisha had a message of deliverance: by the next day a measure of fine flour should be sold for a shekel, and two measures of barley for the same. An unbelieving lord scoffed at this; but he saw it, though he did not eat of it, for he was trampled to death in the crowd. Thus judgement followed unbelief in the gracious provision of God. 2 Kings 6: 8 - 2 Kings 7.

Elisha prophesied that there would be a seven years' famine, and he told the Shunammite woman to sojourn where she could during the time. She dwelt among the Philistines seven years, and on her return she cried to the king for the restoration of her house and land. God so ordered it that just at that time Gehazi was relating to the king the great things that Elisha had done. He recognised the woman as the one whose son Elisha had raised, and the king ordered the restoration of her property.

The prophet went to Damascus, and Ben-hadad, being sick, sent Hazael to inquire if he should recover. The answer was that he might certainly recover, yet he should die: an apparent enigma; but it was fully explained by Hazael causing his death when he would otherwise have recovered. Elisha prophesied that Hazael would be king over Syria, and he wept as he told the dreadful things he would

do to Israel. Elisha sent one of the sons of the prophets to anoint Jehu to be king over Israel: he was to execute God's judgement on the house of Ahab and on Jezebel, which had been prophesied by Elijah. 1 Kings 21: 23, 24. What had been foretold Jehu fulfilled. 2 Kings 8, 2 Kings 9.

The time now approached for Elisha's death. He was sick and Joash king of Israel went to visit him. Elisha prophesied that Joash should smite the Syrians till they were consumed, but he was angry with the king's want of energy and said he should smite them but three times. Elisha's work was now done and he died and was buried. When a corpse was let down into the same tomb, as soon as it touched the bones of Elisha life was restored. Type that though Israel is now dead towards God (cf. Dan. 12: 2), when they are brought into connection with God's true Prophet they will be restored to life as unexpectedly and as powerfully. As we have seen, Elisha's mission was grace, and his history to the end is stamped with the power of life. 2 Kings 13: 14-21. He is called ELISEUS in Luke 4: 27.

Elishah. [Eli'shah]

Eldest son of Javan, the son of Japheth. Gen. 10: 4; 1 Chr. 1: 7. His descendants apparently occupied the 'isles of Elishah,' and supplied the Phoenicians with blue and purple. Ezek. 27: 7. Josephus identifies them with the Æolians. Others connect Elishah with Elis in the Peloponnesus.

Elishama. [Elisha'ma]

1. Son of Ammihud and grandfather of Joshua: he was a chief of Ephraim. Num. 1: 10; Num. 2: 18; Num. 7: 48, 53; Num. 10: 22; 1 Chr. 7: 26.

2, 3. Two sons of David born at Jerusalem. 2 Sam. 5: 16; 1 Chr. 3: 6, 8; 1 Chr. 14: 7: one of whom is apparently called ELISHUA in 2 Sam. 5: 15; 1 Chr. 14: 5.

4. Son of Jekamiah, a descendant of Judah. 1 Chr. 2: 41.

5. Father of Nethaniah, 'of the seed royal.' 2 Kings 25: 25; Jer. 41: 1.

6. Priest sent by Jehoshaphat to instruct the people. 2 Chr. 17: 8.

7. Scribe or secretary of Jehoiakim. Jer. 36: 12, 20, 21.

Elishaphat. [Elisha'phat]

Captain of a hundred whom Jehoiada employed to protect Joash. 2 Chr. 23: 1.

Elisheba. [Eli'sheba]

Daughter of Amminadab, and wife of Aaron. Ex. 6: 23. She was of the tribe of Judah, and her marriage with Aaron united the priestly and royal tribes.

Elishua. [Elishu'a]

Son of David born in Jerusalem. 2 Sam. 5: 15; 1 Chr. 14: 5. Called ELISHAMA in 1 Chr. 3: 6.

Eliud. [Eli'ud]

Son of Achim in the genealogy of the Lord Jesus. Matt. 1: 14, 15.

Elizaphan. [Eliza'phan]

1. Son of Uzziel, and a 'chief' of the Kohathites. Num. 3: 30; 1 Chr. 15: 8. He is called ELZAPHAN in Ex. 6: 22; Lev. 10: 4. With Mishael he had the painful duty of removing the dead bodies of Nadab and Abihu.

2. Son of Parnach and a prince of the tribe of Zebulun. Num. 34: 25.

3. Father of certain Levites that assisted Hezekiah in cleansing the temple. 2 Chr. 29: 13. Perhaps the same as No. 1.

Elizur. [Eli'zur]

Son of Shedeur, and prince of the tribe of Reuben. Num. 1: 5; Num. 2: 10; Num. 7: 30, 35; Num. 10: 18.

Elkanah. [Elka'nah]

1. Son or grandson of Korah. Ex. 6: 24; 1 Chr. 6: 23.
2. Son of Jeroham and father of the prophet Samuel. 1 Sam. 1: 1-23; 1 Sam. 2: 11, 20; 1 Chr. 6: 27, 34.
- 3, 4. Two descendants of Kohath. 1 Chr. 6: 25, 26, 35, 36.
5. Grandfather of Berechiah, who dwelt in the villages of the Netophathites. 1 Chr. 9: 16.
6. A Korhite who joined David at Ziklag. 1 Chr. 12: 6.
7. Door-keeper for the ark. 1 Chr. 15: 23.
8. Officer in the household of king Ahaz. 2 Chr. 28: 7.

Elkoshite. [El'koshite]

Designation of Nahum the prophet. Nahum 1: 1.

Ellasar. [Ella'sar]

District in the East, of which Arioch was the king. Gen. 14: 1, 9. It is supposed that *Larsa* or *Larissu* in Lower Babylonia, between Ur and Erech, was its capital, which is identified with ruins at *Senkereh*, about .

Elm.

elah. The terebinth, or oak as *elah is* often translated. Hosea 4: 13.

Elmodam. [Elmo'dam]

Son of Er, in the genealogy of the Lord Jesus. Luke 3: 28.

Elnaam. [Elna'am]

Father of Jeribai and Joshaviah, two of David's mighty men. 1 Chr. 11: 46.

Elnathan. [Elna'than]

1 . Son of Achbor and father of Nehushta, Jehoiakim's queen: he begged Jehoiakim not to burn the sacred roll. 2 Kings 24: 8; Jer. 26: 22; Jer. 36: 12, 25.

2-4. Three of those whom Ezra sent to fetch Levites to accompany him to Jerusalem. Ezra 8: 16.

Eloi. [Elo'i]

Aramaic word signifying 'my God.' Mark 15: 34.

Elon. [E'lon]

1 . A Hittite, father of Bashemath, and Adah, wife, (or wives) of Esau. Gen. 26: 34; Gen. 36: 2. See BASHMATH.

2. Second son of Zebulun and founder of the ELONITES. Gen. 46: 14; Num. 26: 26.

3. The Zebulonite who judged Israel ten years. Judges 12: 11, 12.

4. Border-town of Dan. Joshua 19: 43. Identified with *Beit Ello*, .

Elonbethhanan. [E'lon-beth-ha'nan]

One of the commissariat towns of Solomon, 1 Kings 4: 9. Identified with *Beit Anan*, .

Elonites. [E'lonites]

See ELON.

Eloquent.

In Isa. 3: 3, for 'eloquent orator' translate 'skilled enchanter.' In Ex. 4: 10; Acts 18: 24, 'man of words,' 'ready of speech.'

Eloth. [E'loth]

See ELATH.

Elpaal. [Elpa'al]

Son of Shaharaim, a Benjamite. 1 Chr. 8: 11, 12, 18.

Elpalet. [Elpa'let]

Son of David born at Jerusalem. 1 Chr. 14: 5. Apparently called ELIPHELET in 1 Chr. 3: 6.

Elparan. [El-pa'ran]

In the *margin* 'the plain of Paran,' or some boundary mark in the wilderness of Paran in the south of Palestine. Gen. 14: 6.

Eltekeh. [Eltekeh']

City of Dan given to the Kohathites. Joshua 19: 44; Joshua 21: 23. Identified with *Beit Likia*,

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Eltekon. [Eltekon']

Mountain city of Judah. Joshua 15: 59. Not identified.

Eltolad. [Elto'lad]

City in the south of Judah, given to Simeon. Joshua 15: 30; Joshua 19: 4. Called TOLAD in 1 Chr. 4: 29.

Elul. [Elul']

See MONTHS.

Eluzai. [Elu'zai]

Benjamite who joined David at Ziklag. 1 Chr. 12: 5.

Elymas. [El'ymas]

A name signifying 'magician,' applied to BAR-JESUS, a Jew. He was a false prophet and sorcerer, at Paphos in Cyprus, and sought to turn away the proconsul from the faith. He was for a time smitten with blindness. Acts 13: 6-12.

Elzabad. [Elza'bad]

1. Gadite who joined David at Ziklag. 1 Chr. 12: 12.
2. Son of Shemaiah and one of the Korhite door-keepers, 1 Chr. 26: 7.

Elzaphan. [Elza'phan]

See ELIZAPHAN.

Embalming.

Jacob and Joseph were both embalmed in Egypt, but we do not read that it was ever practised by the children of Israel. Gen. 50: 2, 3, 26. The historians Herodotus and Diodorus describe the process of embalming in Egypt. There were several modes according to the rank of the deceased, or according to what the relatives could afford to pay. In short it may be said that the body lay in nitre thirty days, for the purpose of drying up all its superfluous and noxious moisture, the brain and bowels being sometimes extracted; and then for forty days more it was anointed with gums and spices to preserve it. When this was complete it was wrapped round with many bandages, and finally put in a case somewhat resembling the person. In many museums Egyptian mummies may be seen, and the marvellous preservation of the body be attested.

Among the Jews the body was merely wrapped round with bandages with a quantity of spices enclosed. Asa, was laid "in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art." 2 Chr. 16: 14. Nicodemus furnished "a mixture of myrrh and aloes, about an hundred pound weight," and they wound the body of Jesus "in linen clothes with the spices, as

the manner of the Jews is to bury." John 19: 39, 40.

Embroidered.

See BROIDERED.

Emerald.

In the O.T. the word thus translated is *nophek*, but it is uncertain to which of the precious stones this refers. Some think it is the *carbuncle*. Ex. 28: 18; Ex. 39: 11; Ezek. 27: 16; Ezek. 28: 13. In the N.T. it is *σμάραγδος*, which signifies 'live coal,' and is supposed to refer to some stone with prismatic crystals. Rev. 4: 3; Rev. 21: 19.

Emerods.

Hemorrhoids or tumours. One of the diseases of the Egyptians, and with which the Philistines were smitten when they had possession of the ark. They returned 'images' of the same with the ark. Deut. 28: 27; 1 Sam. 5: 6-12; 1 Sam. 6: 4-17.

Emim. [E'mim]

A people, described as "great, and many, and tall, as the Anakims," who dwelt on the east of the Dead Sea. They were smitten by Chedorlaomer and his confederate kings and their land eventually passed to the Moabites, who called the people EMIM, that is, 'terrible.' Gen. 14: 5; Deut. 2: 10, 11 .

Emmanuel. [Emman'uel]

See IMMANUEL.

Emmaus. [Emma'us]

A village about threescore furlongs from Jerusalem, that is, about 7 miles, whither the two disciples were 'travelling on the day of the resurrection, to whom the Lord made Himself known. Luke 24: 13. Some identify it with ruins at *Khamaseh*, about 8 miles S.W. of Jerusalem; others with *el Kubeibeh*, about 7½ miles N.W. of Jerusalem: but there are no data for its identification.

Emmor. [Em'mor]

Acts 7: 16, the same as HAMOR, *q.v.*

Enam. [E'nam]

City in the lowlands of Judah. Joshua 15: 34. Identified with the ruins at *Wady Alin*, .

Enan. [E'nan]

Father of Ahira, a prince of the tribe of Naphtali. Num. 1: 15; Num. 2: 29; Num. 7: 78, 83; Num. 10: 27.

Enchantments.

See DIVINATION.

Endor. [En'-dor]

City with its towns, possessed by Manasseh though situated in Issachar. It was apparently the scene of the death of Sisera and of Jabin; and it was the residence of the woman with a familiar spirit consulted by Saul. Joshua 17: 11; 1 Sam. 28: 7; Ps. 83: 9, 10. Identified with *Endor*, . The rock on which it stands has many caves, in one of which the witch may have carried on her incantations. From Gilboa it is distant 7 or 8 miles across difficult ground.

Eneglaim. [En-egla'im]

Place, apparently near the Dead Sea, where the fishermen will spread their nets when the waters have been cured by a river which will issue from the future temple. Ezek. 47: 10.

Engannim. [En-gan'nim]

1 . City in the lowlands of Judah. Joshua 15: 34. Identified with *Umm Jina*, .

2. City on the border of Issachar allotted to the Gershonites. Joshua 19: 21; Joshua 21: 29. Identified with *Jenin*, . Apparently the same

as ANEM in 1 Chr. 6: 73

Engedi. [En'-gedi]

Town in the wilderness of Judah. David resorted to the strongholds at this place when pursued by Saul. The king sought David 'upon the rocks of the wild goats,' and then lay down to rest in the mouth of the very cave in which David and his men were. David cut off the skirt of Saul's robe, but would not allow his men to injure him. Joshua 15: 62; 1 Sam. 23: 29; 1 Sam. 24: 1; 2 Chr. 20: 2. The vineyards of En-gedi are spoken of in Cant. 1: 14. When the Dead Sea is healed in a future day the fishermen will stand on its shores from En-gedi to En-eglaim. Ezek. 47: 10. Identified with *Ain Jidy*, .

Engines.

Machines for discharging missiles. 2 Chr. 26: 15. See ARMS. ENGINES OF WAR were battering rams. Ezek. 26: 9.

Engrafted.

Implanted: when God's word is received by faith it takes root in the soul, and influences the whole being of the receiver. James 1: 21.

Engraving.

The cutting of words or designs on precious stones, as the names of the tribes on the breastplate and the shoulder-pieces of the high priest; and the words "Holiness to the Lord" on the plate of the mitre. There was also the devising of 'cunning work' for the tabernacle. For this service God endowed certain men with special skill, wisdom, and understanding. Devices were also engraved on seals. Ex. 28: 11, 21, 36; Ex. 35: 35; Ex. 38: 23; Ex. 39: 14, 30; Zech. 3: 9; 2 Cor. 3: 7. Engraving is used metaphorically when God says He had graven Israel upon the palms of His hands, and thus had them constantly before Him. Isa. 49: 16.

Enhaddah. [En-haddah]

Border city of the tribe of Issachar. Joshua 19: 21. Identified with

Kefr Adan, .

Enhakkore. [En-hak'kore]

This name, signifying 'the caller's spring,' was given by Samson to the place where God gave him water in answer to his call. The spring was doubtless in the rock, not in the jawbone (see *margin*), because of the words following, "which is in Lehi unto this day." Judges 15: 19.

Enhazor. [En-ha'zor]

Fenced city of the tribe of Naphtali. Joshua 19: 37. Identified with *Hazireh, .*

Enmishpat. [En-mish'pat]

The ancient name of KADESH *q.v.*

Enoch.

1. Eldest son of Cain. Gen. 4: 17, 18.
2. City built by Cain, and named after his son: it is the first city that we read of. Gen. 4:17.
3. Son of Jared, and father of Methuselah. Of him it is said he "walked with God: and he was not; for God took him;" and also that by faith he was translated, and that before his translation he had this testimony that he pleased God. A bright example in those early days of how by grace a man can have communion with God, and so please God, and be made sensible of it, thus enjoying the light of His countenance in walking with Him in a sinful world. Enoch was taken to heaven without dying, as the living saints will be at the coming of the Lord Jesus. Gen. 5: 18-24; Luke 3: 37; Heb. 11: 5; Jude 14. Called HENOCH in 1 Chr. 1: 3.

In Jude a prophesy of Enoch is quoted which is not found in the O.T. As Jude wrote under the inspiration of God this could have been revealed to him, as many other things in scripture have been, and which could have been known in no other way; or he may have

been inspired to record what had been handed down orally. There is an apocryphal book called THE BOOK OF ENOCH, from which some believe that Jude quoted, though it is not inspired. But there is no evidence that the book was then in existence. It refers to the Messiah as 'Son of God,' which has been judged to prove conclusively that it was written in the Christian era. The passage in the book of Enoch, speaking of Christ executing judgement, is worded thus: "Behold he cometh with ten thousand of his saints, to execute judgement upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him." The traveller Bruce, on his return from Egypt in A.D. 1773 brought three MSS of the entire book in Æthiopic. In 1821 it was translated into English. The book purports to be a series of revelations made to Enoch and Noah.

Enos, [E'nos] Enosh. [E'nosh]

Son of Seth and grandson of Adam. Gen. 4: 26; Gen. 5: 6-11; 1 Chr. 1: 1; Luke 3: 38.

Enrimmon. [En-rim'mon]

City re-inhabited on the return from exile. Neh. 11: 29. Probably the same as RIMMON in Joshua 15: 32; Joshua 19: 7. Identified with ruins at *Umm er Rumamin*, 31 22' N, 34 52' E.

Enrogel. [En-ro'gel]

A spring on the border of Judah and Benjamin. It was where Jonathan and Ahimaaz stayed in secret, to carry to David any message from Hushai, on the revolt of Absalom; and close to this spring Adonijah called the king's sons together when he exalted himself to succeed David as king. Joshua 15: 7; Joshua 18: 16; 2 Sam. 17: 17; 1 Kings 1: 9. It was no doubt a spring not far from Jerusalem. *Bir Eyub*, about half a mile south of Jerusalem was long supposed to be the spot, but this is a well, not a spring. The *Fountain of the Virgin*, near the south east corner of the city, is now more generally chosen; but this appears to be too near the city to coincide with the above events.

Ensample.

1. τύπος 'type, model, example.' 1 Cor. 10: 11; Phil. 3: 17; 1 Thess. 1: 7; 2 Thess. 3: 9; 1 Peter 5: 3.

2. υπόδειγμα 'example, pattern.' 2 Peter 2: 6.

Enshemesh. [En-she'mesh]

Spring on the border of Judah and Benjamin mentioned next to Enrogel. Joshua 15: 7; Joshua 18: 17. Identified with *Ain Haud*, 31 46' N, 35 16' E. The sun shines on this spring all day, answering to Enshemesh, 'spring of the sun.'

Ensign.

See STANDARD.

EnTappuah. [En-Tappu'ah]

Spring on the boundary of Manasseh. Joshua 17: 7. Identified by some with *Yasuf*. See TAPPUAH, No. 2.

Epaenetus. [Epaene'tus]

A Christian at Rome saluted by Paul as his well-beloved "the first fruits of Achaia unto Christ." Rom. 16: 5.

Epaphras. [Ep'aphras]

Fellow prisoner with Paul at Rome. He laboured at Colosse, to which place he belonged. He is described as 'a faithful minister of Christ,' and one who agonised in prayer for the Colossians, with zeal for their welfare. Col. 1: 7; Col. 4: 12; Philemon 23.

Epaphroditus. [Epaphrodi'tus]

One who brought supplies from Philippi to Paul, who styles him "my brother and companion in labour and fellow soldier." When with Paul at Rome he became very ill, 'nigh unto death.' The deep affection between him and the Philippian saints is very evident by

his sorrow that they should have heard of his sickness. He hazarded his life by his association with Paul a prisoner. Phil. 2: 25; Phil. 4: 18.

Ephah. [E'phah]

See WEIGHTS AND MEASURES.

E'phah. [E'phah]

1. Son of Midian, being the son of Abraham and Keturah, and referred to by Isaiah as the head of a tribe. Gen. 25: 4; 1 Chr. 1: 33; Isa. 60: 6.

2. Concubine of Caleb. 1 Chr. 2: 46.

3. Son of Jahdai of the tribe of Judah. 1 Chr. 2: 47.

Ephai. [E'phai]

A Netophathite, whose sons were left in the land at the captivity. They apparently were slain with Gedaliah by Ishmael. Jer. 40: 8.

Epher. [E'pher]

1. Son of Midian, being the son of Abraham and Keturah. Gen. 25: 4; 1 Chr. 1: 33.

2. Son of Ezra, a descendant of Judah. 1 Chr. 4: 17.

3. A chief of Manasseh, east of the Jordan. 1 Chr. 5: 24.

Ephesdammim. [E'phes-dammim]

Place in Judah, the scene of the death of Goliath in the valley of Elah. 1 Sam. 17: 1. Called PAS-DAMMIM in 1 Chr. 11: 13.

Ephesians. [Ephe'sians]

The inhabitants of Ephesus. Acts 19: 28-35; Acts 21: 29.

Ephesians, [Ephe'sians] Epistle to the.

Paul first visited Ephesus on his way from Corinth to Syria: he did not stay then, but left Priscilla and Aquila there, who were afterwards joined by Apollos. Acts 18: 18-24. Paul soon returned and stayed there two years. There was thus time for the saints to be grounded in the truth. The opposition was so great in the synagogue that Paul separated the disciples, and they met daily in the school of Tyrannus. The word grew mightily and prevailed. Acts 19: 1-20.

In 1 Cor. 15: 32 Paul speaks of having fought with beasts at Ephesus, doubtless alluding to the strong opposition manifested towards him there by the Jews. In Acts 20: 17, etc., Paul exhorts the elders of Ephesus, as overseers, to feed the church of God. He warns them that grievous wolves would enter in, and some from among themselves would speak perverse things to draw away disciples after them. As their resource he commends them to God and the word of His grace. Following this was the Epistle he wrote to them during the two years he was a prisoner at Rome.

In 1 Tim. 1: 3 Paul says he had besought Timothy to abide at Ephesus, and to exhort them to teach no other doctrine, and not to give heed to fables and endless genealogies. In 2 Tim. 1: 15 there is the sad intelligence that 'all they which are in Asia' (which must have included Ephesus) had 'turned away from' Paul, doubtless signifying that they had given up the truth as taught by Paul, and settled down with a lower standard. In 2 Tim. 4: 12 Tychicus had been sent to Ephesus. The great care and watchfulness with which Paul laboured for their welfare is very manifest. In Rev. 2: 1-7 we have the address to this church, in which much is said in their favour, though the solemn charge had also to be made that they had left their first love, and the warning is given that if they did not repent their candlestick would be removed.

The Epistle to the Ephesians is remarkable in setting forth the counsels of God with regard to His people as connected with Christ. It is from this standpoint that they are viewed, rather than that of their need as sinners, and how it has been met. This latter is developed in the Epistle to the Romans. The state of the Ephesian believers enabled them to receive a communication of such a nature

as this Epistle, in which glorious unfoldings of the mind of God about His own are given in the greatest fulness.

The key note is struck in Eph. 1: 3, where God is blessed as "the God and Father of our Lord Jesus Christ" — the *God*, when our Lord Jesus Christ is looked at as man; the *Father*, when He is viewed as Son of God. Christians are brought in Christ into these very relationships, as stated by the Lord Himself when risen from the dead, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." It will be seen that the prayer at the close of Eph. 1 is founded on the title 'the God of our Lord Jesus Christ,' while that in Eph. 3 is on the title 'Father.' The God and Father of our Lord Jesus Christ has blessed believers with every spiritual blessing in the heavenlies in Christ. He has marked them out for adoption to Himself, that is, their being brought into the full position of sons in Christ Jesus, according to the good pleasure of His will. Brought into favour in the Beloved, they have in Him redemption, the forgiveness of sins. The mystery of God's will is set forth — to head up all things, whether heavenly or earthly, in the Christ for the administration of the fulness of times. Jews and Gentiles are the subjects of salvation according to the purpose of God, believers from among both being sealed by the Holy Spirit, who is also the earnest of their inheritance — an inheritance which will be to the praise of God's glory when everything is headed up in Christ.

The prayer at the close of Eph. 1 is that the saints might have the spirit of wisdom and revelation in the full knowledge of the God of the Lord Jesus Christ: that they might know the hope of His calling, His inheritance in the saints, and the greatness of the power towards them which He wrought in raising Christ (a Man) from the dead, and setting Him at His right hand in the heavenly places (cf. Ps. 8.). He being head *over* all things *to* the body, which is the fulness of Him who fills all in all.

Eph. 2. This same power had wrought toward the saints (as shown by the subject being continued without a break from Eph. 1: to Eph. 2.), in that having been dead in sins they had been quickened with Christ, had been raised up together (Jew and Gentile), and made to sit down together in the heavenlies in Christ Jesus. There is a new

creation in Christ by God as regards His people. The apostle would have the Gentile Christians contrast their present privileges with their former hopeless state. Jew and Gentile believers had access by one Spirit to the Father, while the latter were now fellow-citizens of the saints, and were of the household of God, being part of the holy temple He was building. They were also built together for a habitation of God in the Spirit.

Eph. 3. This chapter, in a parenthesis, unfolds the administration of the mystery, hid in God, but now revealed by the Spirit, namely, that the Gentiles should be joint heirs and a joint body and joint partakers of His promise in Christ Jesus. A mystery is that which is understood only by the initiated. In the public dealings of God with men this mystery had no place; it is connected (though administered upon earth) with Christ while hid in the heavens, and the saints united to Him there; by its administration would be made known to principalities and powers in heavenly places the all various wisdom of God. A prayer follows that the saints might be strengthened inwardly by the Spirit; that the Christ might dwell through faith in their hearts; that they might apprehend the breadth, and length, and depth, and height and might know the love of Christ, which passeth knowledge, so as to be filled unto all the fulness of God. Christ is here presented as the centre of all the counsels of God, and His love is to be known in all its fulness by the hearts of His people.

Eph. 4. The apostle applies what is given in the earlier part of the epistle, particularly at the close of Eph. 2 — the bringing together in one in a new and heavenly manner of those who on earthly ground had been at enmity. The saints were to endeavour to keep the unity of the Spirit in the bond of peace. Gifts are alluded to as given by the Head, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all arrive at the unity of the faith, and the full knowledge of the Son of God, at the full grown man, and at the measure of the stature of the fulness of the Christ. Everything necessary for the body is derived from the Head. All is to grow up into Christ. Practical exhortations follow in Eph. 4: 17. The truth 'in Jesus' is the having put off the old man and having put on the new: consequently all that characterised the old man must be put off, and what is of the new cultivated.

Eph. 5 and Eph. 6. Believers are to be imitators of God as dear children. They are light in the Lord, and are to walk as children of light. They are to be filled with the Spirit. Earthly relationships are now referred to: wives, husbands, children, fathers, bondmen, masters. Each relationship is to be taken up as in the Lord. Blessed instruction as to the mystery of Christ and the church is given in connection with the word to wives and husbands.

In view of the nature of the spiritual conflict waged in heavenly places, Christians are exhorted to put on the panoply of God. Without this they cannot stand. The apostle asks the prayers of the saints that he might make known the mystery of the glad tidings with boldness; and closes this remarkable epistle with a benediction.

The 'heavenlies' characterise the epistle: cf. Eph. 1: 3, 20; Eph. 2: 6; Eph. 3: 10; Eph. 6: 12. In the Epistle to the Romans man is taken up as *alive* in his sins, and grace meets his need: in Ephesians it is God's quickening power on behalf of those *dead* in sins, as displayed in raising Christ up from among the dead. In Colossians the saints are looked at as risen with Christ, but on earth with their hope in heaven: in the Ephesians the saints are seated in Christ in the heavenlies.

Ephesus. [Eph'esus]

A renowned city of Ionia, and in the time of the Romans the capital of the part called 'the province of Asia,' being the west portion of Asia Minor. Being near the sea it was a place of great commerce, and as the capital of the province it had constant intercourse with the surrounding towns. The celebrated temple of Diana also brought multitudes of heathen. Its inhabitants are supposed to have been of Greek origin, with also a large number of Jews engaged in commerce. Acts 18: 19-24; Acts 19: 1, 17, 26, 35; Acts 20: 16, 17; 1 Cor. 15: 32; 1 Cor. 16: 8; Eph. 1: 1; 1 Tim. 1: 3; 2 Tim. 1: 18; 2 Tim. 4: 12; Rev. 1: 11; Rev. 2: 1. It is now named *Ayasolook*. The ruins are extensive: the sea has retired, leaving a pestilential morass of mud and rushes.

Ephlal. [Eph'lal]

Son of Zabad, a descendant of Judah through Jarha an Egyptian 1 Chr. 2: 37.

Ephod.

1. The ephod worn by the high priest. Minute instructions were given as to its construction. It was to be made of gold, blue, purple, scarlet, and fine twined linen, with cunning work. The gold was beaten into thin plates and then cut into wires, which were woven into the fabric. Its GIRDLE was also to be of the same materials with embroidered work. On the shoulders were fastened two stones, engraved with the names of the twelve tribes, six names on each stone; so that whenever Aaron wore the ephod the twelve tribes were represented. We read also of the ROBE OF THE EPHOD, which was all of blue, and along the bottom of which were pomegranates of blue, purple, and scarlet, with bells of gold between them. The robe was doubtless much longer than the ephod, which is supposed not to have reached the knees, and which was worn over the robe, and the BREASTPLATE over the ephod. There was also a brodered coat of fine linen; this was worn under the robe. These with the mitre constituted Aaron's garments 'for glory and for beauty.' Ex. 28: 1-39. Apparently the ordinary priestly garments worn by Aaron's sons are also said to be 'for glory and for beauty.' Ex. 28: 40.

In the various textures of the ephod there are typified divine righteousness, heavenliness, royalty, dignity, and the graces of the Spirit: the virtues that characterised the Lord Jesus. Inseparably attached to the ephod was the breastplate, in which were the Urim and Thummim; thus in wearing the ephod the judgement of the children of Israel was borne before the Lord, according to His lights and perfections. Though not worn on ordinary occasions, it was required when directions were sought from God: cf. 1 Sam. 21: 9. Thus receiving answers from God is also associated with the Urim and Thummim, which were placed in the breastplate. Ex. 28: 28: cf. Num. 27: 21; 1 Sam. 28: 6; Ezra 2: 63; Neh. 7: 65. The word 'Ephod' is the same in the Hebrew, and is from 'to bind round or gird,' so that its meaning does not seem to go beyond 'a priestly garment.' Ex. 29:

5; Ex. 35: 9, 27; Ex. 39: 2-22; Lev. 8: 7; 1 Sam. 2: 28.

2. Besides the above, which may be called *the* ephod, there were others which the priests wore, but which are not described. 1 Sam. 14: 3; 1 Sam. 22: 18; 1 Sam. 23: 6, 9; 1 Sam. 30: 7; Hosea 3: 4. David, on the occasion of bringing up the ark, wore a linen ephod. 2 Sam. 6: 14; 1 Chr. 15: 27. Samuel also, when only a child, wore a linen ephod. 1 Sam. 2: 18. In all the above passages the ephod bears the character of a priestly garment, though David was not of the tribe of Aaron. Type of the kingly Priest of the order of Melchisedec.

3. A strange deviation from the above was the ephod which Gideon made of the gold, the ornaments, and the purple raiment taken from the Midianites, after which all Israel went astray, and which became a snare to Gideon and his house. Judges 8: 27. Still worse was the case of Micah who, having a house of gods, made an ephod, and consecrated one of his sons to be priest. A Levite coming to the house fell in with the whole arrangement, and pretended to inquire of God by the ephod. When the gods were stolen by the children of Dan, the Levite was glad to accompany the idols and the ephod, and to be a priest to this tribe. Thus was the priestly garment that should have been restricted to the service of Jehovah associated with idolatry. Judges 17: 5; Judges 18: 14-20.

Ephod. [E'phod]

Father of Hanniel, of the tribe of Manasseh. Num. 34: 23.

Ephphatha. [Eph'phatha]

An Aramaic word, signifying 'Be opened.' Mark 7: 34.

Ephraim. [E'phraim]

Second son of Joseph and Asenath. The name is also given to the tribe of which he was the head, and also to the district of Palestine that fell to his lot. When Israel blessed the two sons of Joseph he set Ephraim before his elder brother, saying he should be greater, and his seed should become a multitude (or, 'fatness') of nations. Gen.

48: 17-19. Little is recorded of Ephraim personally; and of his descendants, Joshua the son of Nun is the most renowned. The tribe on the second year from the Exodus numbered in fighting men 40,500; but had decreased during the forty years to 32,500. Num. 1: 33; Num. 26: 37.

The territory of the tribe was in the heart of Palestine, having Manasseh on the north, Benjamin on the south, and Dan on the west. It has beautiful valleys and noble mountains with many springs and streams. Its two principal towns were Shiloh and Shechem.

Ephraim had the place of the first-born (Jer. 31: 9), the birthright being taken from Reuben and given to Joseph. 1 Chr. 5: 1, 2. Also the place of the tabernacle was in the tribe of Ephraim, hence we find in the time of the judges this tribe asserting its own importance. They were angry with Gideon for not calling them to the war sooner than he did; but a soft answer appeased their wrath. Judges 7: 24; Judges 8: 1-3. Again they complained to Jephthah that he had gone without them to fight the Ammonites, though Jephthah declared that he had called them, and they had not responded. They also haughtily said of the Gileadites that they were fugitives of Ephraim, implying that they were not a tribe, but belonged to Ephraim, from whence they had escaped. The conflict was sharp; the Gileadites seized the ford of the Jordan, and then by putting all who wanted to pass to the test of pronouncing Shibboleth (which the Ephraimites could only call Sibboleth) they slew 42,000 of the men of Ephraim. Judges 12: 1-6. Thus was this proud and envious tribe punished for molesting their brethren, whereas they had not driven out the heathen inhabitants of the land, as they should have done. Judges 1: 29. Type of many in the church who in pride contend with their brethren, but do not fight God's battles against spiritual wickedness. Later on the Lord forsook Shiloh, and chose, not the tribe of Ephraim, but that of Judah both for the place of royalty and for the sanctuary.

In the kingdom under David and Solomon we read very little of Ephraim, but it is twice called in the Psalms 'the strength (or defence) of mine head.' Ps. 60: 7; Ps. 108: 8. At the division of the tribes Ephraim took the most prominent place; Shechem and Samaria being in their territory naturally contributed to this, and accounts for the ten tribes being constantly called 'Ephraim' by the

prophets. In the same way the two tribes are called 'Judah.' Hosea 5: 3, 5, 13, 14, etc. Isaiah prophesied that in sixty-five years Ephraim should be broken and should not be a people. Isa. 7: 8. This was in B.C. 742, and Samaria was taken and Israel carried into captivity in B.C. 721, so that the prophecy doubtless referred to Esarhaddon planting a colony of foreigners in Samaria in B.C. 678, which fulfils the sixty-five years. This also agrees with the prophecy saying 'the head of Ephraim' is Samaria.

In the prophecies also that refer to the future blessing of the twelve tribes Ephraim is regarded as representing the ten tribes. Ezek. 37: 16-22, where the twelve tribes are to become one nation in their own land, with one king over them: a prophecy which clearly has never yet been fulfilled, but which will surely be accomplished in God's own time.

Ephraim. [E'phraim]

1. Town near to Absalom's sheep-farm, where Amnon was killed. 2 Sam. 13: 23.

2. City near to the wilderness, to which the Lord and His disciples withdrew from the threatened violence of the leaders of the Jews at Jerusalem. John 11: 54. Identified with *et Taiyibeh*, 31 57 N, 35 18' E.

Ephraim, [E'phraim] Gate of.

A gate in Jerusalem. By its name it would evidently have been on the north of the city, as is the present Damascus gate. 2 Kings 14: 13; 2 Chr. 25: 23; Neh. 8: 16; Neh. 12: 39.

Ephraim, [E'phraim] Mount.

This does not refer to any particular mountain, but to the range of hill-country in Ephraim. Joshua 17: 15; Joshua 20: 7; Jer. 4: 15; Jer. 31: 6; Jer. 50: 19; etc.

E'phraim, [E'phraim] Wood of.

A forest on the east of the Jordan where the battle was fought against Absalom, and where he was killed. It is said that the wood devoured more people than the sword, probably referring to swamps, morasses, and pits, for Absalom's body was thrown into a 'great pit.' 2 Sam.18: 6-17. Why the place was called 'Ephraim's Wood' is not known.

Ephraimite. [E'phraimite]

One of the tribe of Ephraim. Judges 12: 4, 5. See EPHRATHITE.

Ephrain. [E'phrain]

City with its 'towns' or hamlets, taken by Abijah from Jeroboam. 2 Chr. 13: 19. The R.V. has EPHRON.

Ephratah [Eph'ratah], Ephrath. [Eph'rath]

1. Ancient name of Bethlehem-judah. Gen. 35: 16, 19; Gen. 48: 7; Ruth 4: 11; Ps. 132: 6; Micah 5: 2.

2. Caleb's second wife and mother of Hur. 1 Chr. 2: 19, 50: cf. also 1 Chr. 4: 4.

Ephrathite. [Eph'rathite]

Inhabitant of Ephrath or Beth-lehem-judah. Ruth 1: 2; 1 Sam. 17: 12. The same Hebrew word occurs in 1 Sam. 1: 1; 1 Kings 11: 26, where some translate 'Ephraimite,' as in the R.V., and as is evidently the meaning of the same word in Judges 12: 4, 5. As to 1 Sam. 1: 1, Elkanah, though a Levite, may have been called an Ephraimite because located in that tribe: cf. Judges 17: 7.

Ephron. [E'phron]

Son of Zohar, a Hittite, and from whom Abraham bought the field of Mamre, containing the cave of Machpelah. Gen. 23: 8-17; Gen. 25: 9; Gen. 49: 29, 30; Gen. 50: 13.

Ephron, Mount.

A mount on which were 'cities' on the border line of Judah. Joshua 15: 9. Not satisfactorily identified.

Epicureans, [Epicur'eans] The.

A school of philosophers that derived their name from the Athenian Epicurus, who had his 'garden' at Athens. His theory was that pleasurable emotions should be the aim of human life, quiet ease of mind being the sum of happiness. Experience and not truth was the test he applied. Paul endeavoured to turn the thoughts of the Athenians from their self-made philosophy, and their many idols, to the one true God. Acts 17: 18.

Epistles.

The name given to the twenty-one 'Letters' (for this is the signification of the word *επιστολή*, and which is often thus translated) of the New Testament. Each epistle should be regarded as a letter, and be read as a whole. The word is twice used in a figurative sense. Paul said that the saints at Corinth were his 'epistle' written in his heart. They were living examples of Paul's doctrine which could be known and read of all men. The genuine power of his work was being exhibited in them. They were also manifestly the 'epistle of Christ.' By means of Paul, the Spirit of the living God had written Christ upon the fleshy tables of their heart, just as surely as God's finger had written the law on tables of stone. 2 Cor. 3: 2, 3.

Er.

1. Eldest son of Judah by a daughter of Shuah, a Canaanite. "He was wicked in the sight of the Lord, and the Lord slew him." Gen. 38: 3, 6, 7; Gen. 46: 12; Num. 26: 19; 1 Chr. 2: 3.

2. Son of Shelah, of the tribe of Judah. 1 Chr. 4: 21.

3. Son of Jose, in the genealogy of the Lord Jesus. Luke 3: 28.

Eran [E'ran], Eranites.

Son of Shuthelah, and his descendants. Num. 26: 36.

Erastus. [Eras'tus]

1. One who ministered to Paul. He was sent by Paul into Macedonia, and later on is found abiding at Corinth. Acts 19: 22; 2 Tim. 4: 20.

2. Chamberlain or treasurer of Corinth. Rom. 16: 23. Perhaps the same as No. 1.

Erech. [E'rech]

One of the cities of Nimrod in the land of Shinar. Gen. 10: 10. It is judged to have been the ancient Orchoe of the Greeks and Romans. It is identified with extensive ruins at *Warka*, . Its original Accadian name was UNU, UNUG, or UNUGA; the Babylonians and Assyrians called it URUK or ARKU; hence the Hebrew name *Erech*, and the Arab *Warka*. By the Accadians it was also styled 'the heavenly grove,' 'the heavenly resting place,' 'the seven enclosures,' etc. The Babylonians thought much of the city, and the ruins show that it had large and elegant buildings.

Eri [E'ri], Erites [E'rites]

Son of Gad, and his descendants. Gen. 46: 16; Num. 26: 16.

Esaias.

Greek form of ISAIAH in the N.T.

Esarhaddon. [E'sar-had'don]

Son of Sennacherib and grandson of Sargon. He succeeded Sennacherib as king of Assyria. He united Babylonia to Assyria without reducing it to a mere province, and resided at Nineveh and sometimes at Babylon. This will account for the captain of the *Assyrians* carrying Manasseh to *Babylon*. It was this king who sent foreigners to colonise Samaria. 2 Kings 19: 37; Ezra 4: 2; Isa. 37: 38. From the records on the monuments he appears to have been one

of the most powerful of the Assyrian kings. He calls himself "the great king, the powerful king, the king of legions, . . . the just, the terrible . . . who reigned from the rising of the sun to the setting of the sun." He says, "I counted among the vassals of my realm twelve kings of Syria, beyond the mountains: Balon, or Baal, king of Tyre; *Manasseh, king of Judah,*" etc. About B.C. 671 he conquered Egypt, took Memphis, and captured two of the king's sons. He divided Egypt into twenty provinces, placing some of them under native princes, and others under Assyrian governors with Assyrian troops. He reigned from B.C. 681 to 668.

Esau. [E'sau]

A twin son with Jacob of Isaac and Rebekah, though Esau was actually the first-born. He is described as "red, all over like a hairy garment;" with this his name corresponds, which signifies 'hairy.' Gen. 25: 25. The first thing we read of him is the selling of his birthright to his over-reaching brother Jacob, for a mess of pottage. Concerning this he is called in the N.T. a profane person, because he valued not that which was the gift of God. He afterwards sought the blessing carefully with tears, but found no place of repentance. Gen. 25: 29-34; Heb. 12: 16,17.

Jacob, through want of faith in God, surreptitiously obtained the blessing of his father (who, contrary to God's election, intended it for Esau), in which Isaac said that he had made Jacob Esau's lord, and given all his brethren to be his servants. The blessing of Esau was "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. 27: 37-40. Esau hated his brother, and intended, when the days of mourning for his father were ended, to kill him. The words of Isaac were fulfilled. David put garrisons throughout all Edom (where the descendants of Esau dwelt, Gen. 36: 8) and all they of Edom became his servants, 2 Sam. 8: 14; but later on in the days of Joram, Edom revolted from under the hand of Judah; and though Joram was able to punish them, yet Judah was growing weaker, and 'Edom revolted from under the hand of Judah, unto this day.' 2 Kings 8: 20-22. Obadiah announces Edom's final judgement: no remnant is restored.

See EDOM.

Esau had three wives (see BASHMATH) and a numerous posterity, which increased to a powerful tribe. When he went to meet Jacob he was accompanied by four hundred men. It may be God had warned Esau, as He did Laban, not to hurt Jacob; or possibly his anger may have abated: for when they approached, "Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept." They were thus happily reconciled, and at the death of Isaac his two sons buried him. Gen. 33: 4; Gen. 35: 29.

In Mal. 1: 2, 3 Esau is referred to as having been hated by Jehovah, whereas Jacob had been loved. This is quoted by Paul in Rom. 9: 13, where God's sovereignty is being enforced. It was foretold that the elder should serve the younger before they were born, and before they could have done either good or bad: this was God's sovereignty. But it was not foretold that God would hate Esau; it is not mentioned till the close of the Old Testament, after Esau in his descendants had displayed his unrelenting enmity to Israel, and Esau personally had long before that despised the gift of God in his birthright. The passage in Malachi is thought by some to refer to the nations which descended from the two brothers.

Esdraelon. [Esdrae'lon]

See JEZREEL.

Esek. [E'sek]

A well in the valley of Gerar, dug by the servants of Isaac, and striven for by the servants of Abimelech; hence its name, which signifies 'strife.' Gen. 26: 20.

Eshbaal. [Esh-ba'al]

Fourth son of Saul. 1 Chr. 8: 33; 1 Chr. 9: 39. Apparently the same as ISH-BOSHETH, *q.v.* The one name signifies 'man of Baal,' and the other 'man of shame.'

Eshban. [Esh'ban]

Son of Dishon, a descendant of Seir. Gen. 36: 26; 1 Chr. 1: 41.

Eshcol. [Esh'col]

Brother of Aner and Mamre, and one of the three Amorite allies of Abraham when he pursued the kings who had carried off Lot. Gen. 14: 13, 24.

Eshcol, [Esh'col] Yalley of.

Called both a brook and a valley because the one ran in the other, now called a *Wady*, which are very numerous in Palestine. It was near Hebron, the place explored by the spies, and from whence they carried the huge bunch of grapes. Num. 13: 23, 24; Num. 32: 9; Deut. 1: 24. In the district around Beersheba there are still miles of grape vines.

Eshean. [Esh'ean]

City in the mountains of Judah. Joshua 15: 52. Identified by some with *es Simia*, .

Eshek. [E'shek]

Descendant of Saul through Jonathan. 1 Chr. 8: 39.

Eshkalonites. [Eshkalo'nites]

Inhabitants of Ashkelon. Joshua 13: 3.

Eshtaol. [Eshta'ol]

Town in the lowlands of Judah, allotted to Dan. It was near to this town that Samson spent his early life, and there he was buried. Joshua 15: 33; Joshua 19: 41; Judges 13: 25; Judges 16: 31; Judges 18: 2, 8, 11. Identified with *Eshu'a*, 31 47' N, 35 E.

Eshtaulites. [Eshtaul'ites]

Inhabitants of Eshtaol. 1 Chr. 2: 53.

Eshtemoa [Eshtemo'a], Eshtemoh. [Eshtemoh']

1. City in the mountains of Judah, given to the Priests. Joshua 15: 50; Joshua 21: 14; 1 Sam. 30: 28; 1 Chr. 6: 57. Identified with *es Semua*, .

2. Son of Ishbah, of the tribe of Judah. 1 Chr. 4: 17.

3. The Maachathite. 1 Chr. 4: 19.

Eshton. [Esh'ton]

Son of Mehir, of the tribe of Judah. 1 Chr. 4: 11, 12.

Eslī. [Es'li]

Son of Nagge in the genealogy of the Lord Jesus. Luke 3: 25.

Espousal.

See MARRIAGE.

Esrom. [Es'rom]

Son of Phares in the genealogy of the Lord Jesus. Matt. 1: 3; Luke 3: 33.

Essenes.

A Jewish sect in existence when the Lord was on earth, and whose principles in some respects resembled the more recent monasticism. They enjoined celibacy, isolation, ceremonial ablutions, and abstinence from animal food. The worshipping of angels was part of their profession. They neglected sacrifices and the temple service, but had priests of their own. They are not mentioned by name in the N.T., but may be alluded to in Col. 2: 18, 23; and it is to be remarked that two of the tenets, celibacy and abstaining from animal

food, are specially condemned in 1 Tim. 4: 3, which things are being revived in the present day by Theosophists and Spiritualists.

Esther. [Es'ther]

The Persian name of Hadassah, daughter of Abihail, son of Shimei, son of Kish, a Benjamite. Being an orphan she was brought up by her cousin Mordecai. She was fair and beautiful and was thought suitable to be presented to the king. God gave her favour in the eyes of the royal household, and also caused the king to choose her for his queen, though she was a captive. The king is called Ahasuerus, but he is supposed to have been the Xerxes of history.

Mordecai, refusing to bow to Haman the Agagite, roused the wrath of the latter, who procured an edict for the destruction on a certain day of all the Jews in the empire. Esther was hereupon charged by Mordecai to plead with the king for their deliverance. She therefore called all the Jews in Shushan to fast with her three days and nights, saying she would go in to the king unbidden, and if she perished she perished. God gave her favour in the eyes of the king and he held out the sceptre to her. At a banquet she told the king that Haman had sold her and her people. The king was enraged, and being told at this moment of the gallows on which Haman intended to hang Mordecai (who had been the means of the king's life being saved), orders were at once given to hang Haman thereon. Esther had again to endanger her life by appearing before the king unbidden; but again the king received her graciously and gave her the desired authority to rescue the Jews from their threatened calamity: they were allowed to defend themselves when attacked by their enemies.

By a remarkable providence, the king not being able to sleep one night, Mordecai had been brought into favour, and he was now exalted to fill the office of Haman. This gave the Jews great advantage, for the provincial rulers all stood in fear of Mordecai. When the appointed day arrived, instead of the Jews being destroyed, they were able, not only to defend themselves, but avenge themselves on their enemies, ending with a day of feasting and gladness. The days of deliverance were appointed by Esther and Mordecai as an annual festival. See ESTHER, BOOK OF.

Esther, [Es'ther] Book of.

In the article on ESTHER the principal events of the book are glanced at, but a few remarks are needed as to the object of the book. It has been a sad puzzle to Christians. It looks very much like a tale, they say; and how can it be inspired, they ask, without the name of God from beginning to end? How different is Mordecai from Ezra or Nehemiah, captives like him, but who were not content to spend their lives at the gate of a heathen's palace when they had the opportunity of returning to Jerusalem.

That it is a true history is manifest. The great feast with which it opens is just such as a Persian monarch would celebrate with the nobles and princes of the various provinces. If Xerxes was the Ahasuerus of the book, as is generally supposed, it quite agrees with his character, that when elated with wine he should send for the queen; and, on her refusal to be thus exposed, to cast her aside, and seek another queen. The way this was accomplished was exactly Persian. The posts also, on horses, mules, camels, and young dromedaries, according to the nature of the country traversed — from India to Ethiopia — was also the method adopted.

The main teaching of the book is that God was watching over and caring for His ancient people during their captivity, altogether apart from their faithfulness to Him, or their desire to return to the land of promise. They were scattered over the entire kingdom, and it is not revealed what sort of lives they were living: the only two described in the book are Mordecai and Esther. God was their God, and they were His people, and, without His name being mentioned in the book, He was surely secretly watching over them, and making things work together for their protection. The king being unable to sleep on the very night when it was needed he should remember Mordecai is a signal example of His watchfulness. Esther and Mordecai may not have acted well in wishing a second day of vengeance, and in killing the sons of Haman, and petitioning to have them hanged on the gallows: how few can have power over their enemies without abusing it! The good behaviour of the Jews forms no part of the book: they are cared for whether good or bad. God in His government would in due time set all that right. In fine, we have an illustration of how God cared providentially for His earthly

people, when they were under the Lo-ammi sentence, and He was unable to own them publicly as in relationship with Himself.

Historically Esther comes in between the beginning of Ezra and its close; that is, at the end of Ezra 6 the Artaxerxes of Ezra 4: 7 being the pseudo-Smerdis; and the Artaxerxes of Ezra 7: 1, being Artaxerxes Longimanus. The Ahasuerus of Esther (Xerxes) comes in between them. For a list of the kings see PERSIA.

There are several apocryphal additions to the book of Esther in the LXX and the Vulgate. The principal of these are:

1. A preface containing Mordecai's pedigree, his dream of what was about to happen, and his appointment to sit at the king's gate.
2. In chap. 3 a copy of Artaxerxes' decree against the Jews.
3. In chap. 4 a prayer of Mordecai, followed by a prayer of Esther, in which she excuses herself for being the wife of an uncircumcised king.
4. In chap. 8 a copy of the king's letter for reversing the previous decree, in which Haman is called a Macedonian! and the statement made that he had been plotting to betray the kingdom of Persia to the Macedonians!
5. In chap. 10 Mordecai shows how his dream had been fulfilled, and gives glory to God. Some parts of these additions are declared to be 'thorough Greek' in style, and the patchwork is very manifest elsewhere.

Etam. [E'tam]

1. Village of the tribe of Simeon. 1 Chr. 4: 32.
2. City of Judah, fortified by Rehoboam. 2 Chr. 11: 6. Identified with ruins at *Aitun*, 31 30' N, 34 55' E.
3. A descendant of Judah. 1 Chr. 4: 3. The meaning is doubtful; some MSS read 'sons of Etam;' and others, 'sons of the father of Etam;' it may refer to the 'founder' of the above city, No. 2.

Etam, [E'tam] The Rock.

Place in Judah where Samson dwelt for a short time. Judges 15: 8, 11. The A.V. reads ambiguously, "he went down and dwelt in the top of the rock Etam." It is better translated "dwelt in the cleft of the rock Etam."

Eternal.

Three Hebrew words are translated 'eternal.'

1. *ad*: very often translated 'for ever,' and with another word, *olam*, 'for ever and ever.' "The Lord shall reign for ever and ever." Ex. 15: 18. "The Lord is king for ever and ever." Ps. 10: 16: cf. also Ps. 45: 6; Ps. 48: 14; Ps. 52: 8. Micah 4: 5. *Ad* is also translated 'everlasting:' "the everlasting Father," or "Father of the everlasting age." Isa. 9: 6. Also 'eternity;' "the high and lofty One that inhabiteth eternity." Isa. 57: 15.

2. *olam*, signifying 'everlasting,' 'never ending.' It is often translated 'for ever:' "his mercy endureth for ever," 1 Chr. 16: 41; and 'everlasting:' "the everlasting God." Gen. 21: 33; Ps. 90: 2; Ps. 93: 2; Ps. 103: 17. "I will make thee an eternal excellency." Isa. 60: 15.

3. *qedem*, 'ancient, that which is before.' "The eternal God is thy refuge." Deut. 33: 27. "Art thou not from everlasting?" Hab. 1: 12. "God is my King of old." Ps. 74: 12.

4. In the N.T., ἀἰδιος, 'perpetual:' occurs only in Rom. 1: 20, "his eternal power and Godhead;" and Jude 6, "reserved in everlasting chains."

5. αἰών, 'age, duration, ever.' With a preposition 'unto the ages' is often translated 'for ever;' and, when repeated, 'for ever and ever.' "He that eateth of this bread shall live for ever." John 6: 58. "Christ abideth for ever." John 12: 34. "To whom be glory for ever and ever." Gal. 1: 5. "According to the eternal purpose." Eph. 3: 11. "Now unto the king eternal . . . be honour and glory for ever and ever." 1 Tim. 1: 17. This word is often translated 'world,' but may at times be better rendered 'age,' as "be not conformed to this age,"

Rom. 12: 2; and 'for ever and ever' may be translated 'to the ages of ages,' though the meaning would be the same.

6 . αἰώνιος, from αἰών, signifying 'ever enduring.' It is always translated 'eternal' or 'everlasting,' except in Rom. 16: 25, "since the world began," or "in the times of the ages." 2 Tim. 1: 9; Titus 1: 2, "before the world began," or, "before the ages of time;" and Philemon 15, "for ever." This word is applied to God Himself as "the everlasting God." Rom. 16: 26; to the Holy Spirit. Heb. 9: 14; to redemption. Heb. 9: 12; inheritance. Heb. 9: 15; salvation. Heb. 5: 9; glory. 1 Peter 5: 10; and constantly to life. John 3: 15, 16, 36. On the other hand it is applied to punishment, Matt. 25: 46; damnation, Mark 3: 29; destruction, 2 Thess. 1: 9; and fire, Jude 7: cf. Isa. 33: 14.

The above passages show that the same word is used for the existence of God Himself; for the salvation and blessedness of the saved; and for the punishment of the wicked.

Eternal Life.

See LIFE, ETERNAL.

Eternal State.

A term not found in scripture, but often applied to the future, when the Lord Jesus will deliver up the kingdom to God the Father, and be Himself subject unto Him who put all things under Him, that God may be all in all. 1 Cor. 15: 24-28: cf. Rev. 21: 1-8.

Etham. [E'tham]

The place of the second encampment of Israel 'in the edge of the wilderness.' Ex. 13: 20; Num. 33: 6-8.

Ethan. [E'than]

1. A wise man, 'the Ezrahite,' whose wisdom was exceeded by that of Solomon. 1 Kings 4: 31; Ps. 89 *title*. Apparently the same as the son of Zerah, a descendant of Judah. 1 Chr. 2: 6, 8.

2. Levite, son of Kishi or Kushaiah. 1 Chr. 6: 44; 15: 17, 19. 3. Levite, son of Zimmah. 1 Chr. 6: 42.

Ethanim.

See MONTHS.

Ethbaal. [Ethba'al]

King of Sidon, and father of Jezebel wife of Ahab. 1 Kings 16: 31.

Ether. [E'ther]

City of Judah, allotted to Simeon. Joshua 15: 42; Joshua 19: 7.

Ethiopia to Furnaces

Ethiopia. [Ethio'pia]

This is the Greek and Roman name for CUSH, a kingdom in Africa to the south of Egypt. The boundary between the two kingdoms is not well defined, indeed, it may have varied at different times. The first cataract, 24 N, is generally taken as its northern boundary: its extent southward is altogether unknown. Gen. 2: 13; Esther 1: 1; Ezek. 29: 10. At times Ethiopia conquered Egypt: two of the kings mentioned in scripture were Ethiopians. 2 Chr. 14: 9; Isa. 37: 9. In some of the prophecies they are mentioned as separate kingdoms. Nahum 3: 9. See EGYPT, LAND OF.

Ethiopians. [Ethio'pians]

Some of the descendants of Cush, the son of Ham. They are represented on the Egyptian monuments as darker in colour than the Egyptians. Without being black they may have been the darkest of any people known to the Israelites, as the question is asked: "Can the Ethiopian change his skin?" Jer. 13: 23. As 'Ham' signifies 'black,' he was probably a dark man, and it is implied in Cant. 1: 6 that the sun causes the complexion to be black or dark, therefore the farther south in Africa (to the Equator), the darker would be the skin. This, with degraded habits, had changed the features of those in the centre

of Africa, from the more cultivated sons of Ham in the north. The Ethiopians appear to have been nearly as far advanced in the arts and sciences as the Egyptians, but some of the monuments in the south are by Egyptian kings. As far south as Aboo-Simbel, about 22 20' N, are two temples hewn in the rock, which rank in interest next to the ruins at Thebes; these are attributed to Rameses 2 king of Egypt, with colossal statues of himself cut out of the solid rock. It was an Ethiopian who befriended Jeremiah and drew him out of the pit, for which his life was spared. Jer. 38: 7, 10, 12; Jer. 39: 16. It was a pious Ethiopian, of great authority with his queen, to whom Philip preached of Jesus, and then baptised him. Acts 8: 27.

Ethnan. [Eth'nan]

Son of Ashur, a descendant of Judah. 1 Chr. 4: 7.

Ethni. [Eth'ni]

Son of Zerah, a descendant of Levi. 1 Chr. 6: 41.

Eubulus. [Eubu'lus]

Christian at Rome who sent salutations to Timothy. 2 Tim. 4: 21.

Eucharist.

See LORD'S SUPPER.

Eunice. [Euni'ce]

Timothy's mother, 'a Jewess that believed,' and of whose 'unfeigned faith' Paul testified. Acts 16: 1; 2 Tim. 1: 5.

Eunuch.

The Lord distinguished three classes of eunuchs: those that were thus born; those emasculated by men; and those who had made themselves such for the kingdom of heaven's sake. Matt. 19: 12. It is the second class that are otherwise mentioned in scripture. They often became men of influence in the eastern courts, and had care of the harems; and where there were several there was one called their

'prince.' Jer. 29: 2; Dan. 1: 3-18; Acts 8: 27. Ebed-melech who befriended Jeremiah was a eunuch in the house of Zedekiah. Jer. 38: 7-13. And they were eunuchs who threw Jezebel out of the lattice. 2 Kings 9: 32. This shows that Israel had followed the custom of the East in employing such persons.

One of the things prophesied against Israel was that their sons should be made eunuchs in the palace of the king of Babylon. 2 Kings 20: 18; Isa. 39: 7. The case of Daniel and his companions was an instance of the fulfilment of this, for they were committed to the care of 'the master of the eunuchs.' Though the word *saris* signifies 'eunuch' it is often in the A.V. translated 'chamberlain' and 'officer' because the eunuchs were employed in such positions of trust. The man of Ethiopia baptised by Philip was a eunuch of great authority under the queen. Acts 8: 27.

Euodias. [Euo'dias]

A Christian woman at Philippi who is exhorted with Syntyche to be "of the same mind in the Lord." Phil. 4: 2.

Euphrates. [Euphra'tes]

This river is first mentioned in connection with the garden of Eden, but cannot be thereby traced. Gen. 2: 14. It was the N.E. boundary of the land promised to Abraham, as the river of Egypt was the S.W. Gen. 15: 18. It is called the great river, the river Euphrates, Deut. 1: 7, and at times is merely called 'the river.' Gen. 31: 21. David was able to possess the land to the Euphrates, 2 Sam. 8: 3, which also Solomon maintained. 1 Kings 4: 24.

In one of Jeremiah's typical actions he hid his girdle by the Euphrates then found it spoiled and useless; so should the pride of Judah and Jerusalem be marred (Jer. 13: 4-11) — a figure of the carrying away to Babylon of those who should have cleaved to the Lord for His praise, as a girdle to the loins of a man. The prophecy against Babylon was written by Jeremiah in a book, and given to Seraiah, who was to read the same when he arrived at Babylon, then tie a stone to the book and cast it into the Euphrates, and say "Thus shall Babylon sink." Jer. 51: 59-64. The book was thus placed in the

river in which the Babylonians trusted for safety, but which was the channel of their destruction. Isa. 45: 1.

The Euphrates is mentioned in the Revelation as the place where four angels are or will be bound, who will be loosed at the sixth trumpet, letting loose the Eastern forms of Satanic wickedness hitherto held in check. Rev. 9: 14. Viewing Palestine as the centre of God's dealings with the earth, the Euphrates was the barrier between East and West. The sixth vial will be poured upon the great river Euphrates, that it may be dried up and a way be made for the kings from the East to come unto the great battle of Armageddon. Rev. 16: 12.

There are two sources of the river; one in the Armenian mountains, about 40 N, 41 30' E, and the other in the mountain range of Ararat, about 39 30' N, 43 E. When the streams join they run nearly south and then south east for 1000 miles. After being joined by the Tigris it falls into the Persian Gulf. It is generally supposed that the river has not always in all parts run in the same channel; that after overflowing its banks it has not always returned to its former course, though it ran into it again farther south. A glance at a map will show that the possessions of David could have embraced but a very small part of the Euphrates, about Lat. 35 to 36 N. The great Syrian desert of Arabia separated the southern part of the river from Palestine.

Euroclydon,

εὐροκλύδων. The name used by the sailors for a tempestuous wind in the Mediterranean, experienced when Paul was being taken to Rome. Acts 27: 14. The etymology of the word is not known: some MSS read εὐρακύλων, *euraquilo*. It may simply imply a furious wind, like a Levanter in modern times, irrespective of the quarter from whence it blew.

Eutyclus. [Eu'tychus]

The young man who when Paul was preaching fell, while asleep, from the third floor, and was restored to life by the apostle. Acts 20: 9.

Evangelist,

εὐαγγελιστής. One who evangelises, or preaches the glad tidings of the grace of God unto salvation. Such are included among the gifts from the ascended Lord. Eph. 4: 11. Philip is the only one so called in the N.T., Acts 21: 8, though doubtless there were many others who were true evangelists. Paul said, "Woe unto me if I preach not the gospel." He was the apostle to whom an especial administration was entrusted, to evangelise Jesus as the Son of God among the Gentiles. Timothy was exhorted to do the work of an evangelist though he had other gifts. 2 Tim. 4: 5. Though there was and is an especial gift to some to proclaim the gospel, we read of others who helped to spread the good news, as when there was persecution at Jerusalem, *all* were scattered abroad except the apostles, and they went everywhere 'announcing' the glad tidings of, or evangelising, the word, Acts 8: 4; and Paul speaks of some women who 'laboured with him in the gospel,' Phil. 4: 3; this they could have done in various ways without preaching publicly.

Evangelists, The Four.

A term often used to designate the four writers of the Gospels — Matthew, Mark, Luke, and John.

Eve.

A name given by Adam to his wife after they had fallen, and after God had spoken of 'her seed,' and had told her that in sorrow she should bring forth children. The Hebrew name is *chavvah*, which signifies 'life,' Adam adding that at she was 'the mother of all living.' Gen. 3: 20; Gen. 4: 1. Eve being formed from a rib taken out of Adam, which God 'built' into a woman, and hence called by him *Isha*, is a beautiful type of the church being of Christ and presented to Him: cf. Eph. 5: 31, 32.

Eve is twice mentioned in the N.T. A woman is to be silent in the church: she is not to exercise authority over the man, *for* Adam was formed before Eve; and Adam was not deceived, but she was. This deception is further explained by showing that it was the serpent who beguiled Eve by his subtilty, and it is the same enemy who

seeks now to ensnare the saints. 2 Cor. 11: 3; 1 Tim. 2: 13.

Evening.

The period from sunset till night. This was naturally the closing of the day, for God called the light 'day:' cf. John 11: 9. "The evening was, and the morning was, one day:" that is, there was not day continuously, but through the alternation of night and morning day succeeded day. Gen. 1: 5. The common way of reckoning the day among the Jews was from evening until the next evening. A difficulty has arisen as to the phrase '*between the two evenings.*' The paschal lamb was to be killed between the two evenings, and some have thought that this allowed the passover lamb to be killed any time between the evening of the 14th and the evening of the 15th Abib. This however cannot be the meaning because none of it was to be left till the morning; and because the same phrase is used respecting the *daily* sacrifice, and also as to lighting the lamps. Ex. 12: 6, *margin*; Ex. 29: 39; Ex. 30: 8. The Jewish writers are not agreed in their definition of the expression: some suppose it lies between the beginning and ending of sunset; others, from sunset to full darkness. Josephus says that the time of killing the passover was from the ninth hour till the eleventh, which would be about from three o'clock to five; but this would seem to make the 'evening' come at the end of the Jewish day, and not at the beginning.

Everlasting.

See ETERNAL.

Evi. [E'vi]

One of the princes of Midian, who was slain by the Israelites, and whose lands were given to the tribe of Reuben. Num. 31: 8; Joshua 13: 21.

Evilmerodach. [E'vil-mero'dach]

Son and successor of Nebuchadnezzar. In his first year he had compassion upon Jehoiachin king of Judah, who had been in prison thirty-seven years, raised him to honour, and appointed him to sit at

his own table for the rest of his life. 2 Kings 25: 27-30; Jer. 52: 33. The name is recorded as AMELU-MARDUK. He reigned from B.C. 561 to 559, and was murdered by Neriglissar, a nobleman who had married his sister, and who then seized the crown.

Exchanger,

τραπεζίτης. Public banker who pays interest on money deposited and loans it out again at a profit. Matt. 25: 27. A kindred word is translated 'bank' in Luke 19: 23.

Excommunication.

Though this word does not occur in the A.V. the duty of excommunicating wicked persons from the fold of Israel, and from the church as the house of God, is plainly taught. Again and again we read in the O.T. that for particular sins "that soul shall be out off from Israel" or "cut off from his people." Ex. 12: 15; Ex. 30: 33, 38; Lev. 7: 20, 21, 25, 27; Num. 9: 13; Ezra 10: 8; etc. How far this was acted upon we do not know. In the N.T. we find the authorities agreeing that if any one confessed that Jesus was the Christ he was to be cut off; and they excommunicated the man that had been born blind because he said that Jesus must be of God. John 9: 34.

In the church we have a case of 'putting away' at Corinth. The assembly were admonished to put away from themselves the wicked person that was among them. 1 Cor. 5: 13. The person was cast out. He was afterwards repentant, and then the Corinthian saints were instructed to forgive him and to receive him again into communion. 2 Cor. 2: 6-11. The necessity of putting away an evil person is apparent; the presence of God, who is holy, demands it, and believers are called to holiness: "the temple of God is holy, which temple ye are." 1 Cor. 3: 17. As to discipline on earth there is a dispensational binding and loosing (cf. Matt. 18: 18), to which the saints are called where it is needful to put away evil from the assembly, but always with the hope that restoration may follow. See DISCIPLINE.

Connected with the case at Corinth there was also mentioned the delivering unto Satan of the guilty person for the destruction of the

flesh, but this was the determination of Paul as being there in spirit with them (1 Cor. 5: 4, 5), which seems to stamp it as an apostolic act. Paul individually did the same with Hymenaeus and Alexander. 1 Tim. 1: 20. The positive injunction to the church at Corinth was to put away from among themselves the wicked person. In 3 John we read of Diotrephes who took upon himself to cast some out of the church, which John would not forget when he visited them. As is seen at Corinth, 'putting away' should be an act of the assembly, not of an individual.

Executioner.

This word does not occur in the O.T. except in the *margin*. In three places persons are pointed out as 'captain of the guard,' who in the margin are called 'chief of the executioners or slaughtermen.' Gen. 37: 36; Jer. 39: 9; Dan. 2: 14. In Solomon's day Benaiah the chief of the army was called to fulfil this office, 1 Kings 2: 25, 34, 46, though doubtless the 'chief ' had others under him that actually carried the king's word into execution, unless the persons were of high rank. In Mark 6: 27 Herod Antipas called to an executioner, or one of his guard to behead John the Baptist.

Exodus, The.

This is the term commonly used to express the bringing out of the children of Israel from the slavery of Egypt. Under PLAGUES OF EGYPT are considered the preliminary dealings with Pharaoh which were intended to show him the power of that God whose people he was holding in slavery. The death of the first-born all over Egypt made the Egyptians beg them to depart, and made them willing to give them many things for which the Israelites 'asked' (not 'borrowed'). There being 600,000 men, it is calculated that including the women and children the number of the Israelites would not have been less than two millions. There was also a mixed multitude which went with them, and very much cattle. It must have been a wonderful sight to have seen such a number moving away from the scene of their slavery, and it is often referred to as the work of the mighty God. "He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them." Ps. 105:

37, 38.

We read that the Israelites went out 'harnessed,' or 'by five in a rank' as it reads in the margin. Ex. 13: 18. The same word, *chamushim*, is translated 'armed,' in reference to the way in which the Israelites crossed the Jordan, when they had plenty of time to arrange themselves in due order. Joshua 1: 14; Joshua 4: 12. It is also translated 'armed' when it refers to the army of the Midianites and the Amalekites as they were arrayed in the camp previous to action. Judges 7: 11. From this we gather that the Israelites did not travel in disorder: the heads of each tribe would have control over it, and could arrange its march. It may be they were ranked in fives, as we afterwards read of 'captains over fifties,' but it is clear that they marched in order: it was God who was bringing them out, and it would have been unworthy of Him to have had them moving as a disorderly rabble. Another expression is that Jehovah brought them out 'by their armies.' Ex. 12: 51.

The people were led from Rameses to Succoth, thence to Etham, and to Pi-hahiroth, between Migdol and the sea, over against Baalzephon. The position of these places is not known, and there is no means of telling where they crossed the Red Sea. Attempts have been made to fix upon a part of the Red Sea where the water is shallow, so that the east wind spoken of could have driven back the waters; but these are only efforts to get rid of the miracle, and of the God who wrought it for His people. The word is very plain that the waters stood 'a wall' on their right hand and on their left; and when the waters returned they were enough to drown all Pharaoh's army: it must therefore have been at a deep part of the river that they crossed. It also typified the death of the Lord Jesus for His people, when all the billows of God's wrath against sin flowed over His soul. Ps. 42: 7. The Red Sea may have extended farther north than at present, but this does not affect the question.

The deliverance was complete: they passed the Red Sea on dry land, and they saw their enemies dead upon the sea shore. God had brought them out: His pillar of fire had protected them. God had made them willing to come; for some at least had said, "Let us alone, that we may serve the Egyptians." Ex. 14: 12. That might have satisfied their poor craven hearts, but it would not satisfy God,

nor be according to His promise to Abraham, Isaac, and Jacob. They must be delivered and they were; and then they could sing praises to God who had 'redeemed' them and had guided them in His strength unto His holy habitation. Ex. 15: 13. The manner of their deliverance thus became a type of the Christian being delivered from the thralldom of him who had the power of death, by the death and resurrection of the Lord Jesus.

Exodus, Book of.

This book occupies the period from the death of Joseph to the setting up of the Tabernacle. Under the headings of ISRAEL IN EGYPT, the PLAGUES OF EGYPT, and the EXODUS these subjects are considered, which embrace the first fifteen chapters.

Ex. 16. After the song at the Red Sea the Israelites were led into the wilderness of Shur, and their faith was put to the test by the bitter waters of Marah; but they were afterwards refreshed by the living waters and shelter at Elim: both are types of wilderness experience. Marah answers in the first place to the experience of 1 Peter 4: 1; then, the cross being accepted, Rom. 5: 3-8 becomes the happy experience of the soul. This is followed by Elim — the ministry of grace. God gave them bread from heaven, typical of the heavenly grace in Christ, the bread of life, to sustain the believer in life to God, during the wilderness. The manna was to be gathered *daily*. He sent them also quails to eat.

Ex. 17. Moses smote the rock and there came water out of the rock — type of the Holy Spirit — and this was followed by conflict: they fought with Amalek (type of Satan seeking to act upon the weak *flesh* of the believer: comp. Deut. 25: 18. Power is not in the flesh, but in the Spirit): with Amalek there was to be continued conflict, because they touched the rights of God in His people.

Ex. 18. Jethro brought to Moses his wife and his two sons: sacrifices were offered by Jethro, a Gentile, who ate with Israel. Judges were appointed that there might be order and righteous judgement among the people: type of the millennium.

Ex. 19 — Ex. 24. Here there was a change: up to this all had been

grace, but now the people were put under law, and not knowing themselves they said, "All that the Lord hath spoken we will do." The ten commandments and various laws followed until Ex. 24 when the covenant was ratified by blood and inaugurated. On it being read the people again said, "All that the Lord hath said will we do, and be obedient." The people were sprinkled with blood, *then* Moses, Aaron, Nadab, and Abihu, and seventy of the elders ascended the mount; "they saw God, and did eat and drink." They thus entered into relationship with God. The glory of Jehovah was like devouring fire.

Ex. 25 — Ex. 31. During these chapters Moses was in the mount: he remained there forty days, and received from God the pattern of the tabernacle, and all its accompaniments. See TABERNACLE.

Ex. 32. While Moses was in the mount the people, under the plea of not knowing what had become of Moses, requested Aaron to make them 'gods to go before' them, and the golden calf was made. God threatened to destroy the people, but Moses pleaded for them, and asked God to remember Abraham, Isaac, and Jacob. When Moses saw the calf he broke the two tables of the law: *the people* had already broken the law. The calf was destroyed and the idolaters slain.

Ex. 33. God said He would send an angel, and not go Himself with Israel, for they were a stiff-necked people. Moses took the tabernacle and pitched it outside the camp, and those that sought the Lord went there to it: cf. Heb. 13: 12, 13. (This 'tent of meeting' was probably a provisional one, for the tabernacle had not been made.) Moses continued to plead for Israel, and became their mediator. All being ruined, God would now act in His sovereignty, and show mercy to whom He would — a sovereignty which extends mercy to Gentiles as well as Jews: cf. Rom. 9: 14, 15. God promised to be gracious, so that now *mercy* was added to *law*.

Ex. 34. The two tables were renewed, but were to be placed in an ark (comp. Deut. 10: 1-3), and God proclaimed Himself as 'Jehovah, Jehovah God' — His name with Israel, but adding the characteristics of mercy and holy government. Moses was again in the mount for forty days, and when he came down his face shone. The sabbath was

again rehearsed before them, as the token of this fresh covenant of mercy and holy government; but mercy will in the end rejoice over judgement. Ps. 135: 13, 14 and Ps. 136.

Ex. 35 — Ex. 40. The freewill offerings of the people were accepted for the tabernacle, and God gave skill to some for the work. The tabernacle was made and reared: the priests were sanctified and clothed, and all was finished. "Then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Moses was unable to enter the tent of the congregation because of the cloud. The cloud became their signal for movement: when that moved, they journeyed; and when that rested they abode in their tents. Thus the Israelites had God with them as Jehovah. How blessed would they have been, had they been able to keep the covenant under which God had put them, and which on their part they had promised to do, not, alas, knowing what their fallen nature really was: it was a trial of man under law.

In short, the Book of Exodus shows the redemption of the Israelites from slavery; their being brought into relationship with God, with a priesthood to maintain that relationship; and God leading and dwelling among them.

Exorcists.

The incident recorded in Acts 19: 13-16, raises the question as to what was an 'exorcist'? The disciples of the Lord who were able to cast out demons were never so called. Were these vagabond or wandering Jews able to cast out demons irrespective of the name of the Lord Jesus? or did they only pretend to do so? Matt. 12: 27 is often quoted to show that the Lord admitted that such persons were able to cast out demons. Is it not more probable that the Lord was in that passage alluding to His disciples? The Lord was a mysterious person whom they could not comprehend; and He was charged with casting out demons by the prince of demons; but the Lord said, By whom do your children (the origin of whom you do know) cast them out? On the other hand, the Lord describes some of the lost as pleading that they had cast out demons in His name, Matt. 7: 22; but these also speak of having prophesied in His name; so that they would be persons who had made a profession, as Judas who was

sent out with the other apostles.

On one occasion the disciples met with a man who was casting out demons in the name of the Lord, whom they forbade because he followed not with them; but the Lord said that no one who did a miracle in His name could lightly speak evil of Him. Mark 9: 38; Luke 9: 49. On the whole it seems plain from scripture that the casting out demons could only be by the power of God. As explained by the Lord, Satan would not destroy his own kingdom. What power the exorcists really had we know not, but in the case under consideration God did not allow them to use the name of the Lord Jesus, and the demon overpowered and wounded them.

Experiment,

δοκιμή. Simply 'proof.' 2 Cor. 9: 13.

Expiation.

See ATONEMENT.

Eyes.

Used symbolically for the omnipresence of God. "The eyes of the Lord are in every place," Prov. 15: 3; "the eyes of the Lord are upon the righteous." Ps. 34: 15; 1 Peter 3: 12: cf. 2 Chr. 16: 9; Zech. 4: 10. His eyes are also upon the wicked, and His eyes will not spare, neither will He have compassion in the day of judgement. Ezek. 5: 11. The eye is also used symbolically for the organ that transmits the light to the soul. If the eye is single — there being but one object (the glory of God) before the soul — the whole body is full of light; but if the eye be evil, having divers objects (as when an eye sees double), the whole body is full of darkness. And if the light (true light it may be) be darkness, how great is that darkness! A Christian in this condition may do the very things he had strongly condemned in others. Matt. 6: 22, 23; Luke 11: 34-36.

Eyes, Painting the.

See PAINTING.

Ezar.

See EZER.

Ezbai. [Ez'bai]

Father of Naarai, one of David's mighty men. 1 Chr. 11: 37.

Ezbon. [Ez'bon]

1. Son of Gad and head of a Gadite family. Gen. 46: 16. Called OZNI in Num. 26: 16.

2. Son of Bela and grandson of Benjamin. 1 Chr. 7: 7.

Ezekias. [Ezeki'as]

The Greek form of Hezekiah, in the genealogy of the Lord Jesus. Matt. 1: 9, 10.

Ezekiel. [Eze'kiel]

Son of Buzi; a priest and one of the four great prophets. He was carried into captivity with Jehoiachin, about B.C. 600, eleven years before the destruction of Jerusalem, and laboured among the captives about two years. He faithfully fulfilled his duties, sternly rebuking at times, and yet holding out gracious encouragements. His prophecy is full of symbol and imagery: he not only stated some of his parables, but *acted* them, that they might be seen as well as heard. His style is vigorous and rapid. Ezekiel's personal history is further referred to under his prophecy.

Ezekiel, [Eze'kiel] Book of.

This prophecy comprehends *all* Israel. In it are given the governmental ways of God upon earth, of which Israel was the centre. Deut. 32: 8. Hence it does not mention the times of the Gentiles or the four monarchies, but passes on to the end, when the throne of government will again return to Jerusalem, instead of judging it. The book divides itself into distinct portions: the first extends to the end of Ezek. 24. After the first chapter the testimony

is against Israel in general and Jerusalem in particular. This part of the prophecy being given before the destruction of Jerusalem, that melancholy event naturally occupies a large place. The second portion is respecting God's judgements on the nations that surrounded the promised land, and which had been more or less connected with Israel: Ezek. 25 to end of Ezek. 32. The third portion is the judgement on Israel, and upon Gog and its allies in the future; and then the blessing of all Israel. Ezek. 33: to end of Ezek 39. The fourth portion is the future temple, its service, and the division of the land, ending with the joyful tidings that the name of the city will then be "The Lord is there." Ezek. 40: to the end.

Ezek. 1.* We have here a wonderful vision of the government and providence of God on earth, but united with the throne in heaven. Compare the four living creatures with those described in Rev. 4: 6-8.

* The thirtieth year of Ezek. 1: 1 is doubtless the year of the Babylonian kingdom which was founded by Nabopolassar in B.C. 625: the thirtieth year would be 595, which agrees with the fifth year of Jehoiachin's captivity.

Ezek. 2, Ezek. 3 are preliminary. Ezekiel must speak, whether Israel will hear or not: he must eat (that is, accept in his own soul) the book of prophecy, and be faithful in warning the wicked.

Ezek. 4 — Ezek. 7. The destruction of Jerusalem. It was portrayed on a tile, and the prophet had to lie on his left side 390 days for Israel, and 40 days on his right side for Judah, to bear their iniquities — a day for a year. The 390 days were probably from the division of the kingdom in B.C. 975 till 588, the destruction of Jerusalem — 388 entire years or nominally 390 — 'Israel,' as often, representing the ten tribes. It is not so manifest to what the 40 years for Judah refer: it was for the *iniquity* of Judah, and may refer to the reign of Manasseh before his captivity and reformation, for that is pointed out as the crowning sin of Judah, and for which they were sent into captivity. 2 Kings 21: 11-13.

Ezek. 8 speaks of the idolatry that was in connection with the temple though much of it was in secret and had to be dug out.

Ezek. 9. The remnant who lament over the abominations are marked in their foreheads. It is well pleasing to God that any should mourn over the evil in connection with His name, even though they cannot rectify it.

Ezek. 10, Ezek. 11. The cherubim act *against* Jerusalem. The rulers are condemned, but there is mercy and restoration for the pious remnant.

Ezek. 12. The flight and captivity of Zedekiah are foretold.

Ezek. 13. The false prophets in Jerusalem are judged. In all ages one must have the mind of God in order to escape the teaching of such.

Ezek. 14, Ezek. 15. God's judgements of Jerusalem and its people.

Ezek. 16. The original state of Jerusalem as a cast-out infant, but loved and cherished by God. Her great sin is related, but there is mercy in the end.

Ezek. 17 — Ezek. 20. Instruction under various parables.

Ezek. 21 — Ezek. 24. The invasion and destruction of Jerusalem; during the relation of which the wife of Ezekiel, the desire of his eyes, died. He was not to mourn for the loss, and when the captives inquired of him what they were to learn from this, they were told that when God's judgements fell upon the temple and upon their sons and daughters, they were not to mourn; but to pine away for their iniquities and in groaning one to another.

Ezek. 25 — Ezek. 32 are the prophecies against the Gentile nations which surrounded Palestine, and which had at one time or another intercourse with Israel. The prophecies are against Ammon, Moab, Edom, and Philistia. Against Tyre literally and as a type of its arts, in contrast to Israel as the people of God — a prophecy that stretches beyond history. In it is the remarkable description of an 'anointed cherub,' giving the features of one who was at one time in a very exalted position; but who fell from his integrity and became the enemy of God; which is doubtless a description of Satan. Ezek. 28: 11-19. Ezek. 28: 20-26 are against Zidon. Ezek. 29 to end of

Ezek. 32 are against Egypt, which is typical of the pride of nature, or the world of nature.

Ezek. 33-36 are prophecies against Israel, to be followed by future restoration and blessing, and judgement on those who will oppress them. In Ezek. 33 - 35. God reasons with His people. In Ezek. 36 there is blessing for them.

Ezek. 37 is restoration, under the vision of the valley of dry bones and the two sticks. It has been thought by many, because of the graves being opened, and the people being brought out of their graves, that this passage refers to the resurrection of the body; but the people are saying, before the graves are opened, "Our bones are dried and our hope is lost," the exact feeling of many to this day. The resurrection is used as a figure of life being given to Israel, and also to Judah. The two nations are to be one, an exceeding great army, and they will be gathered into their own land. It need hardly be said that this cannot apply to those of Judah who returned under Zerubbabel, Ezra, and Nehemiah. It is still future, and will surely be accomplished.

Ezek. 38, Ezek. 39. The restoration of Israel will be opposed. Gog and Magog will be the chief opponents. In Ezek. 38: 2, instead of "O Gog, the chief prince of Meshech and Tubal," the LXX reads, "O Gog, Rosh, prince of Mesoch and Thobal," and so again in Ezek. 39: 1. This is held to be the true meaning and that Rosh refers to Russia, and that it will be the head of that nation that will be the chief enemy of Israel when they are brought back to their own land. The enemies will be destroyed, and Israel will be blessed.

Ezek. 40 — Ezek. 48 refer to the future temple and the sacrifices, with the division of the land among the twelve tribes. As this prophecy was delivered many years before Zerubbabel and the exiles returned, it has been thought by some that the temple here spoken of refers to the temple which they built, though they might not have attempted to build according to the plan here laid down. But in Ezekiel the instructions for the temple follow the restoration of the twelve tribes, and the destruction of their opposing enemies. There was nothing approaching that in the return under Zerubbabel. Here too it is linked with dividing the whole land among the *twelve*

tribes: it must therefore certainly be still future.

A difficulty has arisen in the minds of some with regard to the resumption of animal sacrifices. Whilst the efficacy of the blood of Christ must over remain unimpaired before God, there are certainly differences in its application. Christians have boldness to enter into the holiest by the blood of Jesus: Jews, as such, have no such privilege. The most holy place will be again found in the temple, a comparative distance from God being maintained for man on earth, and the renewed sacrifices are consistent with this state of things. They must however have a commemorative character.

Besides the temple, for which full details are given; and besides the sacrifices and feasts (remarkable for the absence of the Day of Atonement and the Feast of Weeks), there is A PRINCE mentioned, and a portion of land allotted to him, together with the sacrifices he will offer. If these things are taken literally, all is plain and easy to be understood. Doubtless the prince will be a representative of the royal house of David. That there is deep moral import in the details is evident from Ezek. 43: 10, 11, though there may be many physical changes in the land. A river is to flow from the sanctuary, and will have trees growing on its banks and will transform the Dead Sea into one full of life, with all manner of fish: cf. Joel 3: 18; Zech. 14: 8. The whole of the land will be possessed and be divided into twelve portions (besides a holy portion for the sanctuary, the priests, the Levites, and the city, the temple *not* being built in the future Jerusalem: see TEMPLE, EZEKIEL'S). The position of each tribe is duly stated. The condition of the city will be entirely changed from the ruin and wretchedness that characterised it for 2000 years under the judgement of God and even from the recent material prosperity; the name of it from that day shall be "The Lord is there."

The Book of Ezekiel is thus full of interest to the Christian as showing the great care God had for His people during their captivity, and the bright scene of future earthly blessing that is spread out before them. Some of the prophecies were literally fulfilled in times past: surely then the rest of the events foretold, which have not yet been fulfilled, are as certain as those which have. It is God who has spoken, and He it is who will bring it all to pass.

Ezel. [E'zel]

Some stone, or cairn, near Saul's residence, the scene of the interview of David and Jonathan. 1 Sam. 20: 19.

Ezem. [E'zem]

City of the tribe of Simeon. 1 Chr. 4: 29. It is supposed to be the same as AZEM in Joshua 15: 29; Joshua 19: 3.

Ezer. [E'zer]

1. Son of Seir the Horite. Gen. 36: 21, 27, 30; 1 Chr. 1. 38 (EZAR), 42.

2. Father of Hushah, a descendant of Judah. 1 Chr. 4: 4.

3. Son of Zabad, a descendant of Ephraim. 1 Chr. 7: 21.

4. A valiant Gadite who resorted to David at Ziklag. 1 Chr. 12: 9.

5. Levite who assisted in repairing the wall of Jerusalem. Neh. 3: 19.

6. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 42.

Eziongaber or Eziongeber. [E'zion-ga'ber or -ge'ber]

One of the encampments of the children of Israel, near the head of the gulf of Akaba. It was where Solomon had a navy of ships and where the ships of Jehoshaphat were broken. Num. 33: 35, 36; Deut. 2: 8; 1 Kings 9: 26; 1 Kings 22: 48; 2 Chr. 8: 17; 2 Chr. 20: 36. Probably the same as *Ain el Ghudyan*, now ten miles up the dry bed of the Arabah, the sea having receded.

Eznite. [Ez'nite]

Designation of Adino, the Tachmonite, chief of David's mighty men. 2 Sam. 23: 8: compare 1 Chr. 11: 11.

Ezra. [Ez'ra]

1. Son of Seraiah, and descendant of Aaron, priest and scribe. He "had prepared his heart to *seek* the law of the Lord, and to *do* it, and to *teach* in Israel statutes and judgements." He was among the captives in Babylon, and by his own request was permitted to return to Palestine. Rich presents of gold and silver were given to him for the service of the house of the Lord. He showed his faith in God in not asking for an escort for himself and his companions: he had declared that the hand of God would protect them. His piety was manifested also in his distress at hearing that the priests and princes had married heathen wives, and he called to God for relief. After this we do not again read of him until about twelve years later, when he stood upon a pulpit of wood and read to the people the book of the law, and the Levites sought to explain it. This at first caused weeping; but they were encouraged, and afterwards rejoiced, and kept the Feast of Tabernacles with such joy as had not been known since the days of Joshua the son of Nun. Nothing more is recorded of Ezra in scripture. Josephus says he died at an advanced age at Jerusalem: but an early writer said there was a tomb near the junction of the Tigris and the Euphrates which was reported to be the tomb of Ezra. Ezra 7-10; Neh. 8: 1-18; Neh. 12: 26, 36.

2. A priest who went up with Zerubbabel. Neh. 12: 1. (An Ezra is also mentioned in Neh. 12: 13, 33.)

3. Descendant of Judah through Caleb. 1 Chr. 4: 17.

Ezra, [Ez'ra] Book of.

This is an historical book which follows the second book of Chronicles. The last two verses of Chronicles are almost word for word like the opening of Ezra. God had charged Cyrus to build Him a house at Jerusalem. A proclamation was made by the king, and the Spirit of God stirred up the people to go, resulting in nearly 50,000 returning to Jerusalem. The king gave up the sacred vessels, of which there were 5,400. Zerubbabel was leader in the undertaking: his Persian or Chaldean name was Sheshbazzar.

Ezra 3. The altar was erected and sacrifices offered; but the

foundation of the temple was not laid till the next year. On that occasion some of the aged men who had seen the magnificence of the former house wept, and others shouted for joy that the temple was being built.

Ezra 4. Some asked to have fellowship in the building: they called themselves 'worshippers,' but God called them 'adversaries.' The refusal of the leaders to accept their help stirred up their hatred and antagonism. Apparently the Jews, losing faith in God, and being harassed by their enemies, neglected the building of the temple before they were stopped by authority. The opposition extended from the days of Cyrus until the reign of Darius, Ezra 4: 5. Two kings intervened between Cyrus and Darius. Ahasuerus (Cambyses) succeeded Cyrus. A letter was written to him (Ezra 4: 6), but no answer is recorded. Another was sent to Artaxerxes (Pseudo-Smerdis), and both the letter and the reply are recorded. A difficulty is presented in these, that the city only is mentioned, and nothing said of the temple. Apparently this was a ruse of the enemy (though Haggai 1 shows that the Jews were building their houses), for immediately the answer was obtained, the building of the *temple* was stopped, now by authority: Ezra 4: 23, 24. Ezra 4: 6-23 are a parenthesis.

Ezra 5, Ezra 6. The prophecies of Haggai and Zechariah come in here. The Jews were charged with saying "The time is not come for the house of the Lord to be built," whereas they were building their own houses. Their faith had failed; but it now revived and they recommenced to build *without permission*; and when asked who commanded them to build the house of the Lord, they courageously answered, "We are the servants of the God of heaven." Their trust was now in God, and He blessed them. Darius being appealed to, the records were searched and the decree of Cyrus was found. Darius commanded his rulers in Palestine not only to let the work of the house alone, but to aid it by contributing to the expenses out of the king's revenues. He even asked prayer for himself and his sons. Thus through the prophets Haggai and Zechariah, under God, the house was built and dedicated; the Passover and the feast of unleavened bread were kept with joy; for "the Lord had made them joyful."

Ezra 7, Ezra 8. There is a long break, historically, of about sixty

years, between Ezra 6 and Ezra 7, to which period the Book of Esther belongs if the general opinion is correct that the Ahasuerus of Esther was the king Xerxes. Ezra 7 records what occurred in the reign of Artaxerxes Longimanus, and here Ezra, 'a ready scribe in the law of Moses' appears for the first time, and is God's agent for blessing: he is elsewhere spoken of as priest and scribe. Ezra made a request unto the king, and God so wrought upon his heart that he granted all that was asked, and was himself liberal in giving gold and silver for the service of the temple. The king also wrote a letter, stating what his will was, and that his treasurers in the land should help Ezra. Then follows a list of the chief men who went up from Babylon with Ezra, and the weights of the gold and silver that they carried with them. They had to cross the desert, and having spoken to the king of the power and goodness of God they would not ask of the king an escort. The good hand of God was upon them and all arrived safely.

Ezra 9, Ezra 10. Ezra suffered deeply on finding that many even of the priests and princes had married 'strange' wives. A list of many of those who had thus transgressed is given. They agreed to confess their sin, and to separate themselves from their heathen wives and the children born of them.

The Book of Ezra is occupied with the *house* of God, whereas Nehemiah is concerning the *city* of God, Jerusalem. Both books may be considered as one, as they are regarded by the Jews, and stand as the *last* of the historical books. They foreshadow how God will in the future cause Gentile kings to favour Israel, and give of their wealth to them. For a list of the kings mentioned see PERSIA.

Ezrahite. [Ez'rahite]

Designation of Ethan and Heman. 1 Kings 4: 31; Ps. 88 and 89, *titles*. Apparently another form of ZARHITE.

Ezri. [Ez'ri]

Son of Chelub, and agricultural chief of David. 1 Chr. 27: 26.

Fable,

μῦθος, *lit.* 'a word, a speech.' The English word is not used in the N.T. in the sense in which it is now often employed, signifying a supposed incident to teach some moral truth; but has the sense rather of *myths*, false stories (as the Greek word was used by later writers), which in one passage are called "profane and old wives' fables." 1 Tim. 1: 4; 1 Tim. 4: 7; 2 Tim. 4: 4; Titus 1: 14; 2 Peter 1: 16.

Fair Havens.

Harbour on the south of the island of Crete, near the city of Lasea, about five miles to the east of Cape Matala. Acts 27: 8.

Faith,

πίστις. This is a kindred word to 'believe,' and indeed the two cannot be separated. In the O.T. the word 'faith' occurs but twice. Deut. 32: 20; Hab. 2: 4. The words are *emun*, *emunah*; but *aman* is often translated 'to believe.' The first time this occurs in the O.T. is when it is said of Abraham that "he believed in the Lord, and he counted it to him for righteousness." Gen. 15: 6. This is referred to in Rom. 6 where the *faith* of the believer is counted for righteousness, and the conclusion is drawn that if any believe on Him that raised up Jesus the Lord from the dead, righteousness will be reckoned to them.

This may be called *saving faith*. It is confidence in God founded on His word; it is believing in a *person*, as Abraham believed *God*. "He that believeth on the Son hath everlasting life." John 3: 36. There is no virtue or merit in the faith itself; but it links the soul with the infinite God. Faith is indeed the gift of God. Eph. 2: 8. Salvation is on the *principle* of faith in contrast to works under the law. Rom. 10: 9. But true faith is *manifested* by good works. If a man *says* he has faith, it is reasonable to say to him, "Show me thy faith" by thy works. James 2: 14-26. Otherwise, if the faith does not manifest itself, it is described as 'dead,' and is altogether different from real, active belief. A mental assent to what is stated, as a mere matter of history, is not faith. A natural man can believe such things: "the devils also believe and tremble," but true faith gives joy and peace.

There is also the power and action of faith in the Christian's walk: "we walk by faith; not by sight." 2 Cor. 5: 7. We see such faith exemplified in the lives of the Old Testament saints, as given in Heb. 11. The Lord had often to rebuke His disciples for their want of faith in their daily walk. The believer should have faith in the living God concerning all the details of his daily life.

THE FAITH is at times referred to in the sense of 'the truth;' that which has been recorded, and which the Christian has believed, to the saving of his soul. For this the Christian should contend earnestly; for it is fundamental; and many false prophets are gone into the world, and have even crept into association with the saints unawares. Jude 3.

Faithful,

aman, πιστός. This word in both the O.T. and the N.T. is from the same root as 'faith.' It is being true to oneself, to one's nature, to any promise given, and to any trust committed. It is in various connections often applied to God Himself. Deut. 7: 9; Isa. 49: 7; 1 Cor. 1: 9 1 Cor. 10: 13; 1 Thess. 5: 24; 2 Tim. 2: 13; Heb. 10: 23; 1 Peter 4: 19; 1 John 1: 9. The Lord Jesus also is faithful. He is 'a faithful high priest' and 'a faithful and true witness.' 2 Thess. 3: 3; Heb. 2: 17; Rev. 1: 5; Rev. 3: 14; Rev. 19: 11. The commandments and testimonies of God are called faithful. Ps. 119: 86, 138. The words of the gospel are also faithful: the promises attached thereto will unquestionably be fulfilled. 1 Tim. 1: 15; 1 Tim. 4: 9; 2 Tim. 2: 11; Titus 3: 8; Rev. 21: 5. Christians are exhorted to be faithful as stewards to any trust committed to them, and faithful as witnesses to an absent Lord. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

Fallow Deer,

yachmur. What species of deer is referred to under this name is not known. The only description of it in scripture is that it was a clean animal that the Israelites might eat, and that it was supplied to the table of Solomon. Deut. 14: 5; 1 Kings 4: 23. The Hebrew name seems to imply that it was some deer of a 'red' colour.

Familiar Spirits, Consulters of.

See DIVINATION.

Famine.

One of God's 'four sore judgements' which He in past times brought upon the earth, and which He has foretold will again be sent as a punishment. The most severe famines recorded in scripture are the two of seven years' duration, one in the time of Joseph, and the other in the days of Elisha. Gen. 41: 27-57; 2 Kings 8: 1, 2: cf. Ezek. 14: 21; Matt. 24: 7; Luke 21: 11; Rev. 18: 8. In speaking of the tribulations that will come upon Israel before the remnant of them are brought into blessing, Amos prophesies that there will be a famine of the 'words of Jehovah.' When judgements are falling on them, they will seek for some word from God for guidance and comfort; but will not find it: God will for a time leave them in darkness and perplexity. Amos 8: 11, 12.

Fan, Fanner.

The fan was a small shovel, by which a portion of wheat was thrown up into the air, that the wind might carry away the chaff. Isa. 30: 24; Jer. 4: 11. It is also used symbolically for the judgements of God, Isa. 41: 16; Jer. 15: 7; Jer. 51: 2; and for the discriminating power of the testimony of the Lord Jesus. Matt. 3: 12; Luke 3: 17.

Farthing.

See WEIGHTS AND MEASURES.

Fast, Fasting.

The first fasting we read of is when Moses went up into the mount to receive the tables of the covenant, and was there apart from nature with the Lord for forty days and nights. Deut. 10: 10. The first national fasting was when Israel was smitten before Benjamin: they "came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord." Judges 20: 26. Here, as in other

places, it is connected with humbling; but in the case of Elijah, as with Moses, it signifies being apart from the ordinary life of flesh, to be with the Lord. 1 Kings 19: 8. Jehoshaphat, when the children of Moab and of Ammon came against him, proclaimed a fast throughout all Judah, and asked help of the Lord. 2 Chr. 20: 3. When Nineveh was threatened with destruction the king humbled himself, proclaimed a fast, and put on sackcloth: every one was to cry mightily to God, and put away his evil. Jonah 3: 5. The only fast enjoined by the law was the one connected with the Day of Atonement. The word 'fasting' does not occur there, but it is held to be included in the injunction 'afflict your souls.' This seems to be confirmed by 'the fast' mentioned in Acts 27: 9, for the tenth of Tisri would answer to the time of the equinoctial gales, when it was dangerous to sail in the Mediterranean.

Later on we read of four fasts being kept, Zech. 7: 5; Zech. 8: 19, though we have no record of their having been instituted by God.

1. In the fourth month, corresponding to the 'breaking up' of Jerusalem, when there was no bread for the people. Jer 52: 6.

2. In the fifth month, in memory of the destruction of the Temple. 2 Kings 25: 8, 9.

3. In the seventh month, in memory of the murder of Gedaliah. Jer. 41: 1, 2.

4. In the tenth month, in memory of the beginning of the siege of Jerusalem. Jer. 52: 4. The prophet could say that these fasts should be turned into joy and gladness.

In the N.T. we find in John the Baptist the spirit of fasting, a Nazarite spirit of separation. Matt. 3: 4. He also taught his disciples to fast. The Lord said of His disciples that when He was taken away, then they would fast; and while He was here He spoke of a certain power over unclean spirits that could only be exercised with prayer and fasting. Matt. 17: 21. He Himself when led up of the Spirit into the wilderness to be tempted of the devil, fasted forty days and forty nights. It is a contrast to Moses and Elijah, they were apart from man's natural condition to be with God; and He who as man was

ever with God was so apart to be in conflict with the devil.

Paul and Barnabas were sent on their first missionary journey after prayer and fasting. Acts 13: 2, 3. It is to be feared that because many have made fasting compulsory, and attached a superstitious merit to it, other Christians have altogether neglected the uniting of fasting with prayer. An habitual self-denial is doubtless the spirit of fasting rather than mere occasional abstinence from food.

Fat.

This portion of the sacrifices was to be burned on the altar. "All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. 3: 16, 17. Apparently, as to the fat, this refers to that "of ox, or of sheep, or of goat," the animals of sacrifice, and to the fat of any animal that died of itself, or was torn of beasts. Lev. 7: 23, 24. In Neh. 8: 10 it was proclaimed, "eat the fat," without any restriction; but here the Hebrew word is different, and refers more to 'dainties.' In Isa. 25: 6 is another Hebrew word, and is 'fat or rich things.' The 'fat' signifies the best part, the inward energy and will: cf. Num. 18: 29 *margin*; Ps. 73: 4 *margin*. It is typical of the inward energy of the Lord Jesus in the offering of Himself to God.

Father.

Except as creator and preserver of all, God is not revealed as Father in the O.T. "Have we not all one father? hath not one God created us?" Mal. 2: 10. The Lord Jesus is also prophesied of as 'the everlasting Father' or 'Father of the everlasting age.' Isa. 9: 6. It was reserved for the N.T. times that God should be made known as Father; and this was done only by the Lord Jesus while upon earth, who constantly spoke to His disciples of God as their Father in heaven. Matt. 5: 16, 45, 48; Matt. 6: 1, 8, 14, 15, etc. He could, as the Son, while on earth thus make Him known to them. After the resurrection the Lord was able to send this message to His disciples, whom He now calls His 'brethren:' "I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. The will of the Father and the work of His Son, the source of eternal life to them, had brought the disciples in this respect into the same

heavenly position as the risen Christ Himself before the Father. The term 'father' is used symbolically when there is a moral likeness between a leader and his followers. John 8: 38-44.

In the O.T. the word *ab* is at times used as 'founder:' thus in 1 Chr. 4: 4 one is mentioned as the 'father' of Bethlehem.

Fathers.

A term constantly applied both in the O.T. and in the N.T. to the patriarchs and chief men of Israel. 2 Kings 15: 9; Dan. 11: 37; Rom. 9: 5; Heb. 1: 1; etc.

Fathom.

See WEIGHTS AND MEASURES.

Fats.

See WINE-PRESS.

Feasts.

The feasts of Jehovah, as instituted under the law as given by Moses, partake more of the character of commemorations, or assemblies of the congregation to celebrate special dealings of the Lord, and consequently special seasons in the history of His people, being called 'holy convocations.' A list of the yearly feasts is given in Lev. 23. The first mentioned is the Sabbath, and if this is counted as one, by considering the Passover and the feast of unleavened bread as one there are *seven* in all — the perfect number. If the Sabbath is not included, as that was a weekly festival, being the *rest* of God, and on which the others were founded, then the Passover and the feast of unleavened bread may be counted as two, and still there are *seven*. There can be no doubt that these seven feasts were typical of the ways of blessing from the cross to the millennium. They stand thus:

DATES. LEVITICUS 23. ANTITYPES.

The Sabbath. Lev. 23:. 1-3.

Christ our Passover

Abib 14th. Passover Feast. Lev. 23: 5-8. } is slain: "let us keep
" 15th. Feast of Unleavened Bread. } the feast," that is, of
unleavened bread.

First Fruits (*barley*), 'day after the } The Resurrection.

Sabbath.' Lev. 23: 9-14. }

Zif. [Seven Sabbaths intervene.]

Sivan. Pentecost: Feast of Weeks: First } Descent of the Holy
Fruits (*wheat*). Lev. 23: 15-22. } Spirit and the Church
formed.

Tammuz.

Ab. [The present interval.]

Elul.

Israel awakened:

Tisri 1st. Feast of Trumpets. Lev. 23: 23-25. } they afflict their souls,

10th. Day of Atonement. Lev. 23: 26-32. } receive their Messiah,

15th. Feast of Tabernacles: ingathering } and are brought into
of the *vintage*. Lev. 23: 33-44. } blessing in the millennium.

These seven are called 'the set feasts.' Num. 29: 39; 1 Chr. 23: 31; 2
Chr. 31: 3; Neh. 10: 33. Also 'holy convocations,' when the people
assembled together to offer the various offerings, and thus be
reminded of their association with the living God, to whom they
owed all their blessings. To ensure this at least thrice in the year, it
was enjoined that all the males should appear before the Lord three

times in the year, and they must not appear empty. These times were at the Feast of Unleavened Bread (no doubt including the Passover); the Feast of Weeks, or of Harvest; and the Feast of Tabernacles, or 'of Ingathering.' Ex. 23: 14-17; Deut. 16: 16. See PASSOVER, etc.

There are two other Feasts mentioned as yearly which were not apparently ordered of God. The 25th of Chisleu, the Feast of Dedication, instituted by Judas Maccabeus when the temple was re-dedicated after being defiled by Antiochus Epiphanes, B.C. 165. John 10: 22. The other, the Feast of Purim, on the 14th and 15th of Adar, when the Jews were delivered from the threatened destruction plotted by Haman. Esther 9: 21, 26.

Feasts of Charity.

According to the early Christian writers these feasts were simple meals, taken on the same occasion as the Lord's supper, and were instituted for the sake of the poor. Chrysostom speaks of such feasts as derived from apostolic practice. "When all the faithful met together, and had heard the sermon and prayers, and received the communion, they did not immediately return home upon the conclusion of the service; but the rich and wealthy brought meat and food from their own houses, and called the poor and made a common table, a common dinner, a common banquet in the church." By others it is judged that the meal was taken *before* the Lord's supper, prior to the rule of taking the supper fasting. It is generally supposed that the disorder spoken of in 1 Cor. 11 refers to some such meal being taken in connection with the Lord's supper. Whether such feasts were held at other times, apart from the Lord's supper, is not known; it is difficult to conceive the persons described in Jude 10-12 being allowed to come to the Lord's supper; or those mentioned in 2 Peter 2: 13, if that also refers to the love-feasts.

Felix. [Fe'lix]

One of the freedmen of the Emperor Claudius, and by him appointed to be procurator or governor of Judaea, A.D. 51. Paul, when sent a prisoner to Caesarea, appeared before Felix; and again before him and his wife Drusilla; and as Paul reasoned of righteousness, temperance and judgement to come, Felix trembled, and said when

he had a convenient season he would send for him. He showed his mercenary and unrighteous character in keeping Paul a prisoner two years in the hope of being bribed; and then leaving him a prisoner to please the Jews. Acts 23: 24, 26; Acts 24: 3-27; Acts 25: 14.

Tacitus says Felix ruled the province in a mean, cruel, and profligate manner. The country was full of sedition, among which Josephus speaks of 'false messiahs' being put down. Eventually he was accused before Nero by the Jews, and only escaped punishment by the intercession of his brother Pallas. He was superseded by Porcius Festus, A.D. 60.

Fellowship,

κοινωνία. This in scripture is association, and having things in common. The Lord's table is where the fellowship of Christians is expressed — all there being associated in the fellowship of Christ's death. Being thus associated, proper Christian fellowship is in the light of God fully revealed — the Father and the Son. The apostles specially made known the truth of this fellowship as specially given to know it. 1 John 1: 3. Being brought into such association, it follows that as regards the gospel for the world, the welfare of the saints, and the maintenance of the truth, the believer has the same aims and objects before his soul as the Father and the Lord Jesus Christ have. Out of this flows the fellowship of the saints one with another. Acts 2: 42; 2 Cor. 8: 4; Gal. 2: 9; 1 John 1: 3-7. It is also called the fellowship of the Spirit. 2 Cor. 13: 14; Phil. 2: 1. The converse of this is also true: Christians cannot consistently have any fellowship with that which is evil or which brings dishonour upon the Lord Jesus. Ps. 94: 20; 1 Cor. 10: 20; 2 Cor. 6: 14; Eph. 5: 11.

In some passages the A.V. has the word 'COMMUNION' for the same Greek word, with the same meaning. Thus in 1 Cor. 10: 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" There is an allusion to the peace offering in 1 Cor. 10: 18 to show that those who ate the sacrifice were partakers of, had communion with, the altar; hence to eat things offered to idols would be to have fellowship with demons.

Ferret,

anaqah. One of the creeping things forbidden to be eaten. It is not at all certain what animal is referred to, but it is judged not to have been what is now known as the ferret. The Jews' Bible (by Leeser) has 'hedgehog;' others think the 'shrew-mouse;' and others the 'gecko,' a wall-lizard. Lev. 11: 30. The R.V. has 'gecko,' and in the *margin* to this and the three following names has "probably denoting four kinds of lizards."

Ferry-boat.

This was most probably a raft constructed for the occasion. 2 Sam. 19: 18.

Festus, Porcius. [Fes'tus, Por'cius]

Procurator of Judaea, appointed by Nero to succeed Felix, A.D. 60. The Jews at once informed Festus against Paul, but he did not consent to their request that Paul should be fetched to Jerusalem; he said he should be tried at Caesarea. When Festus had come thither and the Jews from Jerusalem also, he, wishing to please the Jews, asked Paul if he would go to Jerusalem and be judged there. Paul, knowing the plots of the Jews to kill him, appealed to Caesar. Festus gave Paul a hearing before Agrippa, during which Festus called out, "Paul, thou art beside thyself: much learning doth make thee mad." Paul said no, he spoke the words of truth and soberness. Acts 15, Acts 16.

Festus had a dispute with the Jews: they had built up a high wall, that the courts of the temple should not be seen from the palace. The emperor was appealed to, who decided in favour of the Jews. Josephus implies that Festus was a just ruler.

Fetters.

Shackles for the feet. It is said of Joseph that his feet were hurt with fetters. Ps. 105: 18. They are spoken of as being made of brass and of iron. Judges 16: 21; 2 Sam. 3: 34; 2 Kings 25: 7; Job 36: 8; Ps. 149: 8; Mark 5: 4; Luke 8: 29.

Fever.

The words in the originals imply 'a burning heat,' so that there is no doubt that what is commonly known as 'fever' is intended. Deut. 28: 22; Matt. 8: 14, 15; Luke 4: 38, 39; John 4: 52; Acts 28: 8. The same Hebrew word is translated BURNING AGUE in Lev. 26: 16.

Fig, Fig-tree.

There are several kinds of fig-trees, but the well-known tree called the *Ficus Carica* is common in Palestine and very productive. It also agrees with the description of "sitting under the fig-tree" for repose, its branches and leaves giving protection from the heat of the sun. It was one of the trees in the garden of Eden, of the leaves of which Adam and Eve made aprons. Gen. 3: 7; 1 Kings 4: 25; John 1: 48. The figs were made into cakes by being pressed together. 1 Sam. 25: 18; 1 Sam. 30: 12. The trees bear figs at different times, hence the expressions 'first-ripe figs,' and also 'untimely figs.' Nahum 3: 12; Rev. 6: 13. The fruit is produced before the leaves; so that leaves being found, there should have been fruit on the fig-tree cursed by the Lord, although the ordinary fig-season had not arrived. Matt. 21: 19 20; Mark 11: 13, 20, 21. This was typical of Israel which had been compared to a fig-tree, bringing forth its first-ripe figs, Hosea 9: 10; but in the days of the Lord, Israel had plenty of leaves, professing to be God's favoured people, but producing no real fruit to Him. Luke 13: 6, 7. As a nation in the flesh no fruit will ever be found on it.

Figure.

See PARABLE.

Fillets.

Ornamental bands or borders of gold and silver round the pillars of the Tabernacle and Temple. Ex. 27: 10, 11; Ex. 36: 38; Ex. 38: 10, 19; Jer. 52: 21.

Finer.

See REFINER.

Fir, Fir-tree,

berosh. This is supposed to be one of the *conifers*, but the species alluded to is not known. It came from Lebanon, and was used in the construction of houses, and for musical instruments. 2 Sam. 6: 5; 1 Kings 5: 8, 10; 1 Kings 6: 15, 34; 2 Chr. 2: 8; 2 Chr. 3: 5. It will be produced instead of the thorn in the millennium, and Israel, when she returns in blessing, will say, "I am like a green fir-tree." Isa. 55: 13; Hosea 14: 8.

Fire.

God was early revealed in fire. The searching character of His righteous judgement was thus set forth, whether in the acceptance of good or the condemnation of evil. When Moses at Horeb approached the burning bush he was cautioned not to draw near, but to remove his shoes, for the ground was holy. God spake to him out of the burning bush. Ex. 3: 1-6. On Mount Sinai "the sight of the glory of the Lord was like devouring fire." Ex. 24: 17. Moses declared to Israel, "The Lord thy God is a consuming fire." Deut. 4: 24. When Aaron began his ministrations in the tabernacle fire came out "from before the Lord, and consumed upon the altar the burnt offering and the fat." Lev. 9: 24: cf. 1 Kings 18: 38; 1 Chr. 21: 26; 2 Chr. 7: 1-3. Nadab and Abihu offered 'strange fire,' and fire went out from the Lord and consumed them. Lev. 10: 1, 2. Thus God manifested Himself in fire to Moses. He showed His acceptance of the sacrifices by fire from heaven; He vindicated His servant Elijah, when he stood alone against the prophets of Baal, by consuming the sacrifice, the wood and the stone, by fire from heaven (1 Kings 18: 38); and He vindicated His own honour by fire, by destroying those who were disobedient in approaching to Him. The general idea in 'fire' is that of judgement.

In the N.T. it is repeated, "Our God is a consuming fire" (Heb. 12: 29), to consume the dross in the Christian, as gold is tried and purified in the fire; and to judge and punish the wicked with

unquenchable fire; who are also described as being BAPTISED WITH FIRE. Matt. 3: 11, 12. One of the most awful things connected with this word is the description of the place of eternal punishment as THE LAKE OF FIRE. Rev. 19: 20; Rev.20: 10, 14, 15. What mercy to be delivered therefrom!

Firkin.

See WEIGHTS AND MEASURES.

Firmament.

The Hebrew word is *raqia*, signifying 'expanse.' It is used for the celestial sphere that may be seen by looking upward, and also simply for the atmosphere in which the birds fly. We read that God called the firmament 'heaven:' this is 'heaven' in a broad sense as we read elsewhere of 'the stars of heaven,' but also of 'the birds of heaven.' Gen. 1: 6-20. The Psalmist speaks of them as distinct: "The *heavens* declare the glory of God; and the *firmament* showeth his handywork." Ps. 19: 1; Ps. 150: 1. The living creatures in Ezek. 1 move amidst the firmament: "and the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above" (Ezek. 1: 22), showing them to be executors of God's judicial government: cf. Ezek. 10: 1.

First-begotten, First-born,

bekor, πρωτότοκος.

1. Moses was to say to Pharaoh, "Thus saith the Lord, Israel is my son, even my first-born." Ex. 4: 22. God called him out of Egypt, which is applied also to the Lord Jesus. Hosea 11: 1; Matt. 2: 15.

2. Because Pharaoh refused to let God's first-born go, all the first-born of Egypt were slain. Ex. 12: 29.

3. God claimed for Himself all the first-born of the children of Israel, and of their cattle. The first-born of Israel were redeemed by the sons of Levi, as far as they went, and the remainder were

redeemed with money. Num. 3: 12-51.

4. To the first-born son in a family pertained the birthright. Esau was called a profane person for selling his birthright: it was despising the gift of God. The first-born son was to inherit a double portion of his father's property. Deut. 21: 15-17.

5. In the N.T. the term is applied to the Lord: He was Mary's first-born. Matt. 1: 25. He is also called, in pre-eminence, 'the first-born of every creature,' Col. 1: 15; 'the first-born among many brethren,' Rom. 8: 29; and 'the first-born from the dead.' Col. 1: 18; Rev. 1: 5. In bringing 'the first-begotten' into the world, God says, "Let all the angels of God worship him." Heb. 1: 6.

In the O.T. also the title had the force of pre-eminence, irrespective of the *time* of birth. David, though the youngest, was made the firstborn: of. Ps. 89: 27. Christ also in every relationship must have the first place, as is manifest in the above passages.

First-fruits.

1. As God had claimed the first-born of man and beast, so also he claimed the first of the first-fruits, that they might be presented as an acknowledgement that God was the giver of them, and thanks be rendered for His gifts. All the males were to present themselves three times in the year before God, and these occasions were arranged at the times of ingathering of the barley (at the Feast of Unleavened Bread); of wheat (at the Feast of Weeks); and of the vintage (at the Feast of Tabernacles). Ex. 23: 16, 19; Ex. 34: 22, 26; Deut. 18: 4; Deut. 26: 10; Ezek. 48: 14.

2. Christians are said to have the first-fruits of the Spirit: they have the earnest or pledge of still future and larger blessing. Rom. 8: 23; 2 Cor. 5: 5; Eph. 1: 14.

3. Those first gathered to God in any economy are called the first-fruits. Rom. 11: 16; Rom. 16: 5; 1 Cor. 16: 15; James 1: 18; Rev. 14: 4.

4. Christ, being raised from among the dead, is the first-fruits of

them that sleep. 1 Cor. 15: 20, 23. 'First-fruits' necessarily imply that there are more like them to follow.

Fish, Fishers, Fishing.

On the fifth day of the creation God said, "Let the waters bring forth abundantly the moving creature that hath life . . . and God created great whales," or sea monsters. To man was given dominion over the fish of the sea. Gen. 1: 20, 21, 26, 28. Fish has been called God's especial gift to man. Any one may catch it in the sea and appropriate it to his own use. It increases abundantly without any care of man.

Fish was eaten freely in Egypt, Num. 11: 5; but under the law the fish without fins and scales were declared to be unclean. Lev. 11: 9-12. The fish in the sea of Galilee was very plentiful, and there was much fishing. In the O.T. we read of the 'fish gate' at Jerusalem, which doubtless led to a fish market. Neh. 3: 3; Neh. 12: 39.

In the river that in a future day will flow from the threshold of the house and run into and heal the Dead Sea, there will be a "very great multitude of fish . . . their fish shall be according to their kinds, as the fish of the great sea, exceeding many." Ezek. 47: 9, 10.

The Lord said to Peter and Andrew, "Follow me, and I will make you fishers of men." In accordance with this the kingdom of heaven is compared to a net being cast into the sea, which gathered of every kind: the good fish were put into vessels by the fishermen, but the bad were cast away. So will it be at the end of the age: the wicked will be separated from the just by the angels. Matt. 4: 19; Matt. 13: 47-50.

Fitches.

1. *kussemeth*, 'spelt,' a species of grain resembling wheat with shorn ears. Ezek. 4: 9. The same word is in Ex. 9: 32; Isa. 28: 25, translated RYE.

2. *qetsach*, 'black cummin,' R.V. *margin*. This is doubtless the *nigella sativa*. Its small black seeds are aromatic, and are used as a condiment and a medicine. The prophet says they are beaten out

with a rod. Isa. 28: 25-27.

Flag.

1. *achu*, a soft reed that can only grow in moist ground: it is eaten by cattle. Job 8: 11.

2. *suph*, a weed that grows on the banks of the Nile, among which Moses in the ark was laid. Ex. 2: 3, 5; Isa. 19: 6.

Flagon.

1. *ashishah*, treated in the A.V. as a *measure*, but now generally understood to signify a 'cake of raisins,' the raisins being pressed into a cake, in the same way that figs are. In 2 Sam. 6: 19; 1 Chr. 16: 3, the words 'of wine' have been added. In Cant. 2: 5 it is simply 'flagons.' In Hosea 3: 1 the words 'of wine' are not added, but should be translated, as in the *margin*, 'of grapes,' signifying as before 'cakes of raisins.'

2. *nebel*, a bottle, irrespective of its measure. Isa. 22: 24. The word is several times translated 'bottle.'

Flakes.

The parts of an animal's skin that hang down, or hang in folds, or that join close together, as the outside of a crocodile. Job 41: 23.

Flax,

pishtah, λίνov. The common plant from which linen is made. Ex. 9: 31; Joshua 2: 6; Prov. 31: 13; Isa. 42: 3; Ezek. 40: 3; Hosea 2: 5, 9; Matt. 12: 20.

Flay, To.

'To strip off, to skin.' Applied to skinning the animals for the sacrifices. Lev. 1: 6; 2 Chr. 29: 34; 2 Chr. 35: 11. Also used metaphorically for the ill-treatment of the Israelites by their rulers. Micah 3: 3.

Flea.

The well-known small insect, to which David compared himself when being hunted by Saul. 1 Sam. 24: 14; 1 Sam. 26: 20.

Flesh,

σάρξ. This term is used in various senses in scripture. The principal are

1. The estate of man: "all flesh shall see the salvation of God," Luke 3: 6; "the Word became flesh." John 1: 14.
2. The material part of man and of animals: "all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts." 1 Cor. 15: 39.
3. The same kindred: "thou art my bone and my flesh," Gen. 29: 14; "he is our brother, and our flesh." Gen. 37: 27.
4. Union: "they shall be one flesh," Gen. 2: 24; Eph. 5: 29-31.
5. Man's nature, but corrupted by sin: "that which is born of the flesh is flesh," John 3: 6; "sinful flesh," Rom. 8: 3.
6. The state which characterises man before knowing deliverance: Rom. 7, Rom. 8: 8, 9.
7. Though no longer the state of the Christian, yet the flesh is in him, and is antagonistic to the Spirit, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye should not do the things that ye would." Gal. 5: 17. Thus the Spirit resists in the Christian the accomplishment of the lusts of the flesh.

Fleshly.

1. σαρκικός, 'belonging to the flesh:' applied to the fallen condition of man: to his wisdom, 2 Cor. 1: 12; and to his lusts. 1 Peter 2: 11. The same word is

translated CARNAL. In Rom. 7: 14 it is 'fleshly,' *morally* (the state of a new-born soul under bondage, doing the things he hates); in Rom. 15: 27 it is 'fleshly' *physically*; and in some passages it is the fleshly or carnal condition of the Christian as led of the flesh. The word occurs in 1 Cor. 3: 1, 3, 4; 1 Cor. 9: 11; 2 Cor. 10: 4; Heb. 7: 16. In most of these passages some MSS read σάρκινος, 'fleshy.'

2. σάρξ, 'flesh:' in Rom. 8: 7; Col. 2: 18 it is 'mind of the flesh;' and in Heb. 9: 10 it is 'ordinances of flesh.' This Greek word is commonly translated 'flesh,' *q. v.*

Fleshy,

σάρκινος. 'Pertaining to the flesh,' as the body of man. In the common Greek Text this occurs only in 2 Cor. 3: 3: "fleshy tables of the heart." See FLESHLY.

Flint.

1. *challamish*, 'hard rock,' out of which water was brought. Deut. 8: 15; Ps. 114: 8. Christ, because of His opposers, set His face like a flint, and He knew He should not be ashamed. Isa. 50: 7. God made Jacob to suck oil out of the flinty rock. Deut. 32: 13.

2. *tsor*, 'rock.' God made Ezekiel's forehead as an adamant, harder than flint, because of the obduracy of Israel. Ezek. 3: 9. The horses' hoofs of God's executors of judgement shall be like flint. Isa. 5: 28.

Flock.

A term used in the O.T. for Israel as sheep gathered by God as their Shepherd, and called Jehovah's flock. Ps. 77: 20; Ps. 107: 41; Jer. 13: 17. It is also applied to those of Israel that were gathered to Christ when on earth. To these He added the Gentile believers; and all were united into one flock (not 'one fold'), with Christ as the one Shepherd. John 10: 16. When the leaders of Israel were to be judged as not caring for the Lord's flock, the prophet speaks of the remnant as *the poor of the flock*. Zech. 11: 7, 11: cf. Luke 6: 20. The Lord also spoke to His disciples as *a little flock*, bidding them not to fear: it was their Father's good pleasure to give them the kingdom. Luke

12: 32. In Paul's address to the elders of Ephesus he exhorts them to take heed unto all the flock: the wolves would not spare them. Paul commended the shepherds to God and to the word of His grace. Acts 20: 28, 29: cf. 1 Peter 5: 2, 3.

Flock, Tower of the.

See EDAR.

Flood, The.

This judgement of God upon the earth, when the whole world had become corrupt before Him, has often been thought to be a subject full of difficulties, the principal of which it may be well to consider. First, as to its extent, was the flood universal? Language can scarcely be more explicit than is the scripture on this point. We read that "all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed . . . and Noah only remained alive, and they that were with him in the ark." Gen. 7: 19-23. After the flood God said He would not any more smite 'every thing living,' as He had done, Gen. 8: 21; "neither shall there any more be a flood to destroy *the earth*." Gen. 9: 11: cf. also 2 Peter 2: 5; 2 Peter 3: 6, 7. Words cannot be plainer than the above to signify a universal deluge: the world that *then was* is distinguished from the earth that *now is*, and it is easy for faith to accept God's statement. It was a miracle, and it would require as great a miracle to cover all the high hills in one district only, without the water flowing to other parts, as to submerge the whole earth. The quantity of water required to cover the whole earth could easily be formed by God the Creator of all things, and be dispersed into its elements afterwards.

It has often been contended that as man only was the guilty creature, the destruction of all mankind would have entirely met the case. It might have been thus if God had so pleased, but He has taken pains to tell us that all cattle, beasts, and creeping things were destroyed;

and we must believe Him. Man was the head of creation, and all was involved in the consequences of his sin, and there must be a new start under the figure of the death and resurrection of Noah in the ark. God commenced a new economy as to the earth, in connection with the sweet savour of Noah's sacrifice. The flood was about 1700 years after the creation of Adam, and it is impossible to say how many millions of people there were on the earth at the time, or how far they had been dispersed.

Another difficulty felt is as to the great number of species being all preserved in the ark, such, it is said, as 1500 mammalia, 6000 species of birds, and some hundreds of thousands of reptiles and insects! It is very probable that at that time a great many of these did not exist. God fore-knew that the flood would sweep away the great bulk of them, and He could have restrained the forming of species, and have kept them to a comparatively few genera. Compare the statement that 'every living creature' was brought to Adam to be named. All the original generic types then existing were gathered into the ark, from which the species, under many varying circumstances, may have greatly increased. This would be from natural causes, as has been known to have been the case, without in anyway agreeing with or falling under the modern theory of evolution. The clean animals were doubtless only four in number: the ox, the sheep, the goat, and the pigeon — those offered in sacrifice; the distinction between clean and unclean animals for food was made long after.

Again it has been asked, How could the animals have been fed for a full year? and what could have prevented the wild animals devouring one another? Scripture does not say how the animals were fed. God may have caused many of them to have slept the greater part of the time, as some do now constantly in the winter. In Paradise the green herb was the food for every beast, every fowl, and every creeping thing, as well as for man, Gen. 1: 29, 30; and they may not have become carnivorous until after the flood, when flesh was given to man to eat. Gen. 9: 3. If, on the other hand, because sin had come in, they had been previously living on one another, God could have altered this while in the ark, as He certainly will do in the millennium. Isa. 11: 6-9; Isa. 65: 25; Ezek. 34: 25.

Men, and even professing Christians, scoff at this, because of their knowledge of physiology; but even history proves that carnivorous animals will feed upon vegetation when they cannot get animal food, and vice versa.

By faith Noah prepared the ark. Heb. 11: 7. Everything concerning the flood was arranged by God; Noah had simply to follow out the instructions given. The same faith believes that it was fully carried out as described; and there is no real difficulty in the matter, except by shutting out God, which must not be, for it was *His* flood, The old world was then destroyed except those in the ark, and they were perfectly safe, for God shut them in. The promise was afterwards given that God would not again destroy the world with a flood; but it is, alas, reserved to be destroyed by fire. 2 Peter 3: 7, 10. This is a prophecy as little believed by many, as was the deluge that was proclaimed by Noah; but which will as certainly come to pass. The details of the deluge are given in full in Gen. 6 - 8. In almost all heathen countries there exist ancient traditions of the flood, though with many variations. The descendants of Noah would carry the record of the solemn judgement wherever they roamed. See ARK.

Flour.

See BREAD.

Flower of Age.

Full manhood and womanhood. 1 Sam. 2: 33. 1 Cor. 7: 36 should read "if he pass the flower of his age."

Flute.

Reed or pipe blown with the mouth, but its construction is not definitely known. Dan. 3: 5, 7, 10, 15.

Flux, Bloody.

Dysentery, one of the worst diseases in the East, always attended with fever. Acts 28: 8.

Fly.

1. *arob*, the dog-fly. In Ps. 78: 45, and Ps. 105: 31, this word is rendered in the A.V. 'divers sorts of flies,' referring to one of the plagues in Egypt, and is translated 'swarms [of flies]' in Ex. 8: 21-31: so that more than one kind may have been meant.

2. *zebub*, supposed to be the gad-fly. They fell into the ointment and spoil it. Ecc. 10: 1. In the judgements of God in the days of Ahaz He hissed for the fly from the rivers of Egypt. Isa. 7: 18. The stings of the flies in the East are very painful, and torment the animals almost to madness. The word *zebub* is considered to be a part of the word BAAL-ZEBUB, the idol-god of Ekron, 'the lord of the fly,' who it was thought could protect persons from its bite.

Fold.

The divinely appointed system of Jewish ordinances which formed the enclosure into which the Lord entered by the door, in order to find His own sheep and lead them out. Gentile believers were added to them, and they became one *flock* (not 'one fold') with one Shepherd, the Lord Himself. John 10: 1, 3, 16. There is no longer a fold on earth for those that are Christ's. They are formed into the church, namely, the one flock.

Food, Angels'.

These words are figurative. Ps. 78: 24 speaks of 'the corn of heaven,' and Ps. 78: 25 is better translated "man did eat the bread of 'the mighty:' he sent them food to the full." It doubtless refers to the manna.

Footman.

1. *ragli*, 'on foot:' often used for the foot soldiers in distinction from those in chariots or on horseback. Num. 11: 21; Judges 20: 2; 1 Chr. 18: 4; etc. In Jer. 12: 5 it is applied to those that ran.

2. *ruts*, 'runner.' 1 Sam. 22: 17. Samuel said that their king would make some of them to run before his chariot. 1 Sam. 8: 11. Such are

commonly employed in the East to run before the great, to clear the way for them.

Footstool.

The usual accompaniment of a throne. 2 Chr. 9: 18. The earth is the footstool of God's throne in the heavens. Isa. 66: 1; Matt. 5: 35. It is symbolical of 'the place of rest:' David had it on his heart to build a house of rest for the ark of the covenant of the Lord, and for the 'footstool' of God, wherein God could find rest among His people, and where He was to be worshipped. 1 Chr. 28: 2; Ps. 99: 5. It is also symbolical of 'subjection to power:' the Lord Jesus must reign until all His enemies are made His footstool. Ps. 110: 1; Matt. 22: 44; Acts 2: 35; Heb. 1: 13

For Ever.

See ETERNAL.

Fords.

Places where any brook or river could be crossed on foot or by mules, and which are sometimes called PASSAGES. Jacob passed over the ford of Jabbok when he came to meet Esau. Gen. 32: 22. As far as is known there were no bridges across the Jordan until the time of the Romans. There was and is still a ford constantly used near Jericho. Joshua 2: 7; Judges 3: 28. Another is near *Beisan* (Beth-shean), and another near the confluence of the Jabbok. When the water is low the Jordan may be forded in some fifty places. Mention is also made of the fords of Arnon. Isa. 16: 2.

Forehead.

1. *aph*, 'nose.' Ezek. 16: 12 is better translated 'ring upon thy nose.'

2. *metsach*, μέτωπον, used as a symbol of manifest character. Israel in apostasy is described as having a harlot's forehead, and refusing to be ashamed. Jer. 3: 3. Ezekiel's forehead was made as hard as adamant, because of the hardness of Israel's forehead, with whom he had to contend. Ezek. 3: 8, 9. Aaron wore a plate of gold on his

forehead, with 'Holiness to the Lord' engraved thereon, that he might bear the iniquity of the holy things which the children of Israel should offer. Ex. 28: 36-38. God set a mark upon the foreheads of those that sighed and cried for the abominations that were done in Jerusalem, and the rest of the inhabitants were to be slain. Ezek. 9: 4, 6. So, in a future day the servants of God will have His mark in their foreheads; Satan will also cause his followers to have a mark on their right hands or on their foreheads. All will then have to be manifest as to whom they belong. Rev. 7: 3; Rev. 9: 4; Rev. 13: 16; Rev.14: 1, 9; Rev.17: 5; Rev.20: 4.

Foreigners.

Those who were not of the lineage of Israel. Ex. 12: 45; Deut. 15: 3; Oba. 11. Also unconverted Gentiles. Eph. 2: 19.

Foreknowledge,

πρόγνωσις. A knowledge of persons and events before they exist. It is one of the divine attributes of God, by which persons were foreknown of Him and events determined. It is a capacity altogether beyond the mind of man to grasp. Acts 2: 23; Rom. 8: 29; Rom. 11: 2; 1 Peter 1: 2. The verb is also translated 'know before,' 2 Peter 3: 17; and 'foreordain.' 1 Peter 1: 20.

Foreordain.

See ELECTION.

Forerunner.

Used symbolically of Christ, who has entered within the veil as the forerunner of the saints. Heb. 6: 20. It is an allusion to those in high position in the East, who have men to run before them to clear the way, and to announce who is coming. In the case of Christ the reverse is the fact: the Lord has run before His servants; but the term necessarily implies that there are others who are following after.

Forest.

1. *choresh*, 'thick intricate wood,' 2 Chr. 27: 4; also translated 'wood' in 1 Sam. 23: 15, 16, 18, 19.

2. *yaar*, a 'forest.' This is the word commonly used for both 'wood' and 'forest;' to be distinguished from a third word, *pardes*, Neh. 2: 8, which signifies 'a park,' with cultivated trees, whereas the other is wild.

Several forests are specified under the word *yaar*.

1. The forest in ARABIA, Isa. 21: 13; its situation is unknown.

2. The 'forest of his CARMEL.' 2 Kings 19: 23; Isa. 37: 24. This reads in the *margin*, and in the R.V., 'forest of his fruitful field,' and does not refer to any forest connected with Carmel.

3. The forest of HARETH, 1 Sam. 22: 5: situated in Judah, but not known.

4. The forest of LEBANON. 1 Kings 7: 2; 1 Kings 10: 17, 21; 2 Chr. 9: 16, 20.

The context shows that these passages do not refer to the forest *at* Lebanon; but that Solomon had a house at Jerusalem built of the trees *from* Lebanon, and called it 'the house of the forest of Lebanon.' The actual forest at Lebanon is often referred to for its noble trees.

5. The wood of EPHRAIM in which Absalom was slain, on the east of the Jordan. 2 Sam. 18: 6, 8, 17. This has not been identified. It has been suggested that the pride and defeat of Ephraim mentioned in Judges 12: 1-6 caused some forest to be called after the name of that tribe. This place, by its swamps, morasses and pits, 'devoured' the Israelites by preventing their escape.

Foretell.

See FOREKNOWLEDGE.

Forgiveness.

There are three Hebrew words translated to forgive.

1. *kaphar*, 'to cover,' Deut. 21: 8; Ps. 78: 38; Jer. 18: 23. It is also translated 'atonement.'

2. *nasa*, 'to bear,' take away [guilt]: used by Joseph's brethren when they asked him to forgive them, Gen. 50: 17; and used of God as "forgiving iniquity and transgression and sin." Ex. 34: 7; Num. 14: 18; and in describing the blessedness of the man "whose transgression is forgiven, whose sin is covered." Ps. 32: 1.

3. *salach*, 'to pardon,' used only of the forgiveness that God gives. It is employed for the forgiveness attached to the sacrifices: "it shall be forgiven him." Lev. 4: 20, 26, 31, 35; Lev. 5: 10, 13, 16, 18; etc. It occurs in the prayer of Solomon at the dedication of the temple. 1 Kings 8: 30, 34, 36, 39, 50. Also in Ps. 103: 3; Jer. 31: 34; Jer. 36: 3; Dan. 9: 19.

In the N.T. two words are used: ἄφεσις, from ἀφίημι, 'to send from, release, remit,' several times translated REMISSION; and χαρίζομαι, 'to be gracious, bestow freely, forgive.' Both words are applied to the forgiveness granted by God, as well as that between man and his fellow.

There are two aspects in which forgiveness is brought before us in scripture.

1. The mind and thought of *God Himself* towards the sinner whom He forgives. On the ground of the sacrifice of Christ, God not only ceases to hold those who have faith in Christ's blood as guilty before Him, but His favour is towards them. "Their sins and iniquities will I remember no more." Heb. 10: 17. Thus all sense of imputation of guilt is gone from *the mind of God*. "God for Christ's sake hath forgiven you" (ἐχαρίσατο, graciously forgiven). Eph. 4: 32. So in the O.T., "I will heal their backsliding, I will love them freely." Hosea 14: 4.

2. The guilty one is released, forgiven. "That *they may receive*

forgiveness of sins." Acts 26: 18. "As far as the east is from the west, so far hath he removed our transgressions *from us*." Ps. 103: 12. "Your sins are forgiven *you* for his name's sake." 1 John 2: 12. Hence it is true of all Christians, that their sins are forgiven. Another thought is included in the forgiveness of sins, namely, that having redemption by Christ, which brings into a new state, the whole guilty past is forgiven, removed from us, so that there is no hindrance to the enjoyment of that into which redemption brings.

The *general principle* as to forgiveness is stated in 1 John 1: 9; "If we confess our sins, he is faithful and just to forgive us our sins;" and to this is added, "and to cleanse us from all unrighteousness." This involves honesty of heart, whether in a sinner first coming to God, or in a child who has grieved the heart of the Father by sinning. The two aspects above referred to are here also. The faithfulness and righteousness *of God* in forgiving, and the cleansing *us* from all unrighteousness. God is faithful to His own blessed character of grace revealed in His Son, and righteous through the propitiation which He has made.

3. If a Christian is 'put away' from the assembly and is repentant, he is forgiven and restored. 2 Cor. 2: 7, 10. This of course is different from the act of God in forgiving sins, and may be called *administrative* forgiveness in the church; and if the act of discipline is led of the Spirit, it is ratified in heaven: cf. John 20: 22, 23. This is entirely different from any pretended absolution that may be pronounced over poor deluded unconverted persons.

4. There is also a *governmental* forgiveness in connection with the government of God here below in time, both on *God's* part, and toward *one another*. Isa. 40: 1, 2; Luke 17: 3; James 5: 15, 16; 1 John 5: 16. We are called upon to forgive one another; and if we indulge in a harsh unforgiving spirit, we must not expect our Father to forgive us in His governmental dealings. Matt. 6: 14, 15.

Fornication.

This was very common among the Gentiles, which accounts for its being mentioned in the message sent from the conference at Jerusalem to the Gentiles, Acts 15: 20, 29; and its being so often

prohibited in the epistles. The word is sometimes used where 'adultery' is the sense. Matt. 5: 32; Matt. 19: 9. It often has in the O.T. a symbolical reference to the turning from God to idols. 2 Chr. 21: 11, 13; Isa. 23: 17; Ezek. 16: 15, 26, 29; and in the N.T. to unfaithful intercourse with Babylon, the mother of harlots. Rev. 14: 8; Rev. 17: 2, 4; Rev. 18: 3, 9.

Forswear.

'To swear falsely.' Matt. 5: 33.

Fortress.

The terms 'fortress,' 'stronghold,' and 'castle' mostly refer to a part of a city that was more strongly fortified than by the mere walls. Prov. 18: 19 speaks of the 'bars of a castle.' There was such a place in Jerusalem when the city was taken by David, which was held by the Jebusites. 2 Sam. 5: 6, 7. The Romans had a 'castle' in Jerusalem, to which Paul was carried when he was seized by the Jews. Acts 21: 34, 37. This may have been the same that was called ANTONIA, a fortress built by Herod the Great, adjoining the temple, as described by Josephus: Wars, 5: 5. 8. The Psalmist often calls Jehovah his rock and fortress. Ps. 18: 2; Ps. 31: 3; Ps. 71: 3; Ps. 91: 2.

Fortunatus. [Fortuna'tus]

A Christian of Corinth mentioned by Paul. 1 Cor. 16: 17. Apparently the same that is alluded to by Clement the apostolic father in his first Epistle.

Fountain.

1. *bor*, 'pit, well;' translated 'fountain' only in Jer. 6: 7.

2. *mabbua*, 'spring of water,' Ecc. 12: 6: translated 'spring' in Isa. 35: 7; Isa. 49: 10.

3. *ayin*, *lit.* 'eye,' and hence orifice through which water flows. Gen. 16: 7; 2 Chr. 32: 3; Neh. 2: 14; Neh. 3: 15; Neh. 12: 37; Prov. 8: 28.

4. *mayan* (from *ayin*); translated 'spring.' Ps. 87: 7; Ps. 104: 10;

'well,' Joshua 18: 15; 2 Kings 3: 19, 25; Ps. 84: 6; Isa. 12: 3; and 'fountain' often, as at the flood. Gen. 7: 11; Gen. 8: 2; 2 Chr. 32: 4; Ps. 74: 15; Ps. 114: 8; Cant. 4: 12, 15; Joel 3: 18.

5. *maqor*, πηγή, 'source, perpetual spring.' This is rendered 'spring' in Prov. 25: 26; Jer. 51: 36; Hosea 13: 15. It is used for the 'fountain of blood,' Mark 5: 29; the 'fountain of life,' as applied to Jehovah for Israel, Ps. 36: 9; the 'fountain of tears,' Jer. 9: 1; the 'fountain of living waters.' Jer. 2: 13; Jer. 17: 13; Rev. 7: 17; Rev. 21: 6.

The fountains form a striking feature in Palestine, which is described as "a land of brooks of water, of fountains and depths that spring out of valleys and hills." Deut. 8: 7.

In the modern names of localities in Palestine the prefix *ain* or *en* signifies a 'well;' and *bir* or *beer* signifies a fountain or spring, often artificially enclosed. The water from such is called 'living water' in distinction from the water in wells or cisterns.

Foursquare.

This may perhaps be said to be the most perfect earthly shape of a plane (the 'cube' being perfection for a solid). See 'four' under NUMBFRS. It was the shape of the brazen altar, Ex. 27: 1; Ex. 38: 1; the breastplate, Ex. 28: 16; Ex. 39: 9; and the altar of incense, Ex. 30: 2; Ex. 37: 25. Apparently it was the shape of the 'panels' of the base of the molten sea in Solomon's temple, 1 Kings 7: 31; also of the court of the future temple, Ezek. 40: 47; the altar of the same, Ezek. 43: 16; the portion of the land offered as a holy oblation, Ezek. 48: 20; for the sanctuary, Ezek. 45: 2; and for the city, Ezek. 48: 16.

Fowl.

This term is used for every description of bird described as of the heaven and of the air, including those that feed on carrion, as in Gen. 15:11; Rev. 19: 17, 21; and those for the table. 1 Kings 4: 23; Neh. 5: 18.

Fowler.

Used symbolically for Satan, from whose snares God delivers His saints. Ps. 91: 3; Ps. 124: 7; Prov. 6: 5. In the punishment of Israel their prophets became as the snare of the fowler. Hosea 9: 8.

Fox.

The well-known animal, that burrows in the ground. Matt. 8: 20. They will eat anything, and are especially fond of grapes. Cant. 2: 15. They are very sly, and cunning in catching their prey; which accounts for Herod Antipas being called a fox by the Lord. Luke 13: 32. It is supposed that the same Hebrew word, *shual*, includes the JACKAL, which may be intended in Ps. 63: 10, and indeed in other passages. The *canis aureus* is the common Jackal of Palestine.

Frankincense,

lebonah, λίβανος. A fragrant resin. It was an ingredient in the holy anointing oil, and was used in the temple service. Ex. 30: 34; Lev. 2: 1, 15, 16; Lev. 5: 11; Lev. 24: 7; Cant. 3: 6; Cant. 4: 6, 14. It formed part of the gifts presented to the Lord by the Magi, Matt. 2: 11; and was among the things carried to Babylon the Great. Rev. 18: 13. It is traced to the *Boswellia serrata* of the botanists, which grows in India. By cutting slits in the bark the gum exudes. The best is white and bitter to the taste, though the yellowish in colour is extensively used. The Muslims choose the white, but the Greek and Roman churches use much of the coloured.

Frog.

This well-known reptile is very numerous in Palestine. It is only referred to in the O.T. in connection with the second of the plagues in Egypt. Ex. 8: 2-14; Ps. 78: 45; Ps. 105: 30. In the N.T. three unclean spirits like frogs come out of the mouths of the dragon, the beast, and the false prophet. Rev. 16: 13. Frogs are remarkable for grovelling in the *mirre*, with great noise and activity in the *night*.

Frontlet.

Strictly speaking something to be worn on the forehead and, as the passages say, between the eyes. The deliverance of Israel from Egypt and the law were to be constantly before them *as* a token upon their hand and frontlets between their eyes. Ex. 13: 16; Deut. 6: 8; Deut. 11: 18. It is also said they were to lay the words up in their hearts, so it seems evident that being worn as frontlets was meant in a figurative sense. It was to be ever before them that they were a *redeemed people*. In the N.T. we find that it was taken literally, and the articles worn were called PHYLAETERIES, *q, v*.

Fuller.

The word *kabas* simply implies 'to wash,' as it is often translated, and would include 'bleaching.' The coming of the Lord is compared to a 'refiner's fire, and like fullers' soap,' when the dross and dirt will be cleared away. Mal. 3: 2. At the transfiguration the clothing of the Lord became so white that it exceeded the whiteness produced by any fuller on earth. Mark 9: 3. It was a reflection of heavenly glory.

Fuller's Field.

A place near Jerusalem where there was water, and doubtless where the fullers carried on some of their work outside the city: its locality is not known. 2 Kings 18: 17; Isa. 7: 3; Isa. 36: 2.

Furbish.

'To polish, make smooth,' applied to weapons as a preparation for war. Jer. 46: 4; Ezek. 21: 9, 11, 28.

Furlong.

See WEIGHTS AND MEASURES.

Furnace.

Furnaces were used for various purposes, as smelting the crude metal, and for crucibles to refine the metal; for lime and bricks; and as an oven. Gen. 19: 28; Ex. 9: 8, 10; Prov. 17: 3. The fiery furnace

in Babylon must have been very large for four persons to have walked therein. It may have been the furnace they used for their bricks. Dan. 3: 6-26. The furnace is used figuratively for the oppression of Egypt, out of which God delivered the Israelites, Deut. 4: 20; and for the afflictions God afterwards brought them into to purify them from their idolatry and sin. Ezek. 22: 18, 22. In the N.T. the furnace of fire refers to the place of eternal punishment. Matt. 13: 42, 50.

Furnaces, Tower of the.

Built on some unknown part of the wall of Jerusalem. Neh. 3: 11; Neh. 12: 38.

Gaal to Goblet

Gaal. [Ga'al]

Son of Ebed: he led the Shechemites against Abimelech. Judges 9: 26-41.

Gaash. [Ga'ash]

A hill in the district of mount Ephraim, on the side of which Joshua was buried. Joshua 24: 30; Judges 2: 9. Hiddai, or Hurai, was of or from 'the brooks [valleys, *margin*] of Gaash.' 2 Sam. 23: 30; 1 Chr. 11: 32.

Gaba. [Ga'ba]

See GEBA.

Gabbai. [Gab'bai]

Benjamite who returned from exile. Neh. 11: 8.

Gabbatha. [Gab'batha]

The Aramaic name of the place of judgement in Jerusalem, where the Lord was condemned. The meaning of Gabbatha is 'elevated place' and its Greek name was λιθόστρωτος, 'the pavement.' It was

doubtless a raised platform, with a tessellated pavement, which the Romans so often made. It would thus answer both descriptions. John 19: 13.

Gabriel. [Ga'briel]

The angel who was sent to Daniel to explain the vision he had seen of the ram and the he-goat, and to reveal to him the prophecy of the Seventy Weeks. Daniel calls him 'the man Gabriel,' and one that had 'the appearance of a man.' Dan. 8: 15; Dan. 9: 21. He was also sent to Mary the mother of Jesus, and to Zacharias the father of John the Baptist, to foretell the birth of their sons. To Zacharias he said, "I am Gabriel that stand in the presence of God." Luke 1: 19, 26.

Gad.

The seventh son of Jacob, and the first of Zilpah, Leah's maid. Very little is recorded of Gad, except that he had seven sons. Gen. 30: 11; Gen. 46: 16; 1 Chr. 5: 11. Jacob in blessing his sons said of Gad, "A troop shall overcome him: but he shall overcome at the last." Gen. 49: 19. Moses said, "Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with [or rather, 'even'] the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgements with Israel." Deut. 33: 20, 21. On leaving Egypt the number of those able to bear arms was 45,650, but on the crossing of the Jordan their number was about five thousand less.

Being on the east of Jordan, this tribe, with Reuben and Manasseh, would necessarily have to bear the shock of the enemies that attacked Israel on the east. 1 Chr. 5: 18-22. They were a warlike tribe, suitable for such an exposed position. Of those who joined David it is said they were "men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." 1 Chr. 12: 8-15. Jephthah and Barzillai were of this tribe.

Gad possessed a large district from a little above the north corner of the Dead Sea to near the south corner of the Sea of Galilee, then a

very fertile plain suitable for their flocks and herds, including the highlands of Gilead. The tribes on the east of the Jordan were the first carried away by the king of Assyria, about B.C. 740; and the Ammonites took possession of the territory of Gad. 1 Chr. 5: 25, 26; Jer. 49: 1. Twelve thousand of this tribe will in a future day be sealed for blessing. Rev. 7: 5. Their allotment will be in the extreme south in the restoration of Israel. Ezek. 48: 27.

Gad, the Prophet.

He was with David when he fled from Saul, and gave him counsel. 1 Sam. 22: 5. Whether he continued with David during his rejection is not recorded. He was with him at the close of his reign, and to him was given the painful duty of announcing God's judgements upon David for numbering the people. He is called David's 'seer,' which would seem to imply that he had been with him all along. 2 Sam. 24: 11-19; 1 Chr. 21: 9-19; 2 Chr. 29: 25. The acts of David were written in "THE BOOK OF GAD the seer," of which there is no further record, and which has not been handed down. 1 Chr. 29: 29.

Gad, River of.

This occurs only in 2 Sam. 24: 5; 'valley of Gad' in the *margin*. Identified with *Wady Mojib*, the same as the ARNON that runs into the Dead Sea about midway north and south.

Gadara. [Ga'dara]

The capital of the Roman province of Peraea. It is referred to in the Gospels as in 'the country of the Gadarenes.' It has been identified with the ruins at *Umm Keis*, , that is S.E. of the Sea of Galilee, but the town is too far from the sea to have been the scene of the miracle; besides which there is a deep ravine between the ruins of the town and the sea. There are many large tombs in the district, in which some of the rude inhabitants still take up their abode, as the demoniac had done. Mark 5: 1-3. See GADARENES.

Gadarenes.

These are also called GERGESENES and GERASENES in the

different Greek MSS. As the Sea of Galilee had various names, so had the inhabitants according as they were associated with different districts in the vicinity. The Gadarenes abode on the east of the Sea of Galilee, where the Lord cured the two demoniacs, though Mark and Luke mention but one. One of them said his name was Legion. The demons obtained permission to go into a herd of swine, which, being possessed, rushed down into the water and were drowned. Travellers have found a place in the locality which has a steep decline into the sea and which exactly answers to the details of the gospel narrative. Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39.

Gaddi. [Gad'di]

Son of Susi, and one of the twelve spies. Num. 13: 11.

Gaddiel. [Gad'diel]

Son of Sodi, and one of the twelve spies. Num. 13: 10.

Gadi. [Ga'di]

Father of Menahem who killed Shallum, and reigned as king of Israel. 2 Kings 15: 14, 17.

Gadites. [Gad'ites]

Members of the tribe of Gad. Deut. 3: 12; Joshua 22: 1; etc.

Gaham. [Ga'ham]

Son of Nahor by Reumah. Gen. 22: 24.

Gahar. [Ga'har]

Ancestor of some Nethinim who returned from exile. Ezra 2: 47; Neh. 7: 49.

Gaius. [Ga'ius]

1 . Christian of Macedonia, and companion of Paul. He with Aristarchus was seized and carried into the theatre during the uproar

at Ephesus. Acts 19: 29.

2. Convert of Derbe in Lycaonia, and companion of Paul. Acts 20: 4.

3. Christian at Corinth whom Paul baptised and who was his 'host' and of the whole church. Rom. 16: 23; 1 Cor. 1: 14.

4. Convert of John, whose walk in the truth and in love was commended by the apostle, and to whom he addressed his third Epistle. 3 John 1.

Galal. [Ga'lal]

1. Levite who dwelt at Jerusalem. 1 Chr. 9: 15.

2. Levite, son of Jeduthun. 1 Chr. 9: 16.

3. Levite, son of another Jeduthun, Neh. 11: 17.

Galatia. [Gala'tia]

A large district in the centre of Asia Minor, having Bithynia on its north, Pontus on its east, Lycaonia and Cappadocia on its south, and Phrygia on its west. The inhabitants, being emigrants from Gaul, were called the Galli or Gauls of the East. They settled themselves in Asia Minor, and being restless and warlike they became a scourge to their neighbours. When restrained, they hired themselves out as mercenary soldiers. They were brought under the power of Rome, and eventually Galatia became a Roman province.

Paul travelled through Galatia twice and churches (in the plural) were formed there. To these his Epistle was addressed. Gal. 1: 2. It is not known at what towns these churches were gathered. Though the inhabitants were principally Gentiles, we learn from 1 Peter 1: 1 that there were Jews there also. Acts 16: 6; Acts 18: 23; 1 Cor. 16: 1; 2 Tim. 4: 10. The inhabitants were addressed as GALATIANS. Gal. 3: 1.

Galatians, [Gala'tians] Epistle to the.

The date when this Epistle was written has been disputed more than that of any of the others, some placing it early, and others later. The events seem best to agree thus: on Paul's second missionary journey he went throughout Phrygia and the region of Galatia. Acts 16: 6. We learn from Gal. 4: 13-15 that he had preached the gospel to them, and that they had received him as an angel and would have plucked out their eyes for him. This visit would have been about A.D. 51. Then about 54 Paul again visited them; all we read as to this journey is that he went over all the country of Galatia, strengthening, or confirming, all the disciples. Acts 18: 23. They may, alas, have as readily received the Judaizing teachers, and when this came to the ears of Paul, he wrote this Epistle to them. He grieved that they were so soon diverted to another gospel which was not another. In 1 Cor. 16: 1 we read that Paul had instructed the churches in Galatia as to the collection for the poor. This was written to Corinth about A.D. 55. The collection is not mentioned in his Epistle to the Galatians, and as far as we know he did not visit them again. This has caused some to suppose that Paul wrote the Epistle to them after his *first* visit; and that he gave them the directions as to the collection on his *second* visit; but they may have been given by another letter or by a private messenger.

Gal. 1. After a brief opening, in which the intent of the Lord's giving Himself for our sins is set forth, namely, to deliver us from this present age according to the will of God, the apostle proceeds directly to the point and marvels at the rapid departure of the Galatian converts from the gospel. In the strongest terms he denounces the efforts made to pervert them from the grace of Christ to other ground. Paul would have them know that his apostleship was not by man, but by Jesus Christ and God the Father; that the gospel he preached was by the revelation of Jesus Christ. The Jews' religion, by which they were so attracted, had led him to be a bitter persecutor, but it had pleased God to reveal His Son in him that he might preach *Him* among the Gentiles. His commission and authority had come direct from on high, and had no connection with Jerusalem as a source. The saints in Judaea did but glorify God in him.

Gal. 2. Fourteen Years after [his conversion] he went up to Jerusalem and communicated to those there the gospel he preached to the Gentiles. He utterly refused to submit to pressure from Judaising brethren in the case of the Gentile convert Titus, and in result received the full fellowship of the three pillars — James, Cephas, and John — in regard to his ministry among the heathen. Subsequently, at Antioch, Paul had actually withstood Peter to the face as to the truth of the gospel, which Peter was fatally compromising from fear of the Jews. Peter's conduct was wholly inconsistent. Peter and Paul had themselves left the law for justification, to find it alone on the principle of faith in Christ. Had Christ become the minister of sin in their doing this? If not, in going back to the law they built anew what they had destroyed, and were confessedly transgressors; for if right in leaving it for Christ, they were wrong in returning to it. For Paul, however, it was true that through law he had died to law, in order to live to God. With Christ he was crucified (was judicially dead); yet he lived, but no longer himself, for Christ lived in him, and his life as still in this world was by *faith* — the faith of the Son of God, a living object whose love filled his soul. Christ had died in vain if righteousness came by the law.

Gal. 3. The Galatians were as though bewitched. Had they received the Spirit on the principle of law or of faith? To this there could be but one answer. Having begun in the Spirit, were they now to be made perfect by the flesh? Faith was the principle on which Abraham, the head of promise and blessing, was reckoned righteous, and on which the Gentiles would, with believing Abraham, receive blessing, according to God's promise to him. Those under law were under the curse; and on that ground none could be justified. Christ had borne the curse that Abraham's blessing might come on the Gentiles in Christ Jesus, and that through faith they might receive the promise of the Spirit. The law, given four hundred and thirty years after the promise, could not set the latter aside, which was made not only to Abraham, but to his Seed, even to Christ. The law came in by the way till the Seed should come: it proved transgressions; it had been useful as a guard: it had been for those under it a tutor up to Christ. Now faith had come, such were no longer under a tutor; the Gentile believers were now God's sons by

faith in Christ Jesus. In Christ distinctions between Jew and Gentile disappeared: all were one, and the Gentile believers being of Christ were Abraham's seed and heirs according to promise.

Gal. 4. Though heirs, the Jews were, under law, in the condition of children under age, held in bondage under the elements of the world, with which indeed the law had to do. But now God had sent forth His Son, to redeem those under law, that believers might receive sonship. He had sent the Spirit of His Son into their hearts, giving the cry of relationship, 'Abba, Father.' They were therefore no longer bondmen, but sons; and if sons, then heirs through God. Were the Gentile believers (formerly in heathen darkness, but now knowing God) going to turn back to the principles of law, which the apostle does not hesitate to call weak and beggarly elements? They observed days, and months, and times, and years, as though Christianity were a system for man in the flesh. But he reminds them of their former affection for him, and how they had received him as an angel of God. Was he now their enemy because he told them the truth? These Judaising teachers had sown this discord in order that they might supplant the apostle in their affections. Spiritually he again travailed in birth with them till Christ should be formed in them. He knew not what to make of them. Let those who wanted to be under law listen to it. He then submits to them the allegory of Sarah and Hagar, in which the principles of law and faith in God's promise are seen in conflict. The promise is secured in Isaac, that is, in Christ. Believers, as Isaac was, are children of promise, they are not children of the maid-servant but of the free woman.

Gal. 5. He exhorts the Galatians to stand fast in the liberty wherewith Christ made free. If circumcised they were debtors to do the whole law, and were deprived of all profit from the Christ. They had in such case fallen from grace. Christians awaited the hope of righteousness, by the Spirit, on the principle of faith. For those in Christ faith wrought through love. The Galatians *had* run well, but who had now hindered them? The guilt of this mischief should be borne by the troubler, whoever he was. The scandal of the cross was done away if circumcision was preached, for it was rehabilitating the flesh. But love was the fulfilment of the law. The flesh and Spirit were in fact utterly opposed, but if led by the Spirit they were not

under law. The works of the flesh are set forth in contrast to the fruit of the Spirit. Those that were of Christ had crucified the flesh with its lusts, the Spirit being the only power for christian walk.

Gal. 6. Some closing exhortations follow. The spiritual were to restore those taken in a fault, remembering what they were in themselves. They were to care for one another — to think nothing of themselves — to care for those who ministered to them in the word. He warns them of the consequences of sowing to the flesh, but in sowing to the Spirit they should reap eternal life. Let them do good then to all, but especially to the household of faith. He tells them he had written this letter with his own hand as evidence of his deep concern as to them. He once again refers to the mischief-makers in scathing terms. But the cross of the Lord Jesus Christ was his only boast, through whom the world was crucified unto him, and he to it. In Christ Jesus nothing availed but a new creation; and upon those who walked according to this rule peace and mercy are invoked. This Epistle, in which the grief of the apostle is mingled with indignation, is concluded by an affecting allusion to the sufferings he had endured in the maintenance of the truth which they were so lightly turning from: he bore in his body the marks of the Lord Jesus. There are none of the customary salutations.

The epistle is an example of the energy and rapidity of the apostle's style, and of the spiritual power of his argument. We see him deeply moved by the baneful influence of the Judaisers in Galatia and at their success. Alas! it is what has extended everywhere throughout Christendom.

Galbanum.

An ingredient in the compound that was burnt in the tabernacle as sweet incense. Ex. 30: 34. It is not known from what plant or tree it was obtained. The galbanum of commerce is a resinous gum of a disagreeable odour.

Galeed.

The name given by Jacob to the heap of stones raised to witness the covenant made between him and Laban. It signifies, as in the

margin, "heap of witness." Gen. 31: 47, 48.

Galilaeans. [Galilae'ans]

The inhabitants of Galilee. Mark 14: 70; John 4: 45; Acts 2: 7; etc.

Galilee. [Gal'ilee]

This was a much smaller district in the O.T. than in the N.T., although its area is not very defined. It seems formerly to have included a portion of Naphtali, and perhaps a portion of Asher. 'Kedesh in Galilee,' one of the cities of refuge was in Naphtali. Joshua 20: 7; Joshua 21: 32; 1 Chr. 6: 76. Solomon gave Hiram twenty cities in Galilee. These are not named, but they would naturally be near to Tyre. When Hiram went to view them he called them the '*land of Cabul*,' as if he included them all under the one name of 'Cabul,' worthless. Now there was and is a village of this name on the frontier of Asher, which would seem to indicate that Asher was in the district of Galilee. 1 Kings 9: 11-13. About B.C. 740 Tiglath-pileser carried away captive all the inhabitants of Naphtali, etc. 2 Kings 15: 29. This was doubtless followed by the district being inhabited by foreigners, who, when the captivity of Israel was completed, would be able to spread themselves southward. Hence the term 'Galilee of *the Gentiles*,' or nations, which does not occur until Isa. 9: 1; the prophecy is quoted in Matt. 4: 15.

In N.T. times Galilee had become a much larger district, including the portions of Asher, Naphtali, Zebulun, and Issachar. It had over 200 towns and villages, and about three million inhabitants in Josephus' time. It was bounded on the south by Samaria, and embraced the whole of the north part of Palestine. It included the towns of Nain, Nazareth, Cana, Tiberias, Magdala, Dalmanutha, Bethsaida, Chorazin, and Capernaum.

It is probable that the Galilaeans had a different manner of pronunciation, or the language spoken in Galilee was not so refined as that spoken at Jerusalem, which led to Peter being detected by his speech. Matt. 26: 69, 73; Mark 14: 70. But the voice of the same Peter, under the power of God, was mighty on the day of Pentecost,

though the hearers said "are not all these which speak Galilaeans?" Acts 2: 7. They were surprised to hear such men speak in foreign tongues, the more so because no prophet was ever looked for from thence, nor any good thing from Nazareth. John 1: 46; John 7: 52. Still in that despised district the Lord spent His youth: thus early was He as One separated from the course of the nation of Israel, a Nazarene; and the principal part of His ministry was among the poor of the flock in that locality; fulfilling thus the will of God and the prophetic word, on which God had caused His people to hope.

Galilee, Sea of.

This was situate about the centre of the district of Galilee on the east. The Jordan enters it on the north, and leaves it on the south. Its waters are about 630 feet *below* the level of the Mediterranean, and its depth about 156 feet. Its length is about thirteen miles, and its widest part about eight miles. On the east of it was the country of the Gergesenes and the Gadarenes. Chorazin was on its north; Capernaum on its N.W.; then, coming southward, was Bethsaida of Galilee, with the plain of Gennesaret (or Chinnereth) near; then Magdala, Dalmanutha and Tiberias on the west. These places being near accounts for the sea being called the LAKE OF GENNESARET and the SEA OF TIBERIAS and of CHINNERETH.

The Lord crossed the sea several times, and taught from a ship near the shore, and once He walked upon its waters. Storms often arise suddenly, as did the one when the Lord was asleep on a pillow. Mark 4: 37-41; Luke 8: 22-25.

Gall.

1. *merorah*, the gall or bile of animals. It is symbolical of 'bitterness:' "he poureth out my gall upon the ground." Job 16: 13. It is also used for the 'poison' of asps. Job 20: 14, 25.

2. *rosh*, *χολή*, some exceedingly bitter or poisonous plant not definitely identified. This word is used as symbolical of 'bitterness.' To turn to idolatry was like "a root that beareth gall and wormwood." Deut. 29: 18. God's judgements were given them as

water of gall to drink. Jer. 8: 14; Jer. 9: 15; Jer. 23: 15: cf. Deut. 32: 32; Lam. 3: 5, 19; Amos 6: 12. Gall, mixed with the sour wine or vinegar drunk by the Roman soldiers, was given to those about to be crucified, for the purpose, as is now supposed, of making them the less sensitive to the torture. It was offered to the Lord, but refused. Ps. 69: 21; Matt. 27: 34. In Mark 15: 23 myrrh is read instead of gall; the meaning would be the same.

Gall of Bitterness.

See BITTERNESS.

Gallery.

1. *attiq.* The signification of this word is not now definitely known: some suppose it to signify a colonnade. Ezek. 41: 15, 16; Ezek. 42: 3, 5.

2. *rahat*, 'to be collected or drawn together.' It is translated 'gutters' in Gen. 30: 38, 41, and 'troughs' in Ex. 2: 16, in which water was collected for the cattle. Cant. 7: 5 is better translated "The king is held by the tresses" of the 'hair' mentioned in the line before.

Galley.

See SHIP.

Gallim. [Gal'lim]

Apparently a city of Benjamin, associated with Laish, Aiath, Migron, etc., also in Benjamin. 1 Sam. 25: 44; Isa. 10: 30.

Gallio. [Gal'lio]

Roman proconsul of the province of Achaia, before whom Paul was accused; but who drove the Jews away, saying he would be no judge of words, and names, and of their law. Sosthenes was beaten before the judgement seat, but Gallio cared for none of these things. Acts 18: 12, 14, 17. History states that Gallio was the brother of the philosopher Seneca, who speaks favourably of him. He was involved in the ruin of Seneca under Nero, and though he at first

escaped, he afterwards perished.

Gallows.

The word is *ets*, frequently translated 'tree' and 'wood,' and gives no idea of the form of the gallows. It was some frame-work made or erected on which Mordecai was to have been hanged. Haman no doubt intended by the great height of the gallows (about 23 yards) that the hanging of his victim should have been well seen in the city. It was seen from the palace, and, under the providence of God, he was himself hanged thereon. Esther 5 — Esther 9

Gamaliel. [Gama'liel]

1. Son of Pedahzur and prince of the tribe of Manasseh. Num. 1: 10; Num. 2: 20; Num. 7: 54, 59; Num. 10: 23.

2. Renowned doctor of the law, and member of the Sanhedrim, under whom Paul was educated. He gave the wise advice in the council that if the work of the apostles was of God it was useless to resist it; and if not, it would come to naught of itself. The Jews say he died a Pharisee, but ecclesiastical tradition records that he became a Christian. Acts 5: 34; Acts 22: 3.

Gammadim.

A Hebrew word, the definite meaning of which is not known. By the connection ("the Gammadims were in thy towers") it appears to refer to the 'guards,' as translated in the LXX. Ezek. 27: 11. The margin of the R.V. has 'valorous men.'

Gamul. [Ga'mul]

Head of the twenty-second course of priests. 1 Chr. 24: 17.

Garden, Gardener.

In the East the gardens were portions of ground under culture, and often enclosed by walls, in which fruit and herbs were grown. Water was always necessary: in the garden of Eden there was a river by which it was watered; and hence a fruitful place was described as

well watered, 'as the garden of the Lord.' Gen. 13: 10. It is also used figuratively of great blessing: when Israel is restored, "their soul shall be as a watered garden," Jer. 31: 12; whereas under God's judgements they were like a garden that had no water. Isa. 1: 30.

The garden was also looked upon as a place of delights, and is often used figuratively in this sense in the Canticles; Cant. 4: 12-16; Cant. 5: 1; Cant. 6: 2, 11; Cant. 8: 13. Gardens were also secluded places of secret sin. Isa. 65: 3 ; Isa. 66: 17.

The two most noted gardens in scripture were the gardens of EDEN and of GETHSEMANE, *q.v.* Once only we read of a GARDENER, John 20: 15, though, since the curse upon the ground, there must always have been some who laboured in gardens: cf. Gen. 3: 19; Cant. 1: 6; and in Eden, before the curse, Adam was placed in the garden 'to dress it and to keep it.' Gen. 2: 15.

Gareb. [Ga'reb]

1. An Ithrite, one of David's mighty men. 2 Sam. 23: 38; 1 Chr. 11: 40.

2. A hill near Jerusalem. Jer. 31: 39.

Garlic, [Garlick]

shum. The well-known vegetable much esteemed as a condiment in the East. The garlic of Egypt is the *Allium sativum* of the botanists, but there are different species in Palestine, where it is cultivated and prized. The Israelites longed for it when in the wilderness. Num. 11: 5.

Garments.

Several words are used both in the O.T. and in the N.T. for raiment, clothing, or apparel, without defining what particular garments are alluded to; and when a single garment is intended it is variously translated in the A.V. In the East few garments were needed, and they were probably much the same as those worn there at present by the natives.

1. The inner garment is the *kethoneth*, a long tunic worn by men and women. It was made of wool, cotton, or linen. This was the garment God made of skins for Adam and Eve, and what Jacob made of many colours for Joseph. Gen. 3: 21; Gen. 37: 3, 23-33. It formed part of the priests dress. At times another is worn over it. The bride said she had put off her 'coat' for the night, which was probably the outer one, though the Hebrew word is the same. Cant. 5: 3. The *kethoneth* answers to the χιτών of the N.T., mostly translated 'coat.' The disciples were not to take two when the Lord sent them out. Matt. 10: 10. It was this garment of the Lord's that was woven in one piece, John 19: 23; and the word is used of the coats made by Dorcas. Acts 9: 39.

2. The other principal garment was the *simlah*, a cloak, or wide outer mantle, worn by men and women, and in which they wrapped themselves at night. This might be of any texture according to the season, and according to the station in life of the wearer. The peasants often wear such, called an 'abba' of camels' or goats' hair. This garment if taken in pledge had to be returned in the evening, for without it 'wherein shall he sleep?' Ex. 22: 26, 27; cf. Deut. 24: 13. The *simlah* is the garment that was rent in grief. Gen. 37: 34; Gen. 44: 13; Joshua 7: 6. This corresponds to the ἱμάτιον in the N.T. It is translated 'cloak ' in Matt. 5: 40; Luke 6: 29; and it is the robe of purple with which the soldiers mocked the Lord. John 19: 2, 5. It is the 'garment' the edge of which the woman touched, Matt. 14: 36; and the 'garments' of which the scribes and Pharisees enlarged the borders. Matt. 23: 5. It is otherwise used for 'garments' in general, as in Matt. 27: 35; John 19: 23, 24; and is often translated 'raiment' and 'clothes.'

3. Another prominent article of apparel and one often richly ornamented was the GIRDLE. These three, with sandals, and a handkerchief or other covering for the head, constituted the usual dress in the East.

Besides the above we read of 'changeable suits of apparel' for women. Isa. 3: 22.

Also 4. The MANTLE, or ROBE *meil*, described as 'a large tunic, worn over the common one, but without sleeves.' It was worn by

priests, Ex. 28: 31; 1 Sam. 28: 14; Ezra 9: 3, 5; by kings and princes, 1 Sam. 18: 4; 1 Sam. 24: 4, 11; by men of rank, Job 1: 20 Job; 2: 12: and by women, 2 Sam. 13: 18.

5. The WIMPLE or VEIL, a wide upper garment or shawl, which covered the head and part of the body. Ruth was able to carry in such a veil six measures of barley. Ruth 3: 15; Isa. 3: 22. There are four other Hebrew words translated 'veils.'

6. The STOMACHER, apparently a wide ornamented girdle. The word occurs only in Isa. 3: 24.

Garmite. [Gar'mite]

Designation of Keilah son of Naham. 1 Chr. 4: 19.

Garner.

Same as 'granary,' a storehouse for threshed grain and for the fruits of the earth. It is mentioned in the N.T. as a receptacle for wheat. Ps. 144: 13; Joel 1: 17; Matt. 3: 12; Luke 3: 17.

Garrison.

A place strengthened temporarily for war, or permanently for the protection of the country. The same name is applied to the soldiers who guarded such places. 1 Sam. 13: 3, 4, 23; 1 Sam. 14: 1-15; 1 Chr. 11: 16; 1 Chr. 18: 13; 2 Chr. 17: 2; 2 Cor. 11: 32.

Gashmu. [Gash'mu]

See GESHEM.

Gatam. [Ga'tam]

Son of Eliphaz, and duke of Edom. Gen. 36: 11, 16; 1 Chr. 1: 36.

Gate.

Beside the ordinary use of gates for the protection of a city, 'in the gate' was the place where many important things were transacted.

When Boaz wanted the question settled respecting Ruth and the inheritance, he went up to the gate: the subject was debated with a nearer relative, then concluded, and witnessed by the elders. Ruth 4: 1-12; cf. Joshua 20: 4; 1 Sam. 4: 18; 2 Sam. 15: 2; Acts 14: 13. To 'sit in the gate' was a place of honour: "they that sit in the gate speak against me." Ps. 69: 12. It should have been the place of true judgement and justice, but was not always so. Isa. 29: 21; Amos 5: 10, 12; Zech. 8: 16. It was, at least at times, the king's chief place of audience. 2 Sam. 19: 8; 1 Kings 22: 10; Job 29: 7; Lam. 5: 14. From this it would be a symbol of power: thus the gates of hell shall not prevail against the church which Christ builds. Matt. 16: 18.

The gates of cities were of wood cased with iron to strengthen them and prevent them being burnt with fire. cf. Judges 9: 52. The prison at Jerusalem had an outer gate of iron, the only iron one we read of. Acts 12: 10.

Doubtless the gates of Solomon's temple were adorned to agree with the rest of the work. In the N.T. we read of THE BEAUTIFUL GATE of the temple, Acts 3: 10; and Josephus relates that Herod made an outer gate of Corinthian brass, costing more than those adorned with gold and silver. The gates of the New Jerusalem are described as pearls: "every several gate was of one pearl," Rev. 21: 12-25: the entrances must be in keeping with the rest of the city. The pearls represent the glories of Christ as seen in the church: cf. Matt. 13: 46.

The gate is used symbolically as the entrance both to life and to destruction: the former is narrow and the way straitened, and alas, there are but few that find it; whereas for the latter the gate is wide and the way is broad, and many there are that enter through it. Matt. 7: 13, 14.

Gath.

One of the five royal cities of the Philistines, and to which Goliath belonged. It is not mentioned as having been given to any of the tribes. It was to this city that the ark was carried when taken in war. 1 Sam. 5: 8. To Achish king of Gath David resorted when his faith failed him as to God's protection. 1 Sam. 27: 2-4; cf. 1 Sam. 21: 10,

12. Afterwards when he was king and in power he took Gath and her towns out of the hand of the Philistines. Uzziah also fought against the place and broke down its walls. 1 Chr. 18: 1; 2 Chr. 26: 6. After Micah 1: 10 we hear no more of Gath among the cities of the Philistines: cf. Zeph. 2: 4; Zech. 9: 5, 6. It may have been ruined. Its site is identified with *Tell es Safl*, where there are extensive ruins and cisterns hewn out of the rock. It commanded the entrance to the valley of Elah.

Gathhepher. [Gath-he'pher]

Town in the border of Zebulun. 2 Kings 14: 25: named also GITTAH-HEPHER in Joshua 19: 13. Identified by some with *el Meshhed*, .

Gathrimmon. [Gath-rim'mon]

1. Levitical city in the southern territory of Dan. Joshua 19: 45; Joshua 21: 24.

2. Levitical city in Manasseh, west of the Jordan. Joshua 21: 25. In 1 Chr. 6: 69 there is also a Gath-rimmon given to the Levites, situate in the tribe of Ephraim; but this does not agree with Joshua, and by comparing the two lists, this appears to be the same as No. 1. in Dan. Then in verse 70 is the name of BILEAM, (*q.v.*) and this is supposed to be the same place as Gath-rimmon in Joshua 21: 25.

Gaza. [Ga'za]

1. One of the five royal cities of the Philistines. We read of it as early as Gen. 10: 19 as a border of the Canaanites. The Anakim dwelt there, but Judah was able to take Gaza and the coasts thereof. Joshua 11: 22; Judges 1: 18. In the time of Samson, however, the Philistines were in possession, and he was made a prisoner there. Judges 16: 21. It was held afterwards by Solomon, 1 Kings 4: 24 (where it is called AZZAH, as it is also in Deut. 2: 23 and Jer. 25: 20); but had to be taken again by Hezekiah. 2 Kings 18: 8. It was afterwards smitten by Pharaoh. Jer. 47: 1, 5. Having been a stronghold of the Philistines, woes were pronounced against it by the prophets. Amos 1: 6, 7; Zeph. 2: 4; Zech. 9: 5.

Gaza was the S.W. frontier town of Palestine, and did a large trade with the caravans to and from Egypt. It was taken by Cambyses, the Ptolemies, and by Alexander the Great, and was held in the twelfth century by the Knights Templars. Gaza is now under Palestinian rule. It is situated at . Acts 8: 26 signifies that the way from Jerusalem to Gaza was desert. This is supposed to refer to the road through Hebron, for after leaving that city it is comparatively desert.

2. City of Ephraim, 1 Chr. 7: 28; but here many MSS read Ayyah.

Gazathites, [Ga'zathites] Gazites. [Ga'zites]

Inhabitants of Gaza. Joshua 13: 3; Judges 16: 2.

Gazer. [Ga'zer]

See GEZER.

Gazez. [Ga'zez]

1. Son of Caleb by Ephah. 1 Chr. 2: 46.

2. Son of Haran and grandson of Caleb. 1 Chr. 2: 46.

Gazites. [Ga'zites]

See GAZATHITES.

Gazzam. [Gaz'zam]

Ancestor of some Nethinim who returned from exile. Ezra 2: 48; Neh. 7: 51.

Geba. [Ge'ba]

Levitical city in Benjamin. Joshua 21: 17; 2 Sam. 5: 25; 2 Kings 23: 8; 1 Chr. 6: 60; 1 Chr. 8: 6; Neh. 11: 31; Neh. 12: 29; Isa. 10: 29; Zech. 14: 10. Apparently while Saul was king the Philistines had a garrison there, which Jonathan smote. 1 Sam. 13: 3. The city was built or rebuilt long afterwards by Asa. 1 Kings 15: 22; 2 Chr. 16: 6. It is called GABA in Joshua 18: 24; Ezra 2: 26; Neh. 7: 30; and

GIBEAH in 1 Sam. 13: 2-16; 1 Sam. 14: 2-16. In 2 Sam. 5: 25 Geba should probably be read Gibeon: cf. 1 Chr. 14: 16. Identified with *Jeba*, .

Gebal. [Ge'bal]

1. Maritime city of Phoenicia. Identified with *Jebeil*, the ancient Byblus, near the mouth of the river Adonis, 34 8' N. Its inhabitants are called GIBLITES in Joshua 13: 5. Some were workers in stone and assisted in the work of the temple. 1 Kings 5: 18, *margin*. Others were calkers. Ezek. 27: 9. In this last passage the LXX reads 'Biblians,' and the Vulg. 'Giblians.'

2. Apparently part of the mountainous range of Edom. Ps. 83: 7. But some believe that this passage also refers to No. 1.

Geber. [Ge'ber]

1. Father of one of Solomon's commissariat officers in Ramoth-gilead. 1 Kings 4: 13.

2. Son of Uri, another like officer in Gilead. 1 Kings 4: 19. At the end of this verse the A.V. reads "He was the only officer which was in the land." This does not seem to agree with 1 Kings 4: 13, 14, for those mentioned therein were also on the east of the Jordan. The Hebrew word for 'officer' in 1 Kings 4: 19, though a kindred word, is not the same as in 1 Kings 4: 7 and 27, and may be translated 'superintendent.'

Gebim. [Ge'bim]

Apparently a city of Benjamin, near to Jerusalem. Isa. 10: 31. Not identified.

Gedaliah. [Gedali'ah]

1. Son of Ahikam: he was made governor over those left in the land, with a Chaldean guard, by Nebuchadnezzar. He was joined by Jeremiah, and apparently ruled well; but he was treacherously murdered by Ishmael of Judah, who, according to Josephus (Ant. 10:

9, 3), was a member of the royal family. Gedaliah was duly warned, but had too good an opinion of the man. 2 Kings 25: 22-25; Jer. 39: 14; Jer. 40: 5-16; Jer. 41: 1-18; Jer. 43: 6.

2. Levite, son of Jeduthun. 1 Chr. 25: 3, 9.

3. Priest who had married a strange wife. Ezra 10: 18.

4. Grandfather of Zephaniah the prophet. Zeph. 1: 1.

5. Son of Pashur and one of the princes who caused Jeremiah to be cast into a dungeon. Jer. 38: 1.

Gedeon. [Ged'eon]

Heb. 11: 32: same as GIDEON.

Geder. [Ge'der]

City in the south of Palestine, the king of which was slain by Joshua. Joshua 12: 13.

Gederah. [Gede'rah]

City in the lowlands of Judah. Joshua 15: 36. Identified with ruins at *Jedireh*, .

Gederathite. [Gede'rathite]

Inhabitant of Gederah. 1 Chr. 12: 4. 1 Chr. 12: 2 speaks of Josabad as a Benjamite, so that this Gederah is judged to be identified with *Jedireh* in Benjamin, .

Gederite. [Gede'rite]

Inhabitant of Geder, or Gederah. 1 Chr. 27: 28.

Gederoth. [Gede'roth]

City in the lowlands of Judah. Joshua 15: 41; 2 Chr. 28: 18. Identified by some with *Katrah*, .

Gederothaim. [Gederotha'im]

City in the lowlands of Judah. Joshua 15: 36.

Gedor. [Gedor']

1. City in the highlands of Judah. Joshua 15: 58. Identified with ruins at *Jedur*, .

2. Native place of Jehoram, a Benjamite. 1 Chr. 12: 7.

3. Valley in the south of Judah, where the tribe of Simeon found rich pasture. 1 Chr. 4: 39.

4. Son of Jehiel, a Benjamite. 1 Chr. 8: 31; 1 Chr. 9: 37.

5. Son of Penuel, a descendant of Judah. 1 Chr. 4: 4.

6. Son of Jered, a descendant of Judah. 1 Chr. 4: 18.

Gehazi. [Geha'zi]

Servant to the prophet Elisha. He had seen Elisha's miracles, even to the raising of the dead, and yet was tempted to deceive him and fraudulently gain a present from Naaman. He was in consequence smitten with leprosy. In after years he was entertaining the king of Israel with the great works of the prophet, when the Shunammite whose son Elisha had raised to life came to petition the king for her land, and she confirmed the servant's narration. 2 Kings 4: 12-36; 2 Kings 5: 20-27; 2 Kings 8: 4, 5. Gehazi is a remarkable instance of how slow man is to realise the goodness and power of God, though plainly manifested before his eyes, until judgement falls upon him.

Gehenna. [Gehen'na]

See HELL.

Geliloth. [Geli'loth]

A place on the border line between Benjamin and Judah. Joshua 18: 17. In Joshua 15: 7 the same is apparently called GILGAL.

Gemalli. [Gemal'li]

Father of Ammiel one of the twelve spies. Num. 13: 12

Gemariah. [Gemari'ah]

1. Son of Shaphan, and father of Michaiah. He was present at the reading of Jeremiah's prophecy, and begged the king not to burn the roll. Jer. 36: 10-12, 25.

2. Son of Hilkiah: he was sent by Zedekiah to Babylon with a letter from Jeremiah unto the captives taken by Nebuchadnezzar. Jer. 29: 3.

Genealogies.

These were the records of generations: 'the genealogy of their generations ' was reckoned. 1 Chr. 5: 7; 1 Chr. 7: 9. Though 'generations' are given from the beginning, we do not read of 'genealogies' until Israel was in the land. It was important then that the genealogies should be preserved, because it was a part of the law that the children of Israel should enjoy every man the inheritance of his fathers. The inheritance must not remove from tribe to tribe. Num. 36: 8, 9. As the priesthood was restricted to the sons of Aaron, it was essential that they should preserve their genealogy. On the return from the exile some were unable to show their descent from Aaron, and they were put out of the priesthood. Ezra 2: 62.

A knowledge of the priestly genealogies extended to the N.T. Zacharias was of the 'course of Abia,' and Elizabeth was 'of the daughters of Aaron.' So also of the tribes and families generally. At the census Joseph and Mary went to Bethlehem, for they were of the lineage of David; Anna was of the tribe of Asher, and Paul of the tribe of Benjamin.

The prophecies, which reveal that in the seed of Abraham should all the nations of the earth be blessed, and that the Messiah was to be of the royal line of David, made it needful that the genealogies of both these lines should be preserved, as we find them given in the N.T. In the future possession of the land there will be the twelve tribes, and

some of each of the twelve will be sealed for blessing. Ezek. 48; Rev. 7: 3-8. God, who is guarding them for future events, can also preserve their genealogies.

It is probable that in 1 Tim. 1: 4 and Titus 3: 9 reference is not made to Jewish genealogies, which could not be called 'endless,' nor were they fabulous; but that reference is made to the *aeons* of the Gnostics which reach back to eternity, three of which were represented to be Christ, the Holy Spirit, and Jesus. Tertullian quoted the above passage in Timothy when confuting the Gnostics.

Genealogy of the Lord Jesus.

This is given in Matthew 1 and Luke 3. According to the distinctive character of Matthew in which Christ is emphatically the Messiah and Son of David, the genealogy commences with Abraham; whereas in Luke, in which Christ is displayed as the Son of man, the list is traced up to "Adam who was the son of God." Both lists are the same from Abraham to David; then they differ until they reach Salathiel and Zorobabel, which names are in both lists; and then they again differ. The list in Luke is much fuller, having from David to Joseph forty-one names, where Matthew has only twenty-six. Names are omitted from Matthew, and this enables the whole to be brought into the three divisions of 'fourteen generations.' Ozias is placed as the son of Joram, but on consulting 1 Chr. 3: 11, 12 (where for Ozias is read Azariah, as also in 2 Kings 14: 21), it will be seen that three kings are omitted, Ahaziah, Joash, and Amaziah. Such omissions are found in the genealogies in the O.T. In 2 Chr. 22: 9 Ahaziah is called the son of Jehoshaphat; whereas he was his grandson; and by comparing the generations in 1 Chr. 6: 3-15 with Ezra 7: 1-5 *seven* names will be found to be omitted in the latter.

It will be noted that in Matthew the word 'begat' is used, whereas in Luke it is more indefinite. Jesus was 'supposed' or 'accounted' to be the son of Joseph, and 'Joseph was of Heli' without the word 'begat.' Again, it should be noted that by a Jewish law if a man died childless, his brother was to raise up seed to the deceased by his widow, so that a son born thus might be called the *legal* son of the deceased, whereas he would be the actual or *lineal* son of his father, the brother of the deceased. The list in Matthew is clearly the *royal*

line; between David and Salathiel twelve kings are given, all of whom are omitted from Luke. Being the royal line it must also be the *legal* line.

There is more difficulty as to the genealogy in Luke: is it the lineal line of Joseph or Mary? Women are never quoted as forming a line of succession, yet Christ is spoken of as the 'seed' of the woman, Gen. 3: 15; 'come of woman,' Gal. 4: 4; 'the seed of Abraham,' Heb. 2: 16; 'the seed of David according to flesh,' Rom. 1: 3; 2 Tim. 2: 8; 'the offspring of David.' Rev. 22: 16. And as the Lord was not really the son of Joseph, these scriptures can only be fulfilled through His mother, who must have been a lineal descendant of David and Abraham. It is better therefore to consider that Luke gives the lineal descent of the Lord through Mary. In accordance with the above it will be seen that Matthew in speaking of the birth of the Lord frequently mentions Joseph, seldom Mary; whereas Luke frequently mentions Mary, but seldom Joseph.

Generation.

This is used in various senses in scripture.

1. As from a father to his son, or from a king to his successor, γενεά, as in the three series of 'fourteen generations' in Matthew 1: 17, though the same term is applied where names have been omitted. See GENEALOGY OF THE LORD JESUS.

2. In a much wider sense, as when the Lord said of the unbelieving Jews, "This generation shall not pass away till all these things be fulfilled." Matt. 24: 34; Luke 21: 32: cf. Deut. 32: 5, 20. The unbelieving Jews still exist and will until the events take place.

3. As offspring, γέννημα, where there was a moral likeness, as "generation of vipers." Matt. 3: 7, etc.

4. As class, family, etc., γένος. Ye are 'a chosen generation.' 1 Peter 2: 9.

5. As signifying perpetuity: God's dominion is 'from generation to generation.' Dan. 4: 3, 34.

Genesis, Book of.

The title of this book in the Hebrew is *Bereshith*, from the first word 'In the beginning.' Our title comes from the LXX, and signifies 'the source or fount' — that is, of the present system of the heavens and earth as they now exist. Genesis contains all the great principles of God's relationship with man, even to the bruising of Satan's head, and *in type* the union of Christ and the church by a woman being 'buildded' out of a rib of Adam, and brought to the man. The creation is the first thing recorded; both the original creating out of nothing, and the ordering of the earth for man. See CREATION. Man in the image of God is created last, and all is declared to be 'very good.' See ADAM

A vast amount of learned labour has been lost in trying to account for the name of 'God' in Gen. 1 and 'Jehovah God' in Gen. 2, often ending with the conclusion that Moses must have had two or more earlier accounts of the creation before him — one called the Elohistic (which used the name of God) and the other the Jehovistic (which had Jehovah God), and that he copied first a piece of the one, and then a piece of the other. Surely this is a very unworthy conclusion to arrive at respecting the work of God by Moses! In Gen. 1 it is God as Creator; but in Gen. 2 He is in relationship with man, and this calls forth the name of Jehovah (as Jehovah was the name by which He was afterwards especially known to Israel. See Ex. 6: 2, 3.) The theory of Moses having copied from various documents, is carried all through the Pentateuch, and with many it has issued in the very sad result of undermining the inspiration of scripture, and attributing to the Lord, when He speaks of Moses having written the law, the use of the common tradition though it was not true!

Sin soon came in, and man, after hiding himself from God, was under sentence of death, and was driven out of Eden lest he should eat of the tree of life and live for ever in his sin. Then the way of approach for a sinner to God is revealed in Abel's sacrifice, and the blindness and hardness caused by sin in that of Cain. Though sin and death reigned, God had His witnesses in Enoch and Noah: the former yields a type of the rapture of the heavenly saints, and the latter of the deliverance of the earthly saints through judgement.

God made a covenant with Noah in the new earth. In Babel began the spirit of independence of God. Language was confounded and the people were scattered. In Nimrod commenced conquest and royal power still in independence of God. See ABEL, CAIN, ENOCH, NOAH.

A new dealing of God commences in the *call* of Abraham to leave his country and his kindred. *Promise* was introduced in him both as to his natural seed in Israel, and blessing to all nations through his seed, Christ. He is separated to God by circumcision. In Abraham and Lot we have types of the heavenly man having power over the world, and the earthly-minded one mixing with the world. Melchisedec is introduced as the type of the priesthood of Christ in the millennium as the 'blessing' priest and king.

Respecting Isaac and Ishmael, the bondwoman and her son, type of the flesh under law, must be cast out, that Isaac the son of promise may inherit all: cf. Gal. 4: 22-31. But the son of promise must be offered up, and be received back as from the dead, then the covenant was established figuratively in resurrection. Isaac must not go to Mesopotamia, the country from whence the heirs of promise had been called out, therefore Abraham sent his steward to obtain a wife for his son — as the Holy Spirit is here now, gathering a bride for Christ. From Isaac spring Jacob and Esau: Jacob obtains his two wives Rachel and Leah, and with them and their maids he begets the heads of the twelve tribes, who are to possess the land as promised to Abraham, Isaac, and Jacob. After exercises with God, Jacob is called Israel.

In Joseph a new branch of the history commences: he is hated by his brethren and is sold to the Gentiles, but becomes their saviour — an evident type of Christ in His sufferings and His glory. Joseph takes a Gentile wife in his rejection, as Christ takes a bride outside of Israel. Jacob blesses his twelve sons, dies, and is buried in Canaan; and Joseph, before he died, being sure that God would visit them and bring them out of the land, bade them carry up his bones from Egypt. See ABRAHAM, ISAAC, JACOB, JOSEPH.

Gennesaret, [Gennes'aret] Lake of.

See GALILEE, SEA OF.

Gennesaret, [Gennes'aret] Land of.

This is a plain bordering the lake of the same name on the N.W. It is about a mile and a quarter wide and three miles long, reaching nearly to Tell Hum. It has some springs, besides three streams that cross it, and being thus well watered, is a place of great fertility. Josephus gives a glowing description of it. Wars 3: 10, 8. Being close to Capernaum it was doubtless often traversed by the Lord, and was where many of His miracles were wrought. Matt. 14: 34; Mark 6: 53. The district is now called *el Ghuweir*.

Gentiles.

A name commonly used in scripture to denote any and every nation except Israel. At times, when Israel as a people is referred to, the same words are used for them. Thus

1. *goi*, γοι, ἔθνος, is translated 'nation,' and refers to the Jewish nation. Deut. 26: 5; Luke 7: 5; John 11: 48. In the plural the same words refer to the nations generally in distinction from Israel, and are translated 'nations,' 'Gentiles,' and 'heathen.' Deut. 18: 9; Deut. 32: 43; Isa. 60: 3; Isa. 62: 2; Joel 2: 19; Acts 11: 1, 18; Acts:13: 19; Acts 28: 28; etc.

2. Ἕλλην (in plural) is translated 'Gentiles' in John 7: 35; Rom. 2: 9, 10; Rom. 3: 9; 1 Cor. 10: 32; 1 Cor. 12: 13, in contrast to the Jews; but would be better translated 'Greeks,' as it is in most places.

God had raised a wall between the Jews and the Gentiles, which in Christ's death was broken down for believers, "to make in himself of twain one new man." Eph. 2: 14. "There is neither Jew nor Greek . . . for ye are all one in Christ Jesus." Gal. 3: 28. This does not touch unbelieving Jews and Gentiles, who are kept separate in God's present and future dealings.

Gentiles, Times of the.

God had taken up the Jews and made a nation of them. He declared, "Abraham shall surely become a great and mighty nation." Gen. 18: 18. "You only have I known of all the families of the earth." They were to be a witness for God on the earth, and it is added, "therefore I will punish you for all your iniquities." Amos 3: 2. After long patience of God with Israel the house of David was set aside and carried into captivity, the power of government for God was transferred to the Gentile, and the times of the Gentiles commenced in the person of Nebuchadnezzar. To him it was said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." The beasts of the field and the fowls of heaven were also given into his hand. Dan. 2: 37, 38. God held him responsible; and because he dishonoured God, and took the glory of the kingdom to himself, he was punished. Three other empires succeeded that of Babylon, and the times of the Gentiles still continue, under various phases of government. They will run on until God in His own time restores supremacy in the earth to His ancient people. "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." Luke 21: 24.

Gentiles, The Fulness of the.

This is spoken of in connection with the olive-tree as God's tree of promise and privilege on the earth. Israel was that tree, Jer. 11: 16; but because of unbelief some (perhaps the most) of the branches were broken off, and some Gentiles were, contrary to nature, grafted into the good olive-tree. But if these Gentiles do not continue in the goodness of God, they also will be broken off, the fulness of the Gentiles will have come in, and Israel will be reinstated. Rom. 11: 15-25. It therefore follows that as the admission of the Gentiles to privilege is linked with the failure of Israel, so the taking up of the Jews again for blessing is linked with the apostasy of the Gentiles. A solemn fact for Christendom!

Genubath. [Genu'bath]

Son of Hadad an Edomite by an Egyptian princess, sister of Tahpenes the queen. 1 Kings 11: 19, 20.

Gera. [Ge'ra]

A descendant of Benjamin. Gen. 46: 21; Judges 3: 15; 2 Sam. 16: 5; 2 Sam. 19: 16, 18; 1 Kings 2: 8; 1 Chr. 8: 3, 5, 7. It is not clear whether all the passages refer to the same person.

Gerah.

See WEIGHTS AND MEASURES.

Gerar. [Ge'rar]

Ancient city on the south of Gaza in the possession of the Philistines. It was visited by both Abraham and Isaac. Gen. 10: 19; Gen. 20: 1, 2; Gen. 26: 1-26; 2 Chr. 14: 13, 14. Identified with ruins at *Umm Jerrar*, .

Gerasenes, [Ger'asenes] Gergesenes. [Ger'gesenes]

See GADARENES.

Gerizim, [Geriz'im] Mount.

The mountain in Samaria on which the blessings on Israel were pronounced, in contrast to the curses given on mount Ebal. Deut. 11: 29; Deut. 27: 12; Joshua 8: 33; Judges 9: 7. History records that after the rebuilding of the temple in the time of Ezra a Samaritan temple was built on this mountain, where they had priests and sacrifices, which was the cause of great animosity between the Jews and the Samaritans. Though this temple was destroyed by Hyrcanus, the Samaritans clung to the mountain as the right place of worship, as the woman of Samaria said to the Lord. John 4: 20. The Samaritans still eat the Passover lamb on the mountain. A church was also built there; but now there are only ruins. The mount is called *Jebel et Tor*, . Its highest point is 2,849 feet above the sea.

Gershom. [Ger'shom]

1. Eldest son of Moses and Zipporah, born in Midian. Ex. 2: 22; Ex. 18: 3; Judges 18: 30 (see MANASSEH); 1 Chr. 23: 15, 16; 1 Chr. 26: 24.

2. Eldest son of Levi, 1 Chr. 6: 16-71; 1 Chr. 15: 7; but elsewhere named GERSHON.

3. A descendant of Phinehas who returned from exile. Ezra 8: 2.

Gershon, [Ger'shon] Gershonites. [Ger'shonites]

Eldest son of Levi, born before the children of Israel entered Egypt, and his descendants. Gen. 46: 11; 1 Chr. 6: 1; 1 Chr. 23: 6. At the numbering of the Israelites in the wilderness there were 7,500 Gershonites as a branch of the Levites. Their charge was the framework of the tabernacle and the tent, with the hangings and curtains. For the transport of these they had two wagons and four oxen. Num. 3: 17-25; Num. 4: 22-38; Num. 7: 7. They had thirteen of the Levitical cities. Joshua 21: 6, 27-33. In the kingdom, under Asaph and his sons, they "prophesied according to the order of the king." Others had charge of the "treasures of the house of God, and were over the treasures of the holy things," and of the precious stones. 1 Chr. 23: 6, 7; 1 Chr. 25: 2; 1 Chr. 26: 20-22; 1 Chr. 29: 8. See GERSHOM, No. 2.

Gesham. [Ge'sham]

Son of Jahdai, of the family of Caleb. 1 Chr. 2: 47.

Geshem. [Ge'shem]

An Arabian, who with Sanballat and Tobiah sought to hinder the rebuilding of Jerusalem. Neh. 2: 19; Neh. 6: 1, 2. Called also GASHMU in Neh. 6: 6.

Geshur. [Geshu'r]

A principality on the north-east of Bashan. 2 Sam. 3: 3; 2 Sam. 13: 37, 38; 2 Sam. 14: 23; 2 Sam. 15: 8; 1 Chr. 2: 23; 1 Chr. 3: 2. David married the daughter of the king of Geshur, and she was the mother of Absalom.

Geshuri, [Geshu'ri] Geshurites. [Geshu'rites]

1. Inhabitants of Geshur. Deut. 3: 14; Joshua 12: 5; Joshua 13: 11,

13.

2. A tribe in the southern desert. Joshua 13: 2; 1 Sam. 27: 8.

Gether. [Ge'ther]

Son of Aram the son of Shem. Gen. 10: 23; 1 Chr. 1: 17.

Gethsemane. [Gethsem'ane]

Name of the garden on some part of mount Olivet to which the Lord often resorted with His disciples. It was here He spent a part of the night after the last Passover, and where He was in intense agony in prospect of drinking the cup of wrath due to sin. How significant is the name, which signifies 'wine-press'! Angels came and ministered to Him. Here also He was betrayed by Judas with a kiss, and arrested. Matt. 26: 36; Mark 14: 32; Luke 22: 39; John 18: 1, 2. A spot, now walled round and preserved as a European flower garden, on the N.W. of the slope of Olivet, is the traditional site of Gethsemane. It is nearly opposite the St. Stephen's gate. There are in it some venerable olive trees; but as Titus, at the destruction of Jerusalem, cut down all the trees near the city, these must be of more recent growth, and there is no certainty as to the site. A more retired spot would seem more fitting.

Geuel. [Geu'el]

Son of Machi: he was one who searched the land. Num. 13: 15.

Gezer, [Ge'zer] Gezrites. [Gez'rites]

Ancient Canaanite city and its inhabitants. It was taken by Joshua, and allotted to Ephraim, and afterwards to the Kohathites, 1 Chr. 6: 67; 1 Chr. 7: 28; but the ancient inhabitants held possession. It was taken and burnt by Pharaoh as a Canaanitish city, and the site given to his daughter whom Solomon had married. Solomon rebuilt the city. Joshua 10: 33; Joshua 12: 12; Joshua 16: 3, 10; Joshua 21: 21; Judges 1: 29; 1 Sam. 27: 8; 1 Kings 9: 15-17. It is called GAZER in 2 Sam. 5: 25; 1 Chr. 14: 16. Compare 1 Chr. 20: 4 with 2 Sam. 21: 18, 19, GEZER in the former passage refers to GOB in the latter.

Gezer is identified with ruins at *Tell Jezar*, .

Ghost.

1. *nephesh*, 'animal life, soul.' Job 11: 20; Jer. 15: 9.

2. πνεῦμα, 'spirit' Matt. 27: 50; John 19: 30. The word 'ghost' is used in the A.V. only in reference to the Holy Spirit (see HOLY GHOST), and to death, by the 'ghost' being given up, or the spirit or life being breathed out.

3. *gava*, 'to expire, die.' Gen. 25: 8, 17; Gen. 35: 29; Gen. 49: 33; Job 3: 11; Job 10: 18; Job 13: 19; Job 14: 10; Lam. 1: 19.

4. εκπνέω, 'to breathe out, expire.' Mark 15: 37, 39; Luke 23: 46.

5. ἐκψύχω, 'to breathe out, expire.' Acts 5: 5, 10; Acts 12: 23.

Giah. [Gi'ah]

Place mentioned only in describing the position of the hill Ammah. 2 Sam. 2: 24.

Giant.

1. *gibbor*, 'mighty, strong,' as the word is often elsewhere translated. Job 16: 14.

2. *rapha*, 'a fearful one.' In the plural and with the article it is treated as a proper name, the REPHAIM, or sons of Raphah, a race of giants who lived beyond the Jordan, from whom Og the giant king of Bashan descended. The sons of Raphah were afterwards found among the Philistines. At times the term Rephaim applies to any people in Canaan who were of great stature. Deut. 2: 11, 20; Deut. 3: 11, 13; Joshua 12: 4; Joshua 13: 12; Joshua 15: 8; Joshua 17: 15; Joshua 18: 16; 1 Chr. 20: 4, 6, 8. The word Rephaim is untranslated in Gen. 14: 5; Gen. 15: 20.

3. *raphah*, same as *rapha*. 2 Sam. 21: 16-22.

4. *nephilim*. The signification of this word is uncertain: some trace it

to a root 'to fall,' but then it is not clear whether it signifies 'fallen ones,' or 'those who fall upon.' They were men of great stature, which made the Israelites consider themselves as grasshoppers in comparison. They are not said (as has been supposed) to be the offspring of the sons of God and the daughters of men: those born of them are described as "mighty men (*gibborim*) which were *of old*, men of renown." The nephilim are merely said to be "in the earth in those days," and they were also seen by the spies about a thousand years afterwards: this is all that is revealed respecting them. The various ancient versions confirm the translation of 'giants.' Gen. 6: 4; Num. 13: 33.

Giants, Valley of.

See REPHAIM, VALLEY OF.

Gibbar. [Gib'bar]

Ancestor of some who returned from exile. Ezra 2: 20.

Gibbethon. [Gib'bethon]

City of Dan, allotted to the Kohathites, but which was afterwards held by the Philistines. It was besieged by Nadab and by Omri, kings of Israel. Joshua 19: 44; Joshua 21: 23; 1 Kings 15: 27; 1 Kings 16: 15. Identified with *Kibabih*, 31 59' N, 35 E.

Gibea. [Gib'ea]

Son of (or, a town founded by) Sheva. 1 Chr. 2: 49.

Gibeah. [Gib'eah]

1. City in the highlands of Judah. Joshua 15: 57. Identified with *Jeba*, .

2. Place where Abinadab dwelt, in whose house the ark of God remained until fetched by David. 2 Sam. 6: 3, 4; the name is translated 'the hill' in 1 Sam. 7: 1.

3. City of Benjamin, the native place of Saul. Judges 19: 12-16;

Judges 20: 4-43; 1 Sam. 10: 26; 1 Sam. 14: 2, 5; 1 Sam. 22: 6; 1 Sam. 23: 19; 1 Sam. 26: 1; 2 Sam. 23: 29; 1 Chr. 11: 31; 2 Chr. 13: 2; Hosea 5: 8; Hosea 9: 9; Hosea 10: 9. The same city is called 'GIBEAH OF BENJAMIN,' 1 Sam. 13: 2, 15, 16; 1 Sam. 14: 16; and 'GIBEAH OF SAUL,' 1 Sam. 11: 4; 1 Sam. 15: 34; 2 Sam. 21: 6; Isa. 10: 29; though in some places the district around the city may be included. Not identified. [In 1 Sam. 13: 16 and 1 Sam. 14: 5 the Hebrew is GEBA, not GIBEAH: cf. 1 Sam. 13: 3.]

4. GIBEAH IN THE FIELD. Some place to which a division of the highway from No. 3 led. Judges 20: 31. Not identified.

5. GIBEAH OF PHINEHAS, as Joshua 24: 33 may be translated, 'a hill [that pertained to] Phinehas.' Identified by some with *Awertah*, .

Gibeath. [Gib'eath]

Another form of GIBEAH. JOS. 18: 28. Identified by some with *Jebia*, . Others judge it to be the same as Gibeah No. 3.

Gibeathite. [Gib'eathite]

Designation of Shemaah. 1 Chr. 12: 3.

Gibeon. [Gib'eon]

The leading city of the four which beguiled Joshua into making a league with them, on the plea of their being far distant. Joshua 9: 3-17. When the Amorites attacked Gibeon, because they had made peace with Israel, Joshua hastened to their deliverance, and to lengthen the daylight he said, "Sun, stand thou still upon Gibeon." Joshua 10: 1-41. The city was afterwards given to Benjamin and made a Levitical city. Joshua 18: 25; Joshua 21: 17. In the days of Solomon, before the temple was built, the tabernacle was pitched at Gibeon, and thither Solomon went and offered a thousand sacrifices, and there God appeared to him in a dream, and gave him the desire of his heart — wisdom and understanding. 1 Kings 3: 4, 5; 1 Chr. 16: 39; 1 Chr. 21: 29; 2 Chr. 1: 3, 13. It was near 'the great stone' in Gibeon that Joab treacherously slew Amasa; and in retribution it was to the same city he fled to lay hold on the horns of the altar for

protection, but where he was put to death. 2 Sam. 20: 8-10; 1 Kings 2: 29-34. Identified with *el Jib*, , a village of scattered houses on a hill. On one side of the hill is a copious spring, and lower down the remains of a large reservoir, which is thought to be the 'pool' of Gibeon and its 'great waters.' 2 Sam. 2: 13; Jer. 41: 12, 16. In 1 Chr. 14: 16 we read that David smote the Philistines 'from Gibeon even to Gazer;' but in the parallel passage in 2 Sam. 5: 25 it says, David smote them 'from Geba' to Gazer. Keil and others think Gibeon is the place intended.

Gibeonites. [Gib'eonites]

The people of Gibeon and perhaps of the three confederate cities — Chephirah, Beeroth, and Kirjath-jearim. Joshua 9: 17. They were Hivites, and 'mighty' men. Having deceived Joshua into making a treaty with them, they were made hewers of wood and drawers of water for the house of God. Joshua 9: 23. Saul, upon an occasion not recorded, had slain some of the Gibeonites, and it apparently had been passed over and forgotten; but God could not allow the oath of His people to be violated; He therefore brought a famine on the land. On David inquiring of the Lord, it was revealed that the famine was because of the slaying of the Gibeonites. They were appealed to, and reparation offered them. They claimed that as it was Saul who had sought to destroy them from remaining in any of the coasts of Israel, seven of his descendants should be given to them. These they hanged in the hill before the Lord, and God was entreated for the land. 2 Sam. 21: 1-14. In this passage the Gibeonites are called 'Amorites,' a common designation of the Canaanites, which does not clash with their being called Hivites in Joshua 9: 7. Ismaiah, one of David's thirty mighty men, was a Gibeonite. 1 Chr. 12: 4. Some of them returned from exile and helped to build the wall of Jerusalem. Neh. 3: 7; Neh. 7: 25.

Giblites. [Gib'lites]

See GEBAL.

Giddalti. [Giddal'ti]

Son of Heman a Kohathite: appointed to the service of song. 1 Chr.

25: 4, 29.

Giddel. [Gid'del]

1. Ancestor of some Nethinim who returned from exile. Ezra 2: 47; Neh. 7: 49.

2. One of Solomon's servants, whose descendants returned from exile. Ezra 2: 56; Neh. 7: 58.

Gideon.

Son of Joash, of the tribe of Manasseh, one of the judges of Israel. An angel of the Lord appeared to him while he was threshing wheat to hide it from the Midianites, and said, "The Lord is with thee, thou mighty man of valour." Thus addressed, the true though weak faith that was in Gideon was manifested, and he said to the Lord, "If the Lord be with us, why is all this befallen us? And where be all his miracles which our fathers told us of?" Jehovah added, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Gideon pleaded that his family was poor, and that he was the least in his father's house. He was further encouraged. The first thing he was bid to do was to throw down the altar of Baal, and erect an altar to Jehovah, and offer an offering thereon. Gideon obeyed, but he did it by night, for he feared to do it by day. The men of the city desired his death, but his father protected him, saying, Let Baal plead for himself, and symbolically named Gideon JERUBBAAL, 'Let Baal plead.' In 2 Sam. 11: 21 it is JERUBBESHETH, 'Let the shameful thing plead,' meaning the same, without mentioning the name of Baal: cf. Jer. 11: 13; Hosea 9: 10.

Obedience led to strength: the Spirit of the Lord came upon him, and he blew a trumpet, and sent messengers to the tribes of Manasseh, Asher, Zebulun, and Naphtali. But his small though true faith wanted a sign from God that He would save Israel by him. God graciously responded by the moisture and then by the dryness of the fleece of wool. God declared that Gideon's followers were too many: they would take the glory to themselves, and say, "mine own hand hath saved me." So he bade all that were fearful and afraid to return,

and more than two-thirds went back, leaving but 10,000: proving that the mass of the people were unfit to fight the battles of the Lord. Still the people were too many, and they are tested at the water: those that fell on their knees to drink were sent away, and only three hundred men remained, those who had lapped a little water from the hand, as satisfied with a hasty refreshment.

God then told Gideon to go down to the host, for He had delivered it into his hand; but if he was afraid, he could first go with his servant and hear what the enemy said. He was still faint-hearted and therefore went to listen, and there he heard himself compared to 'a cake of barley bread,' but that God would deliver Midian into his hand. Gideon at once arranged his men into three companies, each man having a trumpet, and a lamp inside a pitcher. When they reached the camp, the trumpets were blown, and the pitchers broken. The Midianites were dismayed and some of them in the confusion and terror killed one another, and the others fled, pursued by the tribes before named, and by Ephraim. Ephraim proudly found fault with Gideon for not calling them to the battle at first; but a modest answer appeased their wrath. The conquest was complete, and the men of Succoth and Penuel were punished for not aiding Gideon with bread when he was faint.

Israel desired Gideon to rule over them, but he refused, saying, "The Lord shall rule over you." He requested of the army the golden earrings taken from the enemy. With these he made an ephod, and placed it in his city, and all Israel went in idolatry after it, and it became a snare to Gideon and his house. Alas, the man of faith, who had thrown down the altar of Baal, was now led astray with a golden ephod! A memorial of God's intervention is not present faith in the God who has intervened. The time of victory is a time of peculiar danger, when many being off their guard have fallen. During the life-time of Gideon Israel dwelt in peace during forty years, but at his decease the people turned to idols and were ungrateful to the house of Gideon. Judges 6: 11 — Judges 8: 35. He is called GEDEON in Heb. 11: 32, where his faith is spoken of.

Gideoni. [Gideo'ni]

Father of Abidan, one of the chiefs of Benjamin. Num. 1: 11; Num.

2: 22; Num. 7: 60, 65; Num. 10: 24.

Gidom. [Gi'dom]

Place to which the Benjamites were pursued after the battle of Gibeah. Judges 20: 45.

Gier Eagle,

racham, rachamah. The name occurs only in the list of birds not to be eaten. Being classed with the swan and the pelican, it has been thought to be some water-fowl; but it is more generally considered to be the Egyptian Vulture. It visits Palestine only in the summer. It eats any carrion, and is highly respected in the East. Lev. 11: 18; Deut. 14: 17.

Gifts.

These have a large place in the O.T. history, and several different words are used which are often translated PRESENTS. There were

1. Gifts from a superior to an inferior in good will and kindness and as rewards. Esther 2: 18; Dan. 2: 6, 48.

2. From an inferior to a superior. 2 Chr. 9: 24; 2 Chr. 17: 5, 11. This also took the form of tribute, an acknowledgement of submission. 1 Sam. 10: 27; 1 Kings 4: 21. When Solomon reigned supreme, 'all the earth' sought to Solomon to hear his wisdom, and brought presents, as did the queen of Sheba. 1 Kings 10: 2, 24, 25. This is a type of Christ's kingdom as established on earth, when presents, as willing tribute, will be sent from all nations to the Lord Jesus. Ps. 45: 12; Ps. 72: 10, 15; Isa. 60: 9.

3. Gifts to judges: these were very apt to become bribes, and were strictly prohibited. Ex. 23: 8; Deut. 16: 19; 2 Chr. 19: 7. It was usual also to take presents to prophets, 1 Sam. 9: 7; and as the prophets were sometimes judges, the gifts were liable to become bribes, as they did with the sons of Samuel, though Samuel himself could challenge the people, and they admitted the fact, that he had never taken a bribe to blind his eyes therewith. 1 Sam. 8: 3; 1 Sam. 12: 3.

Gifts in the Church.

The Lord Jesus, having led captivity captive, ascended up on high and thence gave gifts unto men. Ps. 68: 18. These were apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the edifying of the body of Christ. Here *persons* are the gifts, δόμα. Eph. 4: 8, 11, 12. (See under each of the names.) Another list is given in 1 Cor. 12, where the word is χάρισμα, 'grace, favour.' They are endowments of the one Spirit given to various persons, such as wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, kinds of tongues, interpreting of tongues: "all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Later in the same chapter these persons are seen to be members of Christ's body, and as such set in the church — apostles, prophets, teachers. Other gifts are added: miracles, gifts of healing, helps, governments, diversities of tongues.

Those mentioned in Eph. 4: 11 (except apostles and prophets in the full sense) are gifts for the perfecting of the saints, for the work of the ministry, for edifying the body of Christ, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This perfecting of the saints and building up the body of Christ is being accomplished in the present time. The Spirit of God abides, acting in the various members of the body of Christ: hence gifts abide also, though some have necessarily ceased. The gifts are bestowed direct from the risen Lord, and are entirely independent of all choice or professed authority from man, and are for the help of the church universally.

Gihon. [Gi'hon]

1. One of the rivers in the garden of Eden, now quite unknown. Gen. 2: 13.

2. Place near Jerusalem where Solomon was anointed and proclaimed king. Hezekiah stopped the upper water-courses of Gihon and brought the water down to the west side of the city of David. Manasseh also built a wall "on the west side of Gihon, in the

valley even to the entering in at the fish-gate." 1 Kings 1: 33, 38, 45; 2 Chr. 32: 30; 2 Chr. 33: 14. Some locate Gihon at the Pool of Siloam, others at the Fountain of the Virgin; and some associate the 'lower pool of Gihon' with the *Birket es Sultan* at the S.W. of the city.

Gilalai. [Gilalai']

Musician at the consecration of the wall of Jerusalem. Neh. 12: 36.

Gilboa. [Gilbo'a]

Mountain range where Saul and Jonathan were slain. 1 Sam. 28: 4; 1 Sam. 31: 1, 8; 2 Sam. 1: 6, 21; 2 Sam. 21: 12; 1 Chr. 10: 1, 8. When the tidings reached David he exclaimed, "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings." It is judged to be on the S.W. of the valley of Jezreel.

Gilead. [Gil'ead]

The district on the east of the Jordan, extending from the river Yarmouk, a little south of the Sea of Galilee, to the north corner of the Dead Sea. It fell to the lot of Gad, except its northern part, which, where it joined Bashan, was possessed by Manasseh. It is a mountainous district, which accounts for some part of it being called 'the mount of Gilead' in Gen. 31: 21-25. Some of the mountains are 2,000 to 3,500 feet high, but from the west they look much higher because of the depression of the Jordan valley. Pasturage abounds in Gilead, and accounts for Gad and the others choosing it for their cattle. The district is divided into north and south by the river Jabbok (*Zerka*). The northern part is cultivated and has numerous villages; but the southern is mostly held by nomadic tribes, with but little cultivation, and having but one inhabited town now, called *es Salt*, .

In the days of Ahab Ramoth-gilead was in possession of the Syrians, which was followed by all Gilead and Moab falling into their hands. 1 Kings 22: 3; 2 Kings 10: 32, 33. This was followed by Tiglath-pileser conquering the region, and carrying the Israelites into captivity. 2 Kings 15: 29; 1 Chr. 5: 26. In the restoration of Israel

their border eastward will extend to Damascus and Gilead. Ezek. 47: 18. This ancient possession will thus be brought into blessing. The Ishmaelites who bought Joseph were travelling with balm and myrrh from Gilead. Gen. 37: 25. The balm of Gilead was proverbial for its healing virtues. Jer. 8: 22; Jer. 46: 11.

Gilead, Mount.

A mount occupied by Gideon before he attacked the Midianites and Amalekites. Judges 7: 3. Some suppose that 'Gilboa' should be read, but there is no MSS authority for the change. It may be that the tribe of Manasseh on the west had named one of their mountains 'Gilead,' which is not mentioned elsewhere.

Gilead. [Gil'ead]

1. Son of Machir and grandson of Manasseh. Num. 26: 29, 30; Num. 27: 1; Num. 36: 1; Joshua 17: 1, 3; 1 Chr. 2: 21, 23; 1 Chr. 7: 14, 17.

2. Father of Jephthah. Judges 11: 1, 2.

3. Son of Michael of the family of Gad. 1 Chr. 5: 14.

Gileadites [Gil'eadites]

Not used strictly for the descendants of one man. Num. 26: 29 refers to the descendants of Manasseh (No. 1, above) and Judges 11: 1, 40; Judges 12: 7 to No. 2. We also read of Jair a Gileadite, Judges 10: 3; and Barzillai, 2 Sam. 17: 27; 2 Sam. 19: 31; 1 Kings 2: 7; Ezra 2: 61; Neh. 7: 63. The Ephraimites accused the Gileadites and Jephthah with being fugitives from them, but they were severely punished for their arrogance. Judges 12: 4-6. Pekah when he revolted against Pekahiah slew fifty men of the Gileadites. 2 Kings 15: 25.

Gilgal.

1. Place west of the Jordan, 'in the east border of Jericho,' where the Israelites encamped after passing the river. Here the twelve memorial stones were placed that were taken out of Jordan. Here the Israelites were circumcised: type of the putting off the body of the

flesh; that is, of separation from the system in which man in the flesh lives: cf. Col. 3: 3-5. Here the reproach of Egypt was 'rolled away' (from which the name of the place was called 'Gilgal'), and they had communion figuratively with the death of Christ in the Passover. On the next day they ate of the old corn of the promised land: type of Christ being the centre of heavenly things on which the Christian feeds. Joshua 4: 19, 20; Joshua 5: 2-11. Gilgal was not only the starting point in taking possession of the land, but the place to which Joshua returned again and again: it was the place of strength. Joshua 9: 6; Joshua 10: 6-15; Joshua 14: 6. It was here that Saul was made king, 1 Sam. 11: 14, 15; and here he offered sacrifices, and Samuel hewed Agag in pieces. 1 Sam. 13: 4-15; 1 Sam. 15: 12, 21, 33.

When David returned after the overthrow and death of Absalom, Judah gathered at Gilgal. to meet the king and conduct him over Jordan. 2 Sam. 19: 15. In the days of Jeroboam Gilgal was defiled with idolatry. Hosea 4: 15; Hosea 9: 15; Amos 4: 4. Gilgal which signifies 'rolled away' should be itself 'rolled away.' Amos 5: 5. In Joshua 15: 7 the border of Judah's portion 'looked toward' Gilgal, which well agrees with its being near Jericho. But in Joshua 18: 17 the same place is called GELILOTH, which cannot be traced. Gilgal is identified with *Jiljulieh*, . In Neh. 12: 29 occurs 'the house of Gilgal,' or 'Beth-gilgal,' which may refer to the same place, or may be one of the villages built 'round about' Jerusalem.

2. A place connected with the closing scene of Elijah's life and where Elisha wrought one of his miracles. 2 Kings 2: 1; 2 Kings 4: 38. The two prophets went 'down' from Gilgal to Bethel, whereas when No. 1 is referred to it is always 'going up' to the neighbourhood of Bethel, which seems to indicate that different places are alluded to. It has been identified with *Jiljilia*, . (It should however be added that if the identification of Nos. 1 and 2, and that of Bethel is correct, No. 2 is not actually higher than Bethel, though being on a high hill it appears to be so, and a valley has to be crossed to reach it. The altitude of No. 2 is 2,441 feet, and that of Bethel 2,890 feet. No. 1 is *below* the sea level, which makes the 'going up' from thence to Bethel very apparent.)

3. A place whose king is called 'the king of the nations of Gilgal,' or,

as in the R.V., 'the king of Goiim in Gilgal.' He was slain under Joshua. Being mentioned between Dor and Tirzah it is apparently a third Gilgal. Joshua 12: 23. It has been identified with *Jiljulieh*, .

4. In Deut. 11: 30 Moses, speaking of the mounts of Gerizim and Ebal, asks "Are they not in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" This does not at all agree with any of the above, but has not been identified with any place in the neighbourhood of the two mountains.

Giloh. [Gi'loh]

Town in the highlands of Judah, the native place of Ahithophel. Joshua 15: 51; 2 Sam. 15: 12. Identified with ruins at *Jala*, .

Gilonite. [Gi'lonite]

Designation of Ahithophel as a native of Giloh. 2 Sam. 15: 12; 2 Sam. 23: 34.

Gimzo. [Gim'zo]

City captured by the Philistines in the time of Ahaz. 2 Chr. 28: 18. Identified with *Jimzu*, .

Gin.

See SNARE.

Ginath. [Gi'nath]

Father of Tibni who disputed the throne of Israel with Omri. 1 Kings 16: 21, 22.

Ginnetho, [Gin'netho] Ginnethon. [Gin'nethon]

Priest who sealed the covenant: he was ancestor of Meshullam. Neh. 10: 6; Neh. 12: 4, 16.

Girdle.

An article of dress always worn in the East, both by the rich and the poor, and needed there because of their flowing robes. For the poor they were of the plainest material, but for the rich they were more or less costly, and were highly ornamented. They were thus suitable articles for presents. 1 Sam. 18: 4; 2 Sam. 18: 11. John the Baptist wore a leathern girdle, or one of skin. Matt. 3: 4; Mark 1: 6: cf. 2 Kings 1: 8. In the Revelation the Lord has on a golden girdle, and the seven angels who come out of the temple have the same. Rev. 1: 13; Rev. 15: 6. The priests wore girdles, and one for Aaron was a 'linen' girdle, Lev. 16: 4, and with the breastplate was the CURIOUS (i.e. embroidered) GIRDLE of the ephod, made of gold, blue, purple, scarlet, and fine-twined linen. Ex. 28: 8.

The girdle is typical of strength, and 'girding up the loins' denotes active service. When the Gentiles are gathered by God to discipline Israel, the girdle of their loins shall not be loosed. Isa. 5: 27. Of the Lord when He comes to reign it is said, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 11: 5. In the present warfare the Christian is exhorted to have his loins 'girt about' with truth, Eph. 6: 14 — the 'truth' being the very thing that Satan will most oppose, and about which the mass are liable to be indifferent.

Girdles were also used for purses, Matt. 10: 9; Mark 6: 8, where the word signifies a 'belt.'

Girgasites, [Gir'gasites] Girkashites.

A people established early in Canaan, the origin of whom is not known, except that they were descended from Canaan. Gen. 10: 16; Gen. 15: 21; Deut. 7: 1; Joshua 3: 10; Joshua 24: 11; 1 Chr. 1: 14; Neh. 9: 8.

Gispa. [Gis'pa]

An overseer of the Nethinim in Ophel after the exile. Neh. 11: 21.

Gittahhepher. [Git'tah-he'pher]

See GATH-HEPHER.

Gittaim. [Gitta'im]

Place to which the Beerothites fled on the death of Abner. It was inhabited on the return from exile. 2 Sam. 4: 3; Neh. 11: 33.

Gittites. [Git'tites]

Designation of the six hundred men as inhabitants of Gath, and of their leader Ittai, who followed David at Absalom's revolt. 2 Sam. 15: 18-22; 2 Sam. 18: 2. Goliath also was a Gittite. 2 Sam. 21: 19; 1 Chr. 20: 5. Obed-edom, though a Levite, was also called a Gittite, probably because of residing at Gath or Gath-rimmon. 2 Sam. 6: 10, 11; 1 Chr. 13: 13.

Gittith. [Git'tith]

Apparently a musical instrument, the nature of which is unknown. From its name it has been supposed to have formerly been used at Gath. Others connect it with Obed-edom the Gittite. It occurs only in the headings of Ps. 8; 81; and 84.

Gizonite.

Designation of Hashem, whose sons were among David's guard: the origin of the name is not known. 1 Chr. 11: 34.

Glad Tidings.

See GOSPEL.

Glass, Looking Glass.

Though glass was known to the Egyptians (the monuments showing their mode of glass blowing), it does not appear to be mentioned in the O.T. In Isa. 3: 23 the word 'glasses' (*gillayon*) may signify small tablets of metal to serve as mirrors, such as the women used. The LXX translates it their 'transparent garments.' In Ex. 38: 8 it

distinctly says that the laver was made of brass out of the women's looking glasses, showing that brazen mirrors were then used. The root of the Hebrew word *marah* is *raah*, to see. In Job 37: 18 it is from the same root, where the sky is compared to a molten mirror.

The MIRROR is referred to by the word ἔσπτρον, translated 'glass,' James 1: 23, but the same word is applied to 'glass' or a dim window *through*, δία, which we see obscurely, as a semi-transparent substance. 1 Cor. 13: 12. In the Revelation the word is ὕαλος, and is called 'clear,' 'transparent,' and 'like crystal,' which evidently refers to glass. Rev. 4: 6; Rev. 15: 2; Rev. 21: 18, 21. The sea of glass signifies fixed purity. Many specimens of glass have been discovered in the explorations at Jerusalem.

Gleaning.

At the harvest and the vintage gleaning was strictly forbidden to be carried out by the owners: the residue must always be left for the poor. Lev. 19: 9, 10; Lev. 23: 22; Ruth 2: 2-23, etc. Gideon appeased the wrath of Ephraim by saying "Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?" (Gideon's family name). Judges 8: 2.

Glede,

raah. One of the unclean birds. Deut. 14: 13. In the parallel passage in Lev. 11: 14 the word is omitted, as it is by the LXX, the Samaritan, and four Hebrew MSS. What bird is referred to is unknown.

Glory.

There are eight different words in the Hebrew translated 'glory,' but some occur only once. The principal of them are

1. *hod*, 'renown, glory,' anything for which a being is admired. It is applied to God, Ps. 148: 13; and to the horse. Job 39: 20.

2. *tipharah*, *tiphereth*, 'splendour beauty, glory.' It is applied to God, Isa. 60: 19; to Israel, Isa. 46: 13; the crown that wisdom gives, Prov.

4: 9; the hoary head, Prov. 16: 31, etc.

3. *kabod*, 'weight, honour, glory' (the word commonly used). It is frequently applied to God, as in 'the God of glory,' Ps. 29: 3; to Jehovah as 'the King of glory,' Ps. 24: 7-9; 'the glory of Jehovah' that appeared on Mount Sinai, and that filled the tabernacle, Ex. 24: 16, 17; Ex. 40: 34, 35, and will fill the future temple, Ezek. 43: 2-5; also the glory pertaining to Israel, and to the Gentiles in the past and the future. 1 Sam. 4: 21, 22; Isa. 66: 12.

In the N.T. the word is δόξα, 'esteem, honour, excellency of mind, body,' etc. It is applied to created things, as the sun, moon, and stars, 1 Cor. 15: 41; also to man as the 'glory of God.' 1 Cor. 11: 7. The moral glory of the Lord Jesus Christ shone out in all His pathway on earth. John 1: 14; John 11: 40. He speaks of the glory He had from eternity with the Father, and His acquired glory which He will graciously share with His joint heirs. John 17: 5, 22, 24. Every tongue shall confess His lordship to the glory of God the Father. Phil. 2: 11. His glory will be revealed on earth, and He will be hailed 'King of kings and Lord of lords.' Matt. 25: 31; 1 Peter 4: 13; Rev. 17: 14; Rev. 19: 16. He is 'the Lord of glory.' 1 Cor. 2: 8.

Glory belongs to God: He is the God of glory. Acts 7: 2; 2 Cor 4: 6, 15. In Him all the divine attributes shine in infinite perfection. Christians in acknowledging this, and owning that from Him come all their blessings, joyfully ascribe unto Him "Praise and honour, glory and power, for ever and ever." Rom. 11: 36; Gal. 1: 5; 1 Tim. 1: 17; 2 Tim. 4: 18, etc. The same is ascribed to the Lord Jesus by the saints, and will be by every creature. Rev. 5.

Glory is often used as expressive of the proper distinction of a person, or of a company: as the glory of the Father, Rom. 6: 4; of the Word, John 1: 14; of the children of God, Rom. 8: 21; and even of inanimate bodies heavenly and earthly, 1 Cor. 15: 40, 41. Each has its own glory, and such glory is evidently not transferable; for if it could be transferred or communicated, it would lose its specially distinctive force. But glory may be in the nature of distinction conferred, as upon a creature by a superior, and even upon the Lord Himself, viewed as in the place of Man; as on the mount of transfiguration, and at the right hand of God. 2 Peter 1: 17; 1 Peter

1: 21. And this is distinction in which others may in measure be permitted to share. John 17: 22.

Glory may properly attach to a person even under an exterior by which it is not expressed. This was evidently the case with Christ when on earth: the flesh which He assumed in becoming Man served to veil His glory. In the same way the glory of the children of God is not yet manifest, and until it is manifest the glory is the exultation of the heart. This idea is not infrequently found in the Psalms.

And further, this thought of glory hidden brings us to the glory of God, which, in its full expression, is the effulgence or display of Himself in the accomplishment of His counsels, in hope of which Christians rejoice. These counsels hid in God constitute, as one may say, His glory; and in their result they fully display His wisdom, love, and power. Meanwhile they have come to light through Christ being at the right hand of God, and the Holy Ghost given. We have now the light of the knowledge of the glory of God in the face of Jesus Christ.

The visible manifestation of glory seems connected with *light*: it was so on the mount of transfiguration. Matt. 17: 2. God dwells in "light which no man can approach unto." 1 Tim. 6: 16. In the new Jerusalem the glory of God lightens it, "and the Lamb is the light thereof." Rev. 21: 23. When the Lord Jesus was revealed to Saul at his conversion, he was blinded by 'the glory of that light,' Acts 22: 11, but only that divine light might shine into his soul.

Gnat.

The word κώνωψ is supposed to refer to any species of gnat or mosquito. Matt. 23: 24 should read 'strain out' in contrast to 'swallowing.'

Gnosticism.

An early system of philosophy professedly Christian. One of their theories was that the Lord was an Æon and not really a man. Apparently to refute this the apostle insists on Christ having come 'in flesh.' 1 John 4: 2, 3; 2 John 7. The same may be alluded to in

Col. 2: 9, "in him dwelleth all the fulness of the Godhead *bodily*," in opposition to their mysticism. See GENEALOGIES.

Goad.

A long slender pole with a sharp point at one end, used for guiding and urging the oxen in ploughing. It can also be used as a formidable weapon. Shamgar slew six hundred men with an ox goad. Judges 3: 31; 1 Sam. 13: 21. It is applied metaphorically to the energy imparted by the words of the wise. Ecc. 12: 11. The goad is alluded to in Acts 9: 5; Acts 26: 14, translated 'pricks:' if the ox kicked against the goad, he only hurt himself the more: as do all those who oppose God.

Goat.

The well-known animal, regarded as clean under the Levitical economy, and having a large place in the sacrifices. Goats formed an important item in the property of the patriarchs. In Daniel's prophecy of the kingdoms, that of Greece was compared to a 'rough he goat,' but with a notable horn between his eyes. Dan. 8: 5, 8, 21. The goats, in the sessional judgement of the *living* nations, represent the lost, in contrast to the saved, who are compared to sheep. Matt. 25: 32, 33. THE WILD GOATS were larger animals and lived on the mountains. 1 Sam. 24: 2; Job 39: 1; Ps. 104: 18.

Goat, Scape.

See ATONEMENT and ATONEMENT, DAY OF.

Goath. [Go'ath]

Place mentioned as one of the boundaries to which the city of Jerusalem will extend when it is rebuilt 'to the Lord.' Jer. 31: 39. Not identified.

Gob.

Place where David had two encounters with the Philistines. 2 Sam. 21: 18, 19. By comparing this passage with 1 Chr. 20: 4 it appears

that the same place is there called GEZER, *q.v.*

Goblet.

Basin, bowl: used metaphorically in Cant. 7: 2.

God to Hawk

God.

The names by which God makes Himself known are various.

1. *El*, 'the strong or mighty one.' It is often used of God, especially in Job and the Psalms. Job 5: 8; Ps. 22: 1, etc.; and of the Lord Jesus in Isa. 9: 6. It is also used for the false gods, Ps. 81: 9; Dan. 11: 36; and is translated 'mighty' in Ps. 29: 1; Ps. 82: 1.

2. *Eloah* (*Elah* Chaldee), *Elohim*. The names most commonly used for God the Creator, the One with whom man has to do, the supreme Deity. Gen. 1: 1-31. (Running all through the O.T. to Mal. 3: 18.) These words are also applied to God's representatives, such as angels and judges. Ex. 22: 28; Ps. 82: 6; and also to false gods. Lev. 19: 4. *Elohim* (which is plural, called the plural of majesty or excellency) is the word of most frequent occurrence. When it is distinctly used for the one true God the article is often added.

3. *Jehovah*. This is a name of relationship with men, especially with Israel, taken by God in time. It is derived from *havah*, 'to exist,' and may be expanded into 'who is, who was, and is to come.' God thus reveals Himself in time as the ever-existing One: that is, in Himself eternally, He is always the same: cf. Heb. 1: 12. The above 'relationship' may be seen in the change from *Elohim*, the Creator, in Gen. 1, to *Jehovah Elohim* in Gen. 2, when man was brought into relationship with God. Again in Gen. 7: 16 *Elohim* ordered Noah to make the ark but *Jehovah* shut him in. Unfortunately the name *Jehovah* is seldom employed in the A.V. It is generally represented by LORD (sometimes GOD) printed in small capitals.* There is a contraction of *Jehovah* into *Jah*, also translated in the A.V. by LORD, except in Ps. 68: 4, where Israel is exhorted to sing unto God, and "extol him by his name JAH." *Jah* signifies the absolute

supremacy of the self-existing One; whereas Jehovah was the name made known to Israel, and on which they could count. "God said unto Moses, I AM THAT I AM," Ex. 3: 14, where the word is *Ehyeh*, which is from the same root as Jehovah, the Eternal existing One; He that was, and is, and the coming One.

* In four places the A.V. has preserved the name Jehovah, namely, Ex. 6: 8; Ps. 83: 18; Isa. 12: 2; Isa. 26: 4.

4. *Shaddai*, 'the Almighty,' is another name of God, and is often so translated, especially in Job, without any other name attached. Job 6: 4, 14; Ps. 68: 14, etc. At times it is associated with one of the above words, and was the name by which He was especially known to the Patriarchs, as El Shaddai, God Almighty, Ex. 6: 3; which passage does not mean that the Patriarchs had not heard of the name of Jehovah, but that it was not the especial name for them.

5. *Elyon*, 'the Most High,' is another name of God, which stands alone, as in Deut. 32: 8; 2 Sam. 24: 14; and in Dan. 4: 17-34 (from a kindred word); or it has one of the above words added and is then 'the most high God,' Gen. 14: 20; or 'the LORD most high.' Ps. 7: 17. It is not confined to Israel, for He is "the Most High over *all* the earth." Ps. 83: 18.

6, 7. *Adon* and *Adonai*, and the plural *Adonim*, are all translated 'Lord'; they occur frequently, and are found in some of the following compounds:-

Adon Jehovah, Ex. 23: 17, the Lord GOD.

Adon Jehovah Elohim, Isa. 51: 22, thy Lord, the LORD, and thy God.

Adon Jehovah Sabaoth, Isa. 19: 4, the Lord, the LORD OF HOSTS.

Adonai Elohim, Ps. 86: 12, O Lord my God: cf. Dan. 9: 3, 9, 15.

Adona Jehovah, Deut. 9: 26, O Lord GOD (occurs frequently).

Adonai Jehovah Sabaoth, Jer. 2: 19, the Lord GOD of hosts.

El Elohim, Gen. 33: 20, El-elohe [Israel]; Gen. 46: 3, God, the God [of thy father].

El Elohim Jehovah, Joshua 22: 22, the LORD God of gods.

El Shaddai, Gen. 28: 3, etc., God Almighty.

Jah Jehovah, Isa. 26: 4, the LORD JEHOVAH.

Jehovah Adon, Neh. 10: 29, the LORD our Lord.

Jehovah Adonai, Ps. 68: 20, GOD the Lord.

Jehovah El, Ps. 31: 5, O LORD God.

Jehovah Elohim, Gen. 9: 26, etc., the LORD God.

Jehovah Elohim Sabaoth Adonai, Amos 5: 16, the LORD, the God of hosts, the Lord.

Jehovah Jehovah El, Ex. 34: 6, the LORD, the LORD God.

Jehovah Sabaoth, Jer. 46: 18, the LORD of hosts.

Jehovah Sabaoth Elohim, Jer. 27: 4, etc., the LORD of hosts, the God [of Israel].

For *titles* in combination with Jehovah, See JEHOVAH.

The true pronunciation of Jehovah is declared to be lost: the Jews when reading the O.T. never utter it (from a constrained interpretation of Lev. 24: 16), but say, 'the name,' 'the great and terrible name,' etc.

In the N.T. the word Θεός is constantly translated God; and Κύριος is the word commonly rendered Lord. In the O.T. the latter is used by the LXX as the translation of Jehovah, so in the N.T. it often represents Jehovah, and is then mostly, if not always, without the article, as in Matt. 1: 20, 22, 24, etc. The Lord is also called 'the Almighty,' Rev. 1: 8, etc.; and there are a few compound names as in the O.T.:

God Almighty, Rev. 16: 14; Rev. 19: 15.

Lord Almighty, 2 Cor. 6: 18.

Lord God Almighty, Rev. 4: 8; Rev. 11: 17; Rev. 15: 3; Rev. 16: 7; Rev. 21: 22.

Lord of Sabaoth, Rom. 9: 29; James 5: 4.

The characteristic name of God in the N.T. in relationship with His saints is that of FATHER: it was used anticipatively in the Lord's intercourse with His disciples, but made a reality after His resurrection, when He sent the message: "I ascend unto my Father and your Father, and to my God and your God." John 20: 17.

THE TRINITY. In reference to this term the Father is God. Phil. 2: 11; 1 Thess. 1: 1, etc. The Lord Jesus is God. Isa. 9: 6; Matt. 1: 23; John 1: 1; Rom. 9: 5; Phil. 2: 6; Col. 2: 9; 1 Tim. 3: 16; Heb. 1: 8. The Holy Spirit is God: "the Spirit of God moved upon the face of the waters." Gen. 1: 2. Ananias lied to 'the Holy Ghost,' 'unto God;' and Sapphira unto the 'Spirit of the Lord,' Acts 5: 3, 4, 9; 'Spirit of God.' 1 Cor. 2: 11; 1 Cor. 3: 16, etc. That there are three divine Persons (if we may so express it) is plain from scripture. The Father sent the Son, and He came to earth. The Father sent the Holy Spirit, and the Lord Jesus sent the Holy Spirit, and He came from heaven. He is a divine Person, of which there are many proofs (See HOLY SPIRIT). There is but one God.

Scripture reveals what God is in Himself, 'God is love' (used absolutely), 1 John 4: 8; and 'God is light' (used relatively, in opposition to darkness), 1 John 1: 5; and Christ is the expression of both in a Man. The principal of God's attributes and characteristics as revealed in scripture are

1. His Eternity. Hab. 1: 12; Rom. 1: 20.

2. Invisibility. Col. 1: 15.

3. Immortality. Ps. 90: 2; 1 Tim. 1: 17.

4. Omnipotence. Job 24: 1; Matt. 19: 26; only Potentate. 1 Tim. 6: 15.
5. Omnipresence. Ps. 139: 7-10; Jer. 23: 23, 24.
6. Omniscience. 1 Chr. 28: 9; Isa. 42: 8, 9; Rom. 8: 29, 30; Heb. 4: 13.
7. Incorruptibility. Rom. 1: 23; James 1: 13.
8. Immutability. Mal. 3: 6; James 1: 17.
9. Wisdom. Ps. 104: 24; Rom. 11: 33-36.
10. Holiness. Ps. 47: 8; Ps. 99: 3, 5; Rev. 4: 8.
11. Justice. Ps. 89: 14; 2 Tim. 4: 8.
12. Grace and mercy. Ps. 136; 2 Cor. 1: 3; Eph. 2: 4.
13. Longsuffering. Ex. 34: 6; Rom. 9: 22.
14. Faithfulness. Ps. 36: 5; Heb. 10: 23.

God's eternal power and divinity may be known in creation, Rom. 1: 20; but He has revealed Himself in the person of Christ, the Son, the eternal Word. God has been pleased also to reveal Himself in His written word. His purposes, His ways, and what He has done for sinful man, all demand universal reverence, adoration, and worship.

God forbid.

This is an unhappy expression, bringing in the name of God where it does not occur. In the O.T. it is *chalilah*, 'far be it.' Gen. 44: 7, 17, etc. In the N.T. μή γένοιτο, 'let it not be.' Rom. 3: 4, 6, 31, etc.

God speed.

The word is χαίρω, 'to rejoice, to be glad:' hence do not 'greet' one who brings not true doctrine; say not to him 'Hail,' as in Luke 1: 28; 2 John 10, 11.

Gods, Goddess.

See IDOLATRY.

Godhead.

1. θεῖος, that which is 'divine:' it is not like gold, silver, or stone, etc. Acts 17: 29. The word is translated 'divine' in 2 Peter 1: 3, 4.

2. θεϊότης, that which is characteristic of God, namely, 'divinity.' Rom. 1: 20.

3. θεότης, Deity or Godhead; in Christ 'dwells all the fulness of the Godhead bodily.' Col. 2: 9.

Godliness.

1. θεοσέβεια, 'worship or reverence of God,' 'reverential fear of God.' 1 Tim. 2: 10. The same word is used in the LXX for 'the fear of God' in Gen. 20: 11, and for 'the fear of the Lord' in Job 28: 28.

2. εὐσέβεια, from 'to worship well,' hence piety towards God. The word 'piety' seems to suit all the passages where the Greek word occurs. Acts 3: 12; 1 Tim. 2: 2; 1 Tim. 3: 16; 1 Tim. 4: 7, 8; 1 Tim. 6: 3, 5, 6, 11; 2 Tim. 3: 5; Titus 1: 1; 2 Peter 1: 3, 6, 7; 2 Peter 3: 11.

Gog.

Son of Shemaiah, a Reubenite. 1 Chr. 5: 4.

Gog and Magog.

GOG is a symbolical name for the powerful and proud chief of the vast hordes of Scythia and Tartary. MAGOG, the son of Japheth (Gen. 10: 2), whose descendants spread over the vast steppes in the north, after whom the land is here called. Ezek. 38: 2 should read "Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal." Gog is the prince of Rosh, Meshech and Tubal answering to Russia, Moscow or Muscovy, and Tobolsk: all now in the Russian empire. These, 'coming out of the north,' as a cloud to cover the land,' will attack Israel in the land of Palestine,

but will be smitten by God. Ezek. 38: 2, 18; Ezek. 39: 1, 6, 11. The valley where they will be buried will be called HAMON-GOG, the 'multitude of Gog,' Ezek. 39: 11, 15. The destruction of these hordes will cause the heathen to know the Lord, that is, the nations extern to the Anti-christian Empire of the West.

In Rev. 20: 8 we also read of Gog and Magog attacking "the camp of the saints about, and the beloved city," Jerusalem; but this must not be confounded with the prophecy in Ezekiel, for here they come out of 'the four corners of the earth;' and the battles do not coincide as to time. In Ezekiel the attack is before Israel is finally settled in the land, as may be seen by the context; whereas in the Revelation it is after the thousand years of the millennium, and is followed by the final overthrow of God's enemies who are led on by Satan. There is doubtless an allusion to the names in Ezekiel; 'Gog and Magog,' being symbolical names, are employed to describe all the proud and powerful hordes of post-millennium times, whose number is 'as the sand of the sea,' and whom Satan will collect together from all quarters to attack the kingdom of the Lord Jesus as established on earth, only to be devoured by fire from heaven: for Satan, when loosed, will not be able to raise up an *empire* against the Lord.

Golan. [Go'lan]

Levitical city of Manasseh. in Bashan, and a city of refuge. Deut. 4: 43; Joshua 20: 8; Joshua 21: 27; 1 Chr. 6: 71. Identified by some with *Sahem el Jaulan*, .

Gold.

The well-known precious metal. It was discovered very early. Gen. 2: 11, 12. It was purified by fire. Prov. 17: 3; Zech. 13: 9; and we read of 'choice gold,' 'fine gold,' 'pure gold.' Precious things are compared with gold to show their value. Ps. 119: 72, 127. It was extensively used in the tabernacle and in the temple; some things being made of gold, and others being overlaid with it. For fabrics the gold was beaten into thin plates and cut into wires to be woven with the blue, the purple, and the fine twined linen. The heavenly Jerusalem is also described as of 'pure gold.' Rev. 21: 18, 21. Being the most costly metal it is regarded as symbolical of what pertains to

God, and as signifying divine righteousness. The Lord Jesus counselled the poor Laodiceans to buy of Him 'gold tried in the fire,' that they might be rich. Rev. 3: 18.

Golden Candlestick.

See CANDLESTICK.

Golden City.

"The golden city ceased," Isa. 14: 4 is better translated, as in the margin, "the exactress of gold ceased!" Babylon, which had heaped up gold by its conquests, was overcome.

Golgotha. [Gol'gotha]

See CALVARY.

Goliath. [Goli'ath]

The giant of Gath, who for forty days defied the armies of Israel. He was slain by David with a sling and a stone in the name of Jehovah. David cut off his head and carried it to Jerusalem. Goliath's sword was preserved and eventually restored to David. His height was six cubits and a span, about 8ft. 4in. by the shortest cubit. He was a type of Satan, too strong for any to conquer except the one in the power of Jehovah, David being a type of the Lord Jesus. 1 Sam. 17: 4-23; 1 Sam. 21: 9. Goliath's *brother*, named Lahmi, also a giant, is evidently the one spoken of in 2 Sam. 21: 19, compare 1 Chr. 20: 5.

Gomer. [Go'mer]

1. Eldest son of Japheth, and father of Ashkenaz, Riphath, and Togarmah. Gomer is supposed to be the progenitor of the early Cimmerians who occupied the Tauric Chersonese, of which the name of the *Crimea* is a relic. In the 7th century they devastated the western part of Asia Minor. Gen. 10: 2, 3; 1 Chr. 1: 5, 6; Ezek. 38: 6.

2. Daughter of Diblaim, and 'wife' of Hosea. Hosea 1: 3.

Gomorrah, [Gomor'rah] Gomorrha. [Gomor'rha]

One of the five cities of the plain, or Vale of Siddim, that revolted against Chedorlaomer, who attacked and carried away the people and the spoil. They were rescued by Abraham because Lot was among the captives. The wickedness of the cities being exceedingly great, they were, with the exception of the small city of Zoar, destroyed by fire and brimstone from heaven. SODOM is constantly associated with Gomorrah in the accounts of this destruction, and they are held up both in the O.T. and in the N.T. as a signal instance of God's direct action in judgement. Gen. 14, 18, 19; 2 Peter 2: 6; Jude 7. Yet, solemn and complete as was their destruction, the Lord said it would be more tolerable in the day of judgement for these cities than for those where His mighty works had been done, and which had rejected Him. Matt. 10: 15.

It is not known where these cities were situated, except that they were near to the Dead Sea: at its north end is now considered to be most probable.

In Isa. 1: 10 Israel had fallen so low that the prophet addresses them as 'ye rulers of Sodom,' 'ye people of Gomorrah,' and Jerusalem is 'spiritually called Sodom and Egypt' in Rev. 11: 8.

Goodman.

'Master of the house.' Prov. 7: 19; Matt. 20: 11; Matt. 24: 43; Mark 14: 14; Luke 12: 39; Luke 22: 11.

Gopher Wood.

The wood with which Noah built the Ark. For so large a vessel it must have been a strong wood, but 'gopher' is the Hebrew word and it is not known to what it refers. Gen. 6: 14.

Goshen. [Go'shen]

1. The part of Egypt in which the Israelites were located. It is often called 'the land of Goshen,' and is also termed 'the land of Rameses.' Pharaoh bade Joseph place his father and his brethren in the best of

the land. It is generally supposed that Goshen was situated on the east of the ancient Delta of the Nile. Gen. 45: 10; Gen. 46: 28, 29, 34; Gen. 47: 1, 4, 6, 11, 27; Gen. 50: 8; Ex. 8: 22; Ex. 9: 26.

2. Land or district in the southern part of Palestine. Joshua 10: 41; Joshua 11: 16. Not identified.

3. Town in the highlands of Judah. Joshua 15: 51. Not identified.

Gospel, The,

εὐγγέλιον. 'Good news' or 'glad tidings.' Everything worthy of this title must come from God. It has not always had the same character. It was good news to Adam and Eve that the Seed of the woman should bruise the head of the serpent. Doubtless they believed it, for Eve said, when Cain was born, "I have gotten a man from the Lord." Gen. 3: 15; Gen. 4: 1. It was good news to Noah (when God made known that He was going to destroy all flesh) that he and his family should be saved in an ark, and that God would establish His covenant with him. Noah believed God, and was preserved. Heb. 11: 7. It was good news to Abraham, when called out by God to be blessed by Him, to be told that he should have a son in his old age; that his seed should possess the land, and that in his Seed should all the nations of the earth be blessed. Gal. 3: 8. Abraham believed God, and it was counted unto him for righteousness. Gen. 15: 6; Rom. 4: 3. It was good news to the Israelites, when slaves to Pharaoh, that God had come down to deliver them by the hand of Moses. They believed the good news, "they bowed their heads and worshipped." Ex. 4: 31. But this was only a part of the good news to Israel; they were not only to be brought out of Egypt; but to be brought into a "good land and a large, unto a land flowing with milk and honey." Here alas, many of them failed; though this 'gospel,' as it is called in the Epistle to the Hebrews, was preached to them, it did not profit them, because it was not mixed with faith in them: they "entered not in because of unbelief." Heb. 4: 2-6.

The "glad tidings of the kingdom" was prophesied of in the O.T. and was preached by the Lord Jesus when on earth. Matt. 4: 23; Luke 4: 43, etc.; and will be preached in the future. Matt. 24: 14. Though this gospel was rejected by Israel at large, the Lord gathered around

Him a little flock, who formed the nucleus of the church at Pentecost. Then Jesus Christ was preached and the forgiveness of sins through His death, "the gospel of the grace of God," and this was towards all mankind. Acts 20: 24.

To Paul was revealed "THE GOSPEL OF THE GLORY," that God has glorified Christ, and that His glory shines in the face of Him who put away the sins of believers. 2 Cor. 4: 4; 1 Tim. 1: 11. So peculiarly was this committed to Paul that he called it 'my gospel.' 2 Tim. 2: 8. It embraced more than salvation, great as that is, for he was desirous of making known "the mystery of the gospel," which separates believers from the first man of the earth, and associates them with Christ glorified in heaven.

In the future there will be glad tidings for Israel when God's time is come to bless them. The messengers will publish peace and salvation, and say to Zion, "Thy God reigneth." Isa. 52: 7. There will also be proclaimed THE EVERLASTING GOSPEL to the Gentiles, that which has been from the beginning, that the Seed of the woman should bruise the serpent's head. The testimony rendered by means of angelic power is, "Fear God, and give glory to him, for the hour of his judgement is come," with the injunction to worship the Creator. Rev. 14: 6, 7.

Gospels, The.

God having been pleased to give in His word four Gospels, it is manifest that He had a design and purpose in doing so, which it is well to endeavour to discover. If it is accepted that God is really the author of them all, it at once sweeps away all questions of anterior documents, from which one evangelist selected certain events, and another chose events somewhat different; and also the unworthy hypothesis that after the first, each writer had before him the gospel or gospels that had been previously written, and then sought to supply their deficiencies. Surely in all such thoughts God is forgotten.

It is surprising that the mass of modern commentators do not see any *design* in the differences in the gospels, and that each gospel has its own peculiar *characteristics*. As early as Irenaeus (A.D. 120-200)

this was seen: he compared them with the four cherubim in the Revelation; and in several of the old books a *man* is portrayed with Matthew; a *lion* with Mark; an *ox* with Luke; and an *eagle* with John. Why they were put in this order is not easy to see, for in the Revelation the lion is mentioned first, and the calf second; though the above is the order of the faces in Ezekiel. The distinctions may be seen in many instances.

MATTHEW. The gospel opens with "The book of the generation of Jesus Christ, the Son of David, the son of Abraham." And the genealogy goes no further than Abraham, whereas in Luke it ascends to Adam, agreeing with the scope of that gospel. In Matthew there are many more quotations from the O.T. than in either of the others. All proving that this gospel was a testimony to Jesus as the true Messiah for Israel. Here the Magi come and inquire for "the king of the Jews." On His entry into Jerusalem He was hailed with "Hosanna to the son of David," which is not found in the other gospels: with many other designed differences. The ascension is not recorded: the record ends with the Lord in resurrection power on the earth, agreeing with the fact that the kingdom for Israel will be established on earth in the power of Him who is risen. In pointing out the characteristic feature of this gospel, which represents Christ as the Messiah and Son of David, it is not meant that other characters of the Lord are not there in a subordinate degree. Indeed in this gospel the Person of the Lord is very prominent, for every promise depends on the truth and glory of His Person.

MARK. The opening words show that it is the Gospel rather than the history of Jesus Christ, Son of God, which gives character to this gospel. It opens with a short preface to prepare the way for the introduction of the gospel of the kingdom of God, quoting part of Mal. 3: 1 and Isa. 40: 3. Various details show that Christ is the faithful servant of this gospel: for instance, the word ἐὺθέως, translated 'immediately,' 'straightway,' 'forthwith,' etc., occurs forty-two times: immediately one thing had been accomplished something else was to be done; and in Mark alone we read that they had no leisure to eat! The principles of the kingdom are not given here, nor the woes denounced, as in Matthew. In the passage "Of that day and that hour knoweth no man, no, not the angels which are in heaven,

neither the Son, but the Father:" the words 'neither the Son' occur in this gospel only, agreeing with the passage that "the *servant* knoweth not what his lord doeth." As Son of God of course He knew all things. In Mark the Lord does not address God as His Father except in the agony in the garden, when His path of service was ended; nor do His disciples ever address him as 'Lord.' Surely all these things, and other differences that could be named, show the character of the gospel to be the Lord Jesus as the divine Servant.

LUKE. In this gospel Jesus is presented as Son of man: as observed above, His genealogy is traced to Adam. The early incidents of His life are here stated, being subject to His parents, etc. In the quotation from Isa. 40: 3-5, Matthew stops at the words "make his paths straight;" but Luke continues the quotation to "*all flesh* shall see the salvation of God." So also when the Lord sends out His apostles to preach, in Matthew He charges them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" but in Luke these words are omitted. The Lord is here the Son of man *for man*. In this gospel only we have the parable of the good Samaritan, teaching that grace does not ask the question, "who is my neighbour?" for all men are neighbours; and here only we get the parable of the lost sheep, the lost piece of money, and the prodigal son: it is God seeking *the lost*. All this agrees with Christ being the Son of man, seeking the blessing of man: of. Luke 2: 14.

JOHN. The remarkable opening of this gospel gives its character. "The Word was with God, and the Word was God;" and near its close the object of its being written is stated to be that men might believe that Jesus is the Christ, the Son of God. There is no genealogy in John: in the *beginning* He was with God, and the world was made by Him. In this gospel the raising of Lazarus is recorded, and the Lord declares Himself to be 'the resurrection and the life.' Here alone is omitted the agony in the garden; and when they came to arrest Him, they all went backward and fell to the ground. In these and many other passages in this gospel we see the characteristic presentation of Jesus as the Son of God; though from the fifth chapter onwards, His perfect dependence upon the Father is fully presented.

Thus in the four gospels we have, as it were, four divine portraits of

the Lord Jesus in the characters above named. It spoils their divine perfection if it is attempted to make them into one, often called a 'harmony.' Let them stand in their integrity as drawn by the finger of God; admire their differences, and the Lord revealed therein will be the better learnt. Each of the gospels is further considered under its respective name.

The distinctive features of the gospels may be further studied by observing the frequency of certain Greek words in each.

MATT. MARK. LUKE. JOHN.

Believe, to πιστεύω 11 15 9 100

End of the world (age) 5 - - -

Father, The πατήρ 44 5 17 122

Glory, glorify δόξα, δοξάζω 12 4 22 42

Immediately εὐθέως, εὐθύς 18 42 8 7

Kingdom of God 5 15 33 2

Kingdom of the Heavens 32 - - -

Know, to γινώσκω 20 13 28 54

Life ζωή 7 4 6 36

Light φῶς 7 1 6 23

Love ἀγαπάω, ἀγάπη 9 5 14 44

Love φιλέω 4 - 1 13

Parable παραβολή 17 13 18 -

People λαός 15 3 36 3

Power δύναμις 13 10 15 -

Preach, to κηρύσσω 9 14 9 -

Preach (the gospel), to εὐαγγελίζω 1 - 10 -

Scribe γραμματεὺς 24 22 15 1

True ἀληθής 1 1 - 12

True ἀληθινός - - 1 8

Truly ἀληθῶς 3 2 3 10

Truth ἀληθεια 1 3 3 25

Witness μαρτυρέω, μαρτυρία 1 3 3 47

Woe οὐαί 13 2 14 -

Works ἔργον 5 2 2 27

World κόσμος 9 3 3 79

For the Chronology of the Gospel History see NEW TESTAMENT.

Gourd,

qiqayon. This was some gourd of rapid growth that afforded Jonah needed shelter. Jonah 4: 6-10. The margin of the R.V. calls it the *Palma Christi*. Others identify it with the *Lagenaria vulgaris*, which is often seen in Palestine as affording shelter. It grows rapidly, but rapidly withers, as by the gnawing of its bark by a snail, etc. Its fruit, emptied of seeds, is used for bottles.

Gourd, Wild,

paqquoth. In a time of dearth a lap-full of gourds from a wild vine was gathered to provide a meal for Elisha and the sons of the prophets. 2 Kings 4: 39. Some suppose this to have been the wild cucumber, the leaves of which resemble those of the vine, but have a bitter poisonous taste. Others think the poisonous *Colocynth*, the *Colocynthis agri*, to be referred to. The ancient versions support this.

A kindred word is translated 'knops' in 1 Kings 6: 18 ('gourds,' *margin*), as ornaments in the temple, for which the fruit of the Colocynth would be a graceful model.

Governor.

There are ten Hebrew words thus translated, signifying any ruler, captain, viceroy, etc., that was set over the people. The term is also so used in the N.T. except the following:

1. ἐθνάρχης 'governor of a nation,' an *ethnarch*, as the ruler of Damascus was called. 2 Cor. 11: 32.
2. ἐνθύνων, 'one who directs, guides,' used of the 'steersman of a ship.' James 3: 4.
3. ἡγεμών, the *procurator* of Judaea. Matt. 27: 2; Luke 20: 20, etc.
4. οἰκονόμος, 'manager of a house, steward.' Gal. 4: 2.

Governor of the Feast.

The word is ἀρχιτρίκλινος, *lit.* 'head of three couches.' Three couches were set round the dining table, leaving the fourth side for the access of the servants: hence the president or ruler of a feast. John 2: 8, 9.

Gozan. [Go'zan]

Region in Mesopotamia, to which some of the Israelites were carried captive. The 'river Gozan' may signify the river *at* Gozan, and this is identified by most with the river Habor, now *Khabour*. A district about 37 N, 41 E. 2 Kings 17: 6; 2 Kings 18: 11; 2 Kings 19: 12; 1 Chr. 5: 26; Isa. 37: 12.

Grace,

chen, χάρις. The favour and graciousness shown by God to guilty man. It stands in contrast to law, John 1: 17; Gal. 5: 4; also to works and to desert or reward, Rom. 4: 4; Rom. 11: 6; 'by grace ye are saved.' Eph. 2: 5, 8. The grace of God is vouchsafed to the saints all

along the way: we find nearly all the Epistles commence and end with the invocation of grace on the churches: whereas when individuals are addressed MERCY is added. 1 Tim. 1: 2; 2 Tim. 1: 2; Titus 1: 4; 2 John 3. The different aspects of grace and mercy have been thus set forth: "Grace refers more to the source and character of the sentiment; mercy to the state of the person who is its object, Grace may give me glory; mercy contemplates some need in me. Mercy is great in the greatness of the need; grace in the thought of the person exercising it."

Graff, To.

The reference to the grafting of trees in Romans 11 shows that the system was then practised. It speaks of Gentiles, the wild olive branches, being grafted into the good olive tree; and this is said to be 'contrary to nature.' Gentiles have now been grafted into the tree of witness on earth, and of promise; but by-and-by the natural branches, Israel, will again be grafted into 'their own olive tree.' It does not refer to individual salvation. Rom. 11: 17-24.

Grapes.

See VINE.

Grass.

This word is often used in scripture for any kind of small herb or fodder. It is frequently referred to metaphorically to represent human frailty. "Surely the people is grass: the grass withereth, the flower fadeth." Isa. 40: 7. 8. It is growing one day, and the next it is cast into the oven as fuel. Matt. 6: 30.

Grasshopper.

This insect cannot be distinguished from the locust. See LOCUST.

Grate.

Anything twisted or woven. It refers to the 'grating' made of brass that formed part of the brazen altar. Ex. 27: 4; Ex. 35: 16; Ex. 38: 4,

5, 30; Ex. 39: 39.

Grave.

The principal words are

1. *qeber, qeburah, τάφος*, from 'to bury,' and hence any description of burying place, as Gen. 35: 20; Gen. 50: 5; Matt. 23: 29, etc. They are often translated SEPULCHRE. Gen. 23: 6; Deut. 34: 6; Matt. 23: 27.

2. *sheol, ᾅδης*, the place of departed spirits. Gen. 37: 35; Ps. 6: 5; Hosea 13: 14; 1 Cor. 15: 55, etc. See HELL.

3. *μνῆμα, μνημεῖον*, from 'to remember,' hence a memorial tomb or monument. Matt. 27: 52, 53, etc. It is often translated SEPULCHRE, as in John 20: 1-11; and TOMB, as in Matt. 8: 28, etc.

The graves were of various descriptions: some were simply holes dug in the ground and at times covered over with one or more large stones, over which men might walk unawares. Luke 11: 44. Some were hewn in the rock, and a single stone placed or rolled against the mouth, the tomb of Lazarus and that of Joseph in which 'the body of Jesus was laid' being of this description. Other sepulchres or tombs were said to be *built*; an ornamental structure being erected over the place where the body was laid, similar to those found in nearly all modern cemeteries. Matt. 23: 29.

In places, and especially near Jerusalem, there are long passages, with holes cut in the sides in which the bodies were placed; and by continuing these passages such tombs could be enlarged to any extent. We read in the O.T. of the TOMBS OF THE KINGS. Those now bearing this name may be seen marked on maps to the north of Jerusalem; and others called the TOMBS OF THE PROPHETS are placed on the mount of Olives. These of course may not be those referred to in scripture.

Natural caves were also used as graves, as the cave of Machpelah. Gen. 23: 3-20. In Luke 8: 27 we read of a demoniac who lived in the 'tombs:' these were doubtless natural caves.

The Lord compared the hypocritical scribes and Pharisees to *whited* sepulchres, the outward beauty of which stood in strong contrast to the dead men's bones and uncleanness within. There is a tradition that the sepulchres were white-washed once every year, that they might be readily seen and avoided. The hour comes when all that are in the graves shall hear His voice and come forth, some to the resurrection of life, and others to the resurrection of judgement. John 5: 28, 29.

Grave, To.

See ENGRAVING.

Graven Image.

Images were of two descriptions: they were cut or hewn out of a block of stone, and fashioned into some likeness. Dagon, the god of the Philistines, had face, head, and hands, being, as is supposed, half fish and half man. 1 Sam. 5: 3, 4. The gods made of a tree were also doubtless wrought, at least rudely, in the form of some living or imaginary creature. But there were also MOLTEN IMAGES, as the golden calf, which was first cast and then shaped more exactly with the graving tool. Ex. 32: 4: cf. Acts 17: 29. Yet Israel had been expressly forbidden to make 'any graven image' to bow down to or to worship. Ex. 20: 4, 5. The Gentile also, led on by Satan, made his own god, and worshipped it, turning his eyes away from God's 'eternal power and divinity' which are manifest in His works. Rom. 1: 20-23.

Greaves.

SEE ARMOUR.

Grecia, [Gre'cia] Greece.

The Hebrew of Greece is *Yavan*, which naturally associates it with Javan the son of Japheth. Gen. 10: 2, 4; 1 Chr. 1: 5, 7. In Isa. 66: 19 the country inhabited by his descendants is also called Javan, which is mentioned as a place whose merchants traded with Tyre. Ezek. 27: 13, 19. See JAVAN. The same word is translated 'Grecia' in

Daniel and 'Greece' in Zechariah. It is the well-known country bearing that name in the S.E. corner of Europe, but the name did not always apply to the same extent of territory. It did not anciently include Macedonia, nor does the modern kingdom. Greece is referred to in Daniel as the seat of the third great Gentile empire, of which Alexander the Great was the head, though he was a Macedonian; but he conquered Greece, and the empire he established bears that name. Dan. 8: 21; Dan. 10: 20; Dan. 11: 2.

THE GRECIAN EMPIRE is called 'a kingdom of brass,' as *inferior* to the Babylonian and the Persian: Dan. 2: 39. It was not inferior as to its extent. Of it was said, "it shall bear rule over all the earth;" but as an empire it was not consolidated, and scarcely had any capital. An army had to be left in Greece under Antipater to preserve peace. On the death of Alexander the empire was not conquered by others, but fell to pieces of itself.

The empire is further compared to a leopard, with four wings, marking its rapid conquests. It had four heads, answering to its being divided into four kingdoms, before Rome became supreme. Dan. 7: 6. Again it is compared to a he-goat that touched not the ground, also marking the speed of its progress. It was very great, and when very strong its great horn was broken. "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. 8: 6, 8, 21. See ALEXANDER THE GREAT. In Zech. 9: 13 Greece is mentioned as one of the nations to be subdued by Israel when Jehovah again fights for them. It was visited by Paul under the names of Macedonia, Achaia, and Greece. Acts 16: 9-12: Acts 18: 12; Acts 19: 21; Acts 20: 2.

Grecians.

1. *Sons of Javanim*, Greeks. The children of Israel had been sold to them by Tyre and Sidon. Joel 3: 6.

2. *Ἑλληνιστής*, Hellenists. Greek-speaking Jews, not to be confounded with Gentile Greeks. They stand in contrast to the Hebrews in Acts 6: 1. Paul disputed with them at Jerusalem. Acts 9: 29. The gospel was preached to them at Antioch, Acts 11: 20; but in this last passage many MSS read 'Greeks.'

Greek,

Ἕλλην. A native of Greece. For their origin, and reference to them in the O.T., see GRECIA and GRECIANS. In the N.T. we read that some came to Jerusalem to worship and desired to see Jesus; but He was then just about to be offered up. John 12: 20-24. The Greeks were an intellectual people and naturally sought after wisdom; and Christ *crucified* was unto them foolishness. How could they naturally think of having faith in a man crucified with malefactors? But to the called ones Christ became the power and wisdom of God. 1 Cor. 1: 22-24. In Paul's evangelising among them 'great multitudes' believed, and lost their proud nationality in Christ. Acts 14: 1; Acts 17: 4; Gal. 3: 28; Col. 3: 11.

Greek Language.

God so ordained it that by the rise of the Greek empire this language was spread over Asia Minor, Syria, Egypt, and countries adjacent, and it is a language still understood by the learned of all nations. It is acknowledged to be a remarkably flexible language, capable of forming new theological terms with delicate shades of meaning, and of expressing ideas with precision. It was therefore, on all accounts, the most suitable language in which to make known the gospel of God, and the truths needed for the building up of the saints. Not only was the New Testament written in Greek, but the O.T. was also translated into the same language, and that version was quoted by both the Lord and His apostles. The chief captain at Jerusalem, though a Roman, asked Paul if he could speak Greek, supposing him to be an Egyptian. Acts 21: 37. The inscription placed over the Lord at His crucifixion was written in Greek as well as in Hebrew and Latin: all the world must be informed who it was that hung upon that cross. Luke 23: 38; John 19: 20. The name and character of the angel of the bottomless pit was also proclaimed in Hebrew and Greek. Rev. 9: 11.

Greyhound.

This is literally 'girt in the loins,' and reads in the margin 'horse.' Prov. 30: 31. It probably refers to a girded warhorse as something that 'goes well,' and is comely or stately in its going.

Grisled.

Grey colour, or mixed with grey. Gen. 31: 10; Zech. 6: 3, 6.

Grove.

1. *eshel*, a tamarisk, or perhaps any large tree. Abraham planted a memorial tree in Beer-sheba, and called there on the name of Jehovah. Gen. 21: 33. The same word is translated 'tree' in the A.V. in 1 Sam. 22: 6 ('grove' in *margin*) and 1 Sam. 31: 13.

2. *asherah*, *asherath*. The word 'grove' naturally suggests a row of trees, but that this cannot be the meaning is evident from groves being set up 'under every green tree.' 1 Kings 14: 23; 2 Kings 17: 10. Manasseh set a graven image of the grove that he had made in the temple, which Josiah removed, burnt, and ground to powder. 2 Kings 21: 7; 2 Kings 23: 6. This was doubtless made of metal, but the groves were of wood, as we learn from their being cut down, and burnt. Judges 6: 25, 26; 2 Kings 23: 14, 15. One passage speaks of groves being *planted*, Deut. 16: 21; another, of their being *made*, and another, of their being *built*. 1 Kings 14: 15, 23. They are constantly associated with idols and images, and Judges 3: 7 speaks of their being *served* along with Baalim.

On the whole it seems most probable that they were wooden symbols of a goddess, in the form of images or pillars, or mere stems of trees inserted in the earth. In 2 Kings 23: 7 we read that women wove 'hangings' for the groves, but these were literally 'houses' or 'tents,' which implies that they enclosed the groves, probably for impure purposes, for immorality was almost constantly associated with idolatry. Kalisch and others suppose that the name *Asherah* has reference to the Syrian goddess Astarte, and it is so translated by the LXX in 2 Chr. 15: 16. Fürst refers it to the Phoenician nature-god. The many references to the idols, images, and groves show how far Israel had departed from the living God and fallen into idolatry.

Guard.

1. *mishmaath*, from 'obedience,' a body-guard. 2 Sam. 23: 23; 1 Chr.

11: 25.

2. *mishmar*, a place where watch was kept. Neh. 4: 22, 23; Ezek. 38: 7.

3. *ruts*, 'to run,' runners, state couriers, who published edicts in the provinces, some of which would always be with the king. 1 Kings 14: 27, 28; 2 Kings 10: 25; 2 Kings 11: 4-19; 2 Chr. 12: 10, 11.

4. *tabbach*, slaughterer, executioner, attached to the body-guard of the king Gen. 37: 36; Dan. 2: 14. This Hebrew word occurs in every other passage where the word 'guard' occurs.

Gudgodah. [Gudgo'dah]

One of the stations of the Israelites in the wilderness. Deut. 10: 7. Probably the same as HOR-HAGIDGAD in Num. 33: 32, 33.

Guest-chamber.

It is recorded that in Jerusalem at the time of the feasts, when so many persons came from distant places, those living in the city who were able, gave up a room for the use of any that came to worship, hence the term 'guest-chamber.' The disciples found such a room ready, furnished and prepared, where the Lord kept the last Passover with His disciples. Mark 14: 14; Luke 22: 11.

Guni. [Gu'ni]

1. Son of Naphtali, whose descendants were called GUNITES. Gen. 46: 24; Num. 26: 48; 1 Chr. 7: 13.

2. Father of Abdiel, a chief man of Gad. 1 Chr. 5: 15.

Gunites.

Descendants of Guni No. 1. Num. 26: 48.

Gur.

At the ascent or 'going up to Gur' Ahaziah was slain in his chariot. 2

Kings 9: 27. Not identified.

Gurbaal. [Gur-ba'al]

Place in which, at the time of Uzziah, Arabians dwelt, against whom God helped him. 2 Chr. 26: 7.

Gutter.

1. *tsinnor*, 'waterspout or watercourse,' spoken of by David in reference to the attack upon the stronghold of the Jebusites in Jerusalem. 2 Sam. 5: 8.

2. *rahat*, water-trough for cattle. Gen. 30: 38, 41.

Ha, Ha.

The war-horse answers the trumpet with Ha, Ha: he is ready. Job 39: 25. The same Hebrew word is translated AH, AHA, *q.v.*

Haahashtari. [Haahashta'ri]

Son of Ashur of the tribe of Judah. 1 Chr. 4: 6.

Habaiah. [Habai'ah]

Ancestor of some priests who returned from exile. They could not prove their genealogy, and were put from the priesthood. Ezra 2: 61; Neh. 7: 63.

Habakkuk.

Nothing is said of the prophet's ancestors, nor as to when he prophesied. He is generally placed in the time of Josiah or a little later: it was before the captivity of Judah, for that is foretold.

Hab. 1. The prophet exhibits the exercise of a heart full of sympathy towards the people of God. The evil among them greatly distressed him, and he cried mightily unto God. In Hab. 1: 5-11 is God's answer. He will raise up the Chaldeans, a "bitter and hasty nation," to punish them. The character and violence of the Chaldeans are

described.

In the verses from Hab. 1: 12 to Hab. 2: 1, the prophet pleads with God not to be unmindful that the Chaldeans were worse than Judah. He will watch for God's answer.

In Hab. 2: 2-20 is God's reply. The prophet was told to write the vision so plainly that he who read it might run. The vision was for an appointed time, but it hastened to the end. The restless, grasping pride of the Chaldeans God would in due time judge; but meanwhile "the just shall live by his faith." The rapacity of the Babylonian is spoken of, and then *woes* are pronounced against the oppressor, for his covetousness, his blood-shedding, his debauchery, and his idolatry.

In contrast to all this the announcement is made that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the [bed of the] sea." This looks forward to the millennium, passing over the partial return of the people in the books of Ezra and Nehemiah. The prophet is assured that "The Lord is in his holy temple: let all the earth keep silence before him." Judgement on the Gentile rulers of God's people will, at the time of the end, immediately precede and lead to the kingdom.

Hab. 3 is a prayer of the prophet. 'Upon *Shigionoth*,' reads in the margin "according to variable songs or tunes," which signification seems confirmed by the subscription, "To the chief singer on stringed instruments." The prophet realises the presence of God while he reviews His past dealings against Israel's enemies, and sees in them the pledge of the future salvation. At the close, while faith has to *wait* for the blessing he rejoices in God, saying, "I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

Habaziah. [Habazini'ah]

Ancestor of Jaazaniah, chief of the Rechabites in the time of Jeremiah. Jer. 35: 3.

Habergeon.

See ARMOUR.

Habor. [Ha'bor]

An affluent of the Euphrates, joining that river about 35 N. It marks one of the districts to which the Israelites were carried captive. 2 Kings 17: 6; 2 Kings 18: 11; 1 Chr. 5: 26. It is now called *Khabour*. The name of the Habor has been found on some of the ancient Assyrian monuments. In ancient histories it has borne the names of Aborrhás, Aburas, Abora, and Chaboras, etc.

Hachaliah. [Hachali'ah]

Father of Nehemiah. Neh. 1: 1; Neh. 10: 1.

Hachilah. [Hach'ilah]

Hill near Ziph in Judah, described as being 'before' or 'on the south of' Jeshimon. David resorted there when pursued by Saul, and there David spared Saul when he was in his power. 1 Sam. 23: 19; 1 Sam. 26: 1, 3. Identified by some with *Dhahret el Kolah*, 31 28' N, 35 13 E.

Hachmoni. [Hach'moni]

Father of Jehiel, a companion of David's sons. 1 Chr. 27: 32. In 1 Chr. 11: 11 the same Hebrew word is translated 'Hachmonite.'

Hachmonite. [Hach'monite]

Designation of Jashobeam, 1 Chr. 11: 11, or he was 'the son of Hachmoni.' Supposed to be the same as the TACHMONITE in 2 Sam. 23: 8 (see *margin*) the chief of David's valiant men. See ADINO.

Hadad. [Hadad']

1. Son of Bedad and king of Edom. Gen. 36: 35, 36; 1 Chr. 1: 46, 47.

2. An Edomite of the royal family. When a child he was carried into Egypt: Pharaoh eventually gave him his sister-in-law as wife. On the death of David he returned to his own country, and, being stirred up by God, was an enemy and did mischief to Solomon. 1 Kings 11: 14-22.

3. Son of Ishmael. 1 Chr. 1: 30. Called HADAR in Gen. 25: 15.

4. King of Edom who succeeded Baal-hanan. 1 Chr. 1: 50, 51. Called HADAR in Gen.

36: 39. Apparently 'Hadad' was a title of the kings of Edom rather than a name.

Hadadezer. [Hadade'zer]

Son of Rehob, Syrian king of Zobah. He was defeated by David with great loss, and driven across the Euphrates. David took much spoil and the shields of gold he dedicated to the Lord. Hadadezer was also again totally defeated by David. 2 Sam. 8: 3-12; 1 Kings 11: 23. Called HADAREZER in 2 Sam. 10: 16, 19; 1 Chr. 18: 3-10; 1 Chr. 19: 16-19.

Hadadrimmon. [Hadadrim'mon]

Place in the valley of Megiddo where there had been great mourning. It is quoted as an illustration of the great mourning there will be at Jerusalem when the sin of Judah is brought home to their conscience for having demanded the death of their Messiah. Zech. 12: 11. The allusion is considered to be the occasion when Josiah was smitten in that same valley, though the histories do not speak of any mourning there. 2 Kings 23: 29; 2 Chr. 35: 22, 23. It is identified with *Rummaneh*, .

Hadar. [Had'ar]

See HADAD.

Hadarezer. [Hadare'zer]

See HADADEZER.

Hadashah. [Hada'shah]

City in the lowlands of Judah. Joshua 15: 37. Identified by some with *Ebdis* or *Eddis*, .

Hadassah. [Hadas'sah]

Another name for Esther. Esther 2: 7.

Hadattah. [Hadat'tah]

City in the south of Judah. Joshua 15: 25. See HAZOR-HADATTAH.

Hades.

See HELL.

Hadid. [Ha'did]

Town near Lod and Ono. Ezra 2: 33; Neh. 7: 37; Neh. 11: 34. Identified with *Haditheh*, .

Hadlai. [Had'lai]

Father of Amasa, a chief of the Ephraimites. 2 Chr. 28: 12.

Hadoram. [Hado'ram]

1. Son of Joktan, of the family of Shem. Gen. 10: 27; 1 Ch. 1: 21.

2. Son of Tou or Toi king of Hamath: he was sent to congratulate David on his victory over Hadarezer. 1 Chr. 18: 10. The same as JORAM in 2 Sam. 8: 10.

3. Chief officer over the tribute in the days of Solomon. He lost his life at the division of the kingdom. 2 Chr. 10: 18. Apparently the same as ADORAM in 2 Sam. 20: 24, and ADONIRAM in 1 Kings 4: 6.

Hadrach. [Ha'drach]

District in Syria. Zech. 9: 1. Not identified. It is supposed to be found on the Assyrian monuments in the names *Hatarakka*, and *Hatarika*, where it is associated with Damascus and Hamath, as in Zechariah.

Haft.

The 'handle,' as of a dagger. Judges 3: 22.

Hagab. [Ha'gab]

Ancestor of some Nethinim who returned from exile. Ezra 2: 46

Hagaba, [Haga'ba] Hagabah. [Haga'bah]

Ancestor of some Nethinim who returned from exile. Ezra 2: 45; Neh. 7: 48.

Hagar. [Ha'gar]

Sarah's Egyptian handmaid, given to Abraham, and the mother of Ishmael. When she had conceived, her mistress was despised in her eyes, and on being harshly dealt with, she absconded; but the angel of the Lord bade her return. He would multiply her seed exceedingly. She called His name "Thou God seest me." Fifteen years later, at the feast made by Abraham on the occasion of the weaning of Isaac, Ishmael was seen to mock, and Sarah besought Abraham to cast out Hagar and her son; being instructed by God he did so. Still God protected her and her son, and saved him when she thought he was about to die. Gen. 16: 1-16; Gen. 21: 9-20; Gen. 25: 12.

An allegory is drawn from the above history in Gal. 4: 24-31. Hagar (AGAR) answers to the covenant of law and to Jerusalem then in bondage; and Sarah to the covenant of promise and to Jerusalem above, which is free. The conclusion as to the believer is, "so then, brethren, we are not the children of the bondwoman, but of the free." The Christian is not under the law nor in the flesh; but is free, under

grace. Being the seed of Abraham according to promise, that is, being 'of Christ,' or 'Christ's,' the gospel and new covenant blessings have come to believers through Him, and they are reckoned as of God's city, Jerusalem above, that is free. The *church* is of God's eternal counsel, heavenly, and is never in scripture called a mother.

Hagarenes, [Hagare'nes] Hagarites. [Hagari'tes]

People in Arabia on whom the two and a half tribes made war. The great spoil captured shows that they were a wealthy tribe. 1 Chr. 5: 10, 19-22; Ps. 83: 6. The origin of the name, and where they abode, is not known. In the above Psalm they are distinguished from the Ishmaelites.

Hagerite. [Hag'erite]

Designation of Jaziz, whom David set over his flocks. 1 Chr. 27: 31. Probably the same as Hagarene.

Haggai. [Hag'gai]

Scripture is silent as to the ancestors of this prophet. He stands as to date at the return from captivity, and his prophecy is mostly occupied with the house of the Lord, the temple at Jerusalem. About the year B.C. 535, by order of Cyrus, under God, the rebuilding of the temple had been begun; but in consequence of the opposition from without, and the Jews' lack of faith as to the purpose of God in restoring them to their land, the building was stayed. It had been lying for some fifteen years in that state when God caused Haggai to prophesy, and charge the Jews themselves with neglect of the house. God had been dealing with them in providence, withholding the fruits of the earth; but they understood it not, until the prophet bade them consider their ways. They had made excuses that the time had not yet come to build God's house; but they were building their own houses. The prophet bade them fetch wood and build the house, and God would take pleasure in it, though it might appear as nothing in their eyes.

Zerubbabel and Joshua at once responded, and the work was commenced with energy and *without permission* from the heathen

authorities. When asked by whose permission they were building the house, they nobly said, "We are the servants of the God of heaven and earth." Letters were sent to Babylon by the governors of the land, and then God so ordered it that formal permission was given to continue the building. By comparing verses 1 and 15 of Haggai 1 it will be seen that in twenty-four days the work was resumed.

Haggai 2. There was encouragement for them, and exhortations to be strong: Jehovah was with them. They were reminded of their deliverance from Egypt, and the prophecy then goes on to the future, when God's purpose will be fully accomplished. God is going to shake the heavens and the earth: "the desire of all nations shall come" — doubtless referring to Christ in an objective sense. God will fill His house with glory. And then it is added (as it should read) "the latter glory of this house shall be greater than the former." There have now been three buildings, if the one restored by Herod be counted as one, and there will be another built by the Jews in unbelief; and another, as described by Ezekiel: yet all are designated 'this house,' as the first and second are called 'this house' in 3: cf. Ezra 5: 11. The latter glory will be when Christ, "the desire of all nations," shall come to it, and in that place He will give peace.

Hag. 2: 10-19 are a separate message from God, reminding the people how unclean they were, and every work of their hands; and how He had been dealing with them in discipline; yet they had not turned unto Him. But from the day of laying the foundation of Jehovah's temple He would bless them.

Hag. 2: 20-23 are still another message from God, and refer again to the future, when all nations will be shaken, and when God will take the true seed of David (here still called 'Zerubbabel my servant', a type of Christ as 'the prince of the house of David'), and make Him as a signet. In contrast to the faithless Coniah, or Jeconiah, king of Judah (as a signet plucked from God's right hand: cf. Jer. 22: 24), Christ is the signet on God's right hand, to seal all His purposes touching the nations, and concerning His chosen people Israel.

Haggeri. [Hag'geri]

Father of Mibhar one of David's mighty men. 1 Chr. 11: 38

Haggi. [Hag'gi]

Son of Gad and founder of the Haggites. Gen. 46: 16; Num. 26: 15.

Haggiah. [Haggi'ah]

Son of Shimea, a descendant of Merari. 1 Chr. 6: 30.

Haggites. [Hag'gites]

Descendants of Haggi. Num. 26: 15.

Haggith. [Hag'gith]

One of the wives of David and the mother of Adonijah. 2 Sam. 3: 4; 1 Kings 1: 5, 11; 1 Kings 2: 13; 1 Chr. 3: 2.

Hagiographa.

See BIBLE.

Hai. [Ha'i]

The same as Ai, the translators having apparently included the article (ha) as part of the name in Gen. 12: 8; Gen.13: 3, but in these passages only.

Hail.

Particles of ice falling from the clouds. Though hail is usually formed by natural causes not yet perhaps well understood, it is often referred to in scripture as one of the judgements of God. It formed one of the plagues in Egypt. Ex. 9: 18-34; Ps. 78: 47, 48; Ps. 105: 32; and is at times connected with fire or lightning. God smote the Amalekites by 'great stones' from heaven. Joshua 10: 11. The hail is called upon to praise Jehovah, because it fulfils His word. Ps. 148: 8; Isa. 28: 2, 17; Hag. 2: 17. It will also form a notable part of the judgements of God in His future dealings with this guilty world. Rev. 8: 7; Rev. 11: 19; Rev. 16: 21.

Hair.

Given by God as an ornament and a protection for the head. The Israelites were not to "round the corners of their heads," doubtless in allusion to some heathen practice, one of which has been described as "cutting the hair in a ring away from the temples." Lev. 19: 27. Neither were they to make any baldness between their eyes for the dead. Deut. 14: 1. Baldness should come as a judgement. Isa. 15: 2; Jer. 9: 26, *margin*; Jer. 48: 37.

Long hair is referred to in the N.T. as the natural covering of a woman, as owning her subjection to the man, and is a glory to her; but nature teaches that if a man have long hair, it is a shame to him. His head must not thus be covered, for "he is the image and glory of God." 1 Cor. 11: 6-15. "Hair as the hair of women" is a symbol of subjection to a head, and effeminacy. Rev. 9: 8.

Hakkatan. [Hak'katan]

Father of Johanan whose descendants returned from exile. Ezra 8: 12.

Hakkoz. [Hak'koz]

The chief of the seventh course of priests. 1 Chr. 24: 10. Some priests are alluded to as the descendants of Koz (the prefix being taken as the article) in Ezra 2: 61; Neh. 3: 4, 21; Neh. 7: 63. The R.V. has HAKKOZ in these passages.

Hakupha. [Haku'pha]

Ancestor of some Nethinim who returned from exile. Ezra 2: 51; Neh. 7: 53.

Halah. [Ha'lah]

District to which captive Israelites were carried. 2 Kings 17: 6; 2 Kings 18: 11; 1 Chr. 5: 26. In an Assyrian geographical list the name of *Halahhu* has been found, which corresponds with Halah, but its position is not well defined. The texts associate it with HAVOR, *q.v.*

Halak, [Ha'lak] Mount.

The southern limits of Joshua's conquests. Joshua 11: 17; Joshua 12: 7. Not identified.

Halhul. [Hal'hul]

City in the highlands of Judah. Joshua 15: 58. Identified with *Hulhul*, .

Hali. [Ha'li]

City on the boundary of Asher. Joshua 19: 25.

Hallel.

This term, which signifies 'praise,' is used by the Jews in reference to certain of the Psalms.

1. The Egyptian Hallel embraces Psalms 113 - 118. It was so called because it was chanted in the temple while the Passover lambs, which were first enjoined in Egypt, were being slain. It was also chanted in private when the Passover was kept; and it is thought that the 'hymn' mentioned in Matt. 26: 30; Mark 14: 26 refers to part of this Hallel.

2. The Great Hallel. This is so called because of including Psalm 136, in every verse of which is the response "His mercy endureth for ever." Maimonides says it includes Psalms 118 - 136. Others say it begins at Psalm 120 or Psalm 135: 4. It was recited on the first evening of the Passover, also on any special occasion.

Hallelujah.

See ALLELUIA.

Hallohesh. [Hallo'hesh]

One who sealed the covenant. Neh. 10: 24.

Halohesh. [Halo'hesh]

Father of Shallum who helped to repair the wall of Jerusalem. Neh. 3: 12.

Ham.

1. One of Noah's three sons: he was father of Cush, Mizraim, Phut, and Canaan. Mizraim and Phut, in their descendants, were mainly connected with Egypt. Nothing personally is known of Ham except his disrespectful behaviour when his father was intoxicated, and which drew down the curse of Noah on Canaan. Gen. 5: 32; Gen. 6: 10; Gen. 9: 18, 22; Gen. 10: 1, 6, 20; 1 Chr. 1: 4, 8.

2. The dwelling place of the above in Egypt was mostly designated 'the land of Ham.' Ps. 78: 51; Ps. 105: 23, 27; Ps. 106: 22.

3. A place somewhere on the east of the Dead Sea, where the Zuzims dwelt who were smitten by Chedorlaomer. Gen. 14: 5.

4. The Simeonites in searching for pasture for their flocks in the South came to a place where they of Ham had dwelt of old. 1 Chr. 4: 40. Some suppose these to have been a colony from Egypt; others judge them to have been Canaanitish nomads.

Haman. [Ha'man]

The chief minister of Ahasuerus in the time of Esther. He was called 'the Agagite,' which associated him with the Amalekites, a people that had attacked Israel maliciously. Perpetual warfare had been pronounced against them by Jehovah and this accounts for Mordecai's refusal to pay Haman reverence, which so wounded his pride and aroused his anger that he plotted to destroy not only Mordecai but all the Jews that were in the king's dominions. His offer of the immense sum of 10,000 talents of silver ought to have shown the king that he had some sinister end in view. Lots were drawn to get a propitious day for their destruction. Not wishing however to wait for that distant day, he thought he would get rid of Mordecai at once by hanging him, and prepared a gallows for the purpose, intending in the morning to ask for his life. But God, who

was watching over all, caused that the king on that very night should be reminded of Mordecai's services, which resulted in Haman being compelled to take his intended victim through the city on the king's horse, and proclaim *him* as the man whom the king delighted to honour. Then Esther pleaded for her life, and the salvation of her people, pointing out Haman as the one who had plotted their destruction; and he was hanged on the very gallows he had prepared for Mordecai: cf. Prov. 26: 27. The ten sons of Haman lost their lives also. Thus God watched over His people in their captivity and made the device of their enemy to fall upon his own head, as it will be with Satan. Esther 3 - 9.

Hamath, [Hamath'] Hemath.

District and a noted city in the north of Syria. We read of the HAMATHITE as early as Gen. 10: 18. The district lay north of the Lebanon and the Anti-Lebanon, but perhaps extended southward, as the northern border of Israel is spoken of as 'the entering in of Hamath.' 1 Kings 8: 65. Toi, king of Hamath, sent to congratulate David on his victory over Hadadezer. It was more than a hundred miles farther north than Dan, but it became tributary to Solomon and he built store cities there. 2 Chr. 8: 4. On the death of Solomon it appears to have gained its independence, for it was recovered by Jeroboam II. 2 Kings 14: 28. It afterwards fell into the hands of the Assyrians. Jer. 52: 9, 27.

Antiochus Epiphanes changed its name to Epiphaneia, which name appears on some maps. It is now called *Hamah*. The river Orontes runs through the city. It is so far removed from the path of ordinary travellers () that it retains its ancient customs and pride, along with its poverty and fanaticism. The district is mentioned in the future division of the land. Ezek. 47: 16, 17, 20; Ezek. 48: 1; Amos 6: 14; Zech. 9: 2. In Amos 6: 2 it is called HAMATH THE GREAT.

Hamathite. [Hama'thite]

Inhabitant of Hamath. Gen. 10: 18; 1 Chr. 1: 16.

Hamathzobah. [Ha'math-zo'bah]

A city conquered by Solomon. 2 Chr. 8: 3. It can scarcely be the same as the Hamath which is mentioned in 2 Chr. 8: 4. Probably Hamath was a province or city belonging to Zobah.

Hammath. [Ham'math]

One of the fenced cities of Naphtali. Joshua 19: 35. Probably on the south of Tiberias, where there are hot springs (as its name implies). Now called *Hummam Ibrahim Basha*. The heat of the water rises from 132 to 140 Fahr. See HAMMON.

Hammedatha. [Hammeda'tha]

An Agagite, father of Haman. Esther 3: 1, 10, etc.

Hammelech. [Hamme'lech]

Father of Jerahmeel and Malchiah, as in the A.V. The word is considered by some not to be a proper name, but to signify 'the king,' reading 'Jerahmeel, the king's son,' and 'Malchiah, the king's son,' Jer. 36: 26; Jer. 38: 6; as in the margin and the R.V.

Hammoleketh. [Hammole'keth]

Apparently the daughter of Machir. 1 Chr. 7: 18.

Hammon. [Ham'mon]

1. City of Asher. Joshua 19: 28. Identified by some with *Ain Hamul*,

.

2. City in Naphtali allotted to the Levites. 1 Chr. 6: 76. By comparing this list of Levitical cities with the one in Joshua 21, Hammon appears to be the same as HAMMOTH-DOR (Joshua 21: 32); and this, by the similarity of the name, appears to be the same as HAMMATH in Joshua 19: 35.

Hammothdor. [Ham'moth-dor]

See HAMMON.

Hamonah. [Hamo'nah]

Name of the place where the multitudes of Gog are to be buried after their destruction. This apparently will give the place its name, which signifies 'multitude.' Ezek. 39: 16.

Hamon Gog. [Hamon' Gog]

See GOG.

Hamor. [Hamor']

Prince of the Hivites and father of Shechem, of whose family Jacob bought a piece of ground in which Joseph was buried. Gen. 33: 19; Joshua 24: 32; Judges 9: 28. He is called EMMOR in Acts 7: 16. He with Shechem and all the males of the city were slain with the sword by Simeon and Levi in vindication of their sister Dinah. Gen. 34: 2-26.

Hamuel. [Ha'muel]

Son of Mishma, a Simeonite. 1 Chr. 4: 26.

Hamul, [Ha'mul] Hamulites.

Son of Pharez, and his descendants. Gen. 46: 12; Num. 26: 21; 1 Chr. 2: 5.

Hamutal. [Hamu'tal]

Daughter of Jeremiah of Libnah, and wife of king Josiah. 2 Kings 23: 31; 2 Kings 24: 18;

Jer. 52: 1.

Hanameel. [Hanam'eel]

Son of Shallum, and cousin of Jeremiah the prophet, of whom, when Jerusalem was besieged by the Chaldeans, the prophet bought a field, as a token that Jehovah would surely fulfil His word that houses, fields, and vineyards would be possessed again in that land. Jer. 32: 7-15.

Hanan. [Ha'nan]

1. Son of Shashak, a Benjamite. 1 Chr. 8: 23.
2. Son of Azel, a Benjamite. 1 Chr. 8: 38; 1 Chr. 9: 44.
3. Son of Maachah and one of David's mighty men. 1 Chr. 11: 43.
4. Ancestor of some Nethinim who returned from exile. Ezra 2: 46; Neh. 7: 49.
- 5, 6. Levites who returned from exile, one of whom sealed the covenant. Neh. 8: 7; Neh. 10: 10.
- 7, 8. Two chiefs of the people who sealed the covenant. Neh. 10: 22, 26.
9. Son of Zaccur and one of the 'treasurers.' (Apparently the four treasurers or store-keepers represented the priests, the scribes, the Levites, and the people.) Neh. 13: 13.
10. One whose sons had a chamber in the house of the Lord. Jer. 35: 4.

Hananeel, [Hana'neel] Tower of.

Tower in the wall of Jerusalem between the sheep-gate and the fish-gate. Neh. 3: 1; Neh. 12: 39; Jer. 31: 38; Zech. 14: 10. Its position is not identified.

Hanani. [Hana'ni]

1. Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 25.

2. Seer who rebuked Asa for relying on the king of Syria instead of upon the Lord God. 2 Chr. 16: 7.

3. Father of Jehu the seer who testified against Baasha and Jehoshaphat. 1 Kings 16: 1, 7; 2 Chr. 19: 2; 2 Chr. 20: 34.

4. Priest who had married a strange wife. Ezra 10: 20.

5. Brother of Nehemiah, and governor of Jerusalem under him. Neh. 1: 2; Neh. 7: 2.

6. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 36.

Hananiah. [Hanani'ah]

1. Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 23.

2. A captain of king Uzziah's army. 2 Chr. 26: 11.

3. Father of Zedekiah a prince in the reign of Jehoiakim. Jer. 36: 12.

4. Son of Azur and the false prophet who withstood Jeremiah. He prophesied that God would break the yoke of the king of Babylon within two years. Jeremiah denounced his prophecy as a lie: he should die within a year, which took place in the seventh month. Jer. 28.

5. Father of Shelemiah and grandfather of Irijah. Jer. 37: 13.

6. Son of Shashak and a prince of the Benjamites. 1 Chr. 8: 21.

7. The Hebrew name of SHADRACH, a companion of Daniel. Dan. 1: 6-19; Dan. 2: 17.

8. Son of Zerubbabel. 1 Chr. 3: 19, 21. This Hananiah is supposed to be the JOANNA of Luke 3: 27 in the genealogy of the Lord Jesus.

9. One who had married a strange wife. Ezra 10: 28.

10, 11. Two who repaired the wall of Jerusalem. Neh. 3: 8, 30.

12. Ruler of the palace, who had charge over Jerusalem in the time of Nehemiah: he is described as a faithful man who feared God above many. Neh. 7: 2.

13. One who sealed the covenant. Neh. 10: 23.

14. A priest of the family of Jeremiah. Neh. 12: 12.

15. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 41.

Handbreadth.

See WEIGHTS AND MEASURES

Handkerchief.

Any small cloth. Acts 19: 12. The same is translated 'napkin' in Luke 19: 20; John 11: 14;

John 20: 7.

Handmaid, Handmaiden.

These words often refer in scripture to a female slave, as applied to Hagar the Egyptian, Gen. 25: 12; but were also used by women themselves as a term of humility, as when Hannah spake to Jehovah and to Eli, 1 Sam. 1: 11, 16, 18; as Abigail to David, 1 Sam. 25: 24-41; and by Mary and Elizabeth as handmaids of the Lord. Luke 1: 38, 48.

Hands, Laying on of.

This was very significant in the sacrifices of the O.T. At the consecration of Aaron and his sons, they laid their hands on the bullock for the sin offering, on the ram for the burnt offering, and on the ram of consecration, showing identification of the offerers with the sacrifices. Lev. 8: 14, 18, 22. At the consecration of the Levites the children of Israel first laid their hands on the Levites, and the Levites laid their hands on the head of one bullock for a sin offering, and on another for a burnt offering, to make atonement for the

Levites. Num. 8: 10-12. On the day of atonement Aaron laid his hands upon the head of the scapegoat, and confessed over it all the iniquities of the children of Israel, and it was sent away into the wilderness to signify the putting away of the sins confessed over the goat. Lev. 16: 21.

There was also the laying on of hands as the induction to office, as Moses laid his hands on Joshua, and gave him a charge from the Lord as his successor. Num. 27: 23. The apostles also laid hands upon those that had been chosen to take charge of the poor, Acts 6: 6; and it is probable that in the appointment of elders, hands were laid upon them. Timothy was counselled not to 'lay hands suddenly' on any man. 1 Tim. 5: 22. As a mark of commendation and fellowship hands were laid on Paul and Barnabas when sent forth on their missionary journey. Acts 13: 3. A gift was imparted to Timothy with the laying on of Paul's hands, the elderhood being associated with the apostle in the act. 1 Tim. 4: 14; 2 Tim. 1: 6. The Holy Spirit was also given with the laying on of the apostles' hands. Acts 8: 17; Acts 19: 6. The sick were often cured with the laying on of hands. Mark 6: 5; Luke 4: 40; Luke 13: 13; Acts 28: 8. This apostolic action has been imitated in Christendom and much misused, great pretensions being made as to a status given and spiritual blessing imparted; whereas if it were regarded as a simple recognition and mark of fellowship in service it would be a scriptural act.

Hanes.

City in Egypt to which the ambassadors of Israel were sent when they trusted in Egypt instead of in Jehovah. Isa. 30: 4. It was for long identified with Tahpanhes on the eastern frontier, but is now supposed to be the ancient Heracleopolis Magna, identified with *Ahnas el Medeeneh*, about seventy miles S.W. of Cairo.

Hanging.

See PUNISHMENTS.

Haniel. [Han'iel]

Son of Ulla, and prince of the tribe of Asher. 1 Chr. 7: 39.

Hannah. [Han'nah]

A pious woman, the wife of Elkanah. She deeply lamented that she had no child, and was on that account provoked by Peninnah, the other wife of Elkanah. She represented the feeble condition of Israel at that time, and in that condition prayer was her resource. In pouring out her soul before the Lord, she vowed that if God would hear her prayer and give her a man-child, she would give him unto Jehovah all the days of his life, and no razor should come upon his head. God heard her prayer, and she became the mother of Samuel (which means 'asked of God'), who, when he had been weaned, was given to be servant of Eli the priest. He was 'lent' or 'returned' to the Lord who gave him: see 1 Sam. 1: 28, *margin*.

Hannah prayed to the Lord, and the joy of her heart flowed out in a beautiful prophetic song, praising and exalting God for His salvation and wonderful doings, which would cause the poor to inherit the throne of glory. Led by the Spirit she spoke of Jehovah giving strength to His king and exalting the horn of His Anointed. Her son Samuel anointed David who was a type of Christ. Thus the prayer of a feeble and barren woman brings in intervention and blessing of God by His Messiah. Eli blessed Elkanah and his wife, and she became the mother of three sons and two daughters. 1 Sam. 1: 1-28; 1 Sam. 2: 1-21.

Hannathon. [Hanna'thon]

Border city of Zebulun. Joshua 19: 14. Identified with *Kefr Anan*, .

Hanniel. [Han'niel]

Son of Ephod and a prince of Manasseh. Num. 34: 23.

Hanoch, [Hanoch'] Henoch. [He'noch]

1. Son of Midian, and grandson of Abraham and Keturah. Gen. 25: 4; 1 Chr. 1: 33.

2. Eldest son of Reuben, and founder of the HANOCHITES. Gen. 46: 9; Ex. 6: 14; Num. 26: 5; 1 Chr. 5: 3.

3. Son of Jered. 1 Chr. 1: 3. The same as ENOCH in Gen. 5: 19-24.

Hanochites. [Hano'chites]

Descendants of Hanoch, No. 2. Num. 26: 5.

Hanun. [Ha'nun]

1. Son of Nahash and king of Ammon: he insulted the ambassadors of David, and was severely punished for his insolence. 2 Sam. 10: 1-4; 1 Chr. 19: 2-6. He is a type of those who, refusing the proffered grace of God, will suffer by His judgements.

2, 3. Two who helped to repair the wall of Jerusalem. Neh. 3: 13, 30.

Hap.

'Happen;' if it should so happen; it happened to Ruth that she gleaned in the field of Boaz. Ruth 2: 3.

Haphraim. [Haphra'im]

City of Issachar. Joshua 19: 19. Identified by some with ruins at *el Farriyeh*, 32 38' N,

35 6' E.

Haply.

'Perchance, perhaps.' 1 Sam. 14: 30; Mark 11: 13; Luke 14: 29, etc.

Hara. [Ha'ra]

Place to which some of the captives of Israel were carried. 1 Chr. 5: 26. It is not included in the parallel passage in 2 Kings 17: 6, and may in Chronicles signify 'hill country.'

Haradah. [Hara'dah]

One of the stations of the Israelites. Num. 33: 24, 25.

Haran. [Ha'ran]

1. Son of Terah, and brother of Abraham, and father of Lot. Gen. 11: 26-31.
2. Son of Shimei a Gershonite. 1 Chr. 23: 9.
3. Son of Caleb and Ephah. 1 Chr. 2: 46. The Hebrew of this differs from Nos. 1 and 2.

Haran, [Ha'ran]

Ancient city in Mesopotamia to which Terah and his family removed from Ur of the Chaldees, and where Abraham tarried, when on his way to the land of Canaan, until his father's death. Here also the descendants of Nahor, Abraham's brother, established themselves; hence the city was called the 'city of Nahor.' Gen. 24: 10. The name occurs in Gen. 11: 31, 32; Gen. 28: 10; Gen. 29: 4; Isa. 37: 12; Ezek. 27: 23, etc. It appears in its Greek form as CHARRAN in Acts 7: 2, 4. Its district is situated between the river Khabour and the Euphrates. There is still a town in the district called *Harran*, about 36 50' N, 39 E. The name signifies '*road*' in Accadian. It was probably so called because the caravan routes of Syria, Assyria, and Babylonia crossed there. It was the seat of a bishopric in the fourth century, and there are still ruins of a cathedral.

Hararite. [Hara'rite]

Designation of Agee, Shammah, Shage, and Sharar or Sacar. 2 Sam. 23: 11, 33; 1 Chr. 11: 34, 35. The term has been thought to signify 'mountaineer.'

Harbona, [Harbo'na] Harbonah. [Harbo'nah]

One of the eunuchs or chamberlains of Ahasuerus. Esther 1: 10; Esther 7: 9.

Hardly bestead.

'Hard pressed.' Isa. 8: 21.

Hare.

The Hebrew word is *arnebeth*, and the Arabic name for hare is *ernebah*; the LXX also translate it as the hare. There can be little doubt therefore that this is the right signification. A difficulty thereupon arises in its being forbidden as unclean, because it chewed the cud but did not divide the hoof. Lev. 11: 6; Deut. 14: 7. It is now a well-known fact that the hare does not chew the cud, its teeth and stomach not being suited for such a process. Various suggestions have been made in explanation, the most probable is that as the animal *appears* to chew the cud it is classed with those who did so. Scripture usually speaks of things in nature as they appear to the senses of man, and not according to strict science.

The hare is almost constantly moving its jaws as if it were a ruminant. The poet Cowper kept some young hares in his house, and he says of one, "I made it my custom to carry him always after breakfast into the garden, where he hid himself generally under the leaves of a cucumber vine, sleeping, or *chewing the cud*, till evening." The two principal species in Palestine are the *Lepus syriacus* and the *Lepus aegyptiacus*.

Hareph. [Ha'reph]

Father of Beth-gader, a descendant of Judah. 1 Chr. 2: 51.

Hareth. [Ha'reth]

Forest where David hid himself from Saul. 1 Sam. 22: 5.

Harhaiah. [Harhai'ah]

Father of Uzziel who repaired the wall of Jerusalem. Neh. 3: 8.

Harhas. [Har'has]

Grandfather of Shallum the husband of Huldah the prophetess. 2 Kings 22: 14. Called HASRAH in 2 Chr. 34: 22.

Harhur. [Har'hur]

Ancestor of some Nethinim who returned from exile. Ezra 2: 51; Neh. 7: 53.

Harim [Ha'rim]

1. The head of the third order of priests. 1 Chr. 24: 8.
2. Ancestor of priests who returned from exile. Ezra 2: 39; Ezra 10: 21. Neh. 7: 42.
- 3-5. Ancestors of some who returned from exile. Ezra 2: 32; Ezra 10: 31; Neh. 7: 35.
6. Father of Malchijah. Neh. 3: 11.
7. Priest who sealed the covenant. Neh. 10: 5.
8. A chief of the people who sealed the covenant. Neh. 10: 27.
9. Head of a priestly family. Neh. 12: 15.

Hariph. [Ha'riph]

1. Ancestor of some who returned from exile. Neh. 7: 24. Apparently called JORAH in Ezra 2: 18.
2. A chief of the people who sealed the covenant. Neh. 10: 19.

Harlot.

A woman given up to fornication: there were such as early as Gen. 38: 15. The term is used metaphorically for unfaithfulness: "how is the faithful city become an harlot!" Isa. 1: 21; Ezek. 16: 31, 35. The mystic Babylon is designated "The mother of harlots," Rev. 17: 5: not only unfaithful herself, but the mother of such.

Harmony of the Gospels.

Many have laboriously tried to mould the four gospels into one

narrative, thereby more or less destroying what is peculiar to each. Such attempts arise from not seeing that each gospel has its own characteristics stamped upon it by God. See GOSPELS.

Harnepher. [Harne'pher]

Son of Zophah of the tribe of Asher. 1 Chr. 7: 36.

Harness.

Armour. Ahab was wounded by an arrow that entered at the joints of his armour. 1 Kings 22: 34; 2 Chr. 9: 24; 2 Chr. 18: 33.

Harnessed.

The children of Israel went up 'arrayed,' or, as in the margin, 'by five in a rank.' Ex. 13: 18. See EXODUS, THE.

Harod. [Harod']

A well, or more correctly a spring, near which Gideon encamped, and at which apparently he tested his army by their manner of drinking the water. Judges 7: 1. Identified with *Ain Jalud*, ; connected with which is a large pool, at which many might drink at the same time.

Harodite. [Haro'dite]

Designation of Shammah and Elika, two of David's mighty men, probably from some place called Harod. 2 Sam. 23: 25. Apparently the former is called SHAMMOTH the HARORITE in 1 Chr. 11: 27.

Haroeh. [Haro'eh]

Son of Shobal, a descendant of Judah. 1 Chr. 2: 52.

Harorite. [Haro'rite]

See HARODITE.

Harosheth [Haro'sheth] of the Gentiles.

City where Sisera dwelt. At his defeat Barak pursued the enemy to this city. Judges 4: 2, 13, 16. Identified with *el Harithiyeh*, .

Harp.

Musical instrument, probably somewhat like those now bearing the name, for such are seen depicted on the Egyptian monuments. The harp is mentioned as early as Gen. 4: 21. It was one of the instruments used in the temple service. 1 Kings 10: 12; 1 Chr. 13: 8, etc. The harp is remarkable for its soft, soothing sounds. It was used by David to drive away the evil spirit from Saul, 1 Sam. 16: 23 and it is the only musical instrument referred to symbolically as being in heaven. Rev. 5: 8; Rev. 14: 2: called 'the harps of God' in Rev. 15. 2.

Harsha. [Har'sha]

Ancestor of some Nethinim who returned from exile. Ezra 2: 52; Neh. 7: 51.

Hart,

ayyal. A species of deer which is not now definitely known. Many suppose it to be the red deer, the *Cervus elaphus*. It was a clean animal, and was one supplied to Solomon's table. Deut. 12: 15, 22; 1 Kings 4: 23. Its desire for the water-brooks is used as a symbol of a soul's panting after God. Ps. 42: 1. The bride in the Canticles compares the bridegroom to a young hart. Cant. 2: 9, 17; Cant. 8: 14. In predicting God's blessing upon Israel in a future day it is said, "the lame man shall leap as a hart." Isa. 35: 6. The deer are remarkable for their pleasing form, their graceful movements, and their great agility.

Harum. [Ha'rum]

Father of Aharhel, a descendant of Judah. 1 Chr. 4: 8.

Harumaph. [Haru'maph]

Father of Jedaiah who returned from exile. Neh. 3: 10.

Haruphite. [Haru'phite]

Designation of Shephatiah who resorted to David in Ziklag. 1 Chr. 12: 5.

Haruz. [Ha'ruz]

Father of Meshullemeth wife of Manasseh, and mother of king Amon. 2 Kings 21: 19.

Harvest.

With Israel the harvest was associated with the Feasts, which should have kept ever before them the goodness of God. Barley harvest was at the feast of first fruits; the wheat harvest at the feast of weeks; and the vintage at the feast of tabernacles. Lev. 23: 10, 16. 34. Harvest was a joyful time, Isa. 9: 3, and the poor were not to be forgotten. Deut. 24: 19-22.

The harvest is used symbolically in the N.T. for the gathering of souls to God. Matt. 9: 37, 38; John 4: 35. Also of the judgement of the kingdom at the end of the age, when the angels as reapers will first gather the tares and bind them in bundles for burning, and then the wheat will be gathered into God's barn. Matt. 13: 39-41. There will also be a harvest of judgement for the earth: the earth will be reaped; and the vine of the earth, that should have produced fruit to God, will be cast into the winepress of the wrath of God. Rev. 14: 15-20. In the harvest there is discrimination in judgement.

Hasadiah. [Hasadi'ah]

Son of Zerubbabel, a descendant of David. 1 Chr. 3: 20.

Hasenuah. [Hasenu'ah]

Father of Hodaviah of the tribe of Benjamin. 1 Chr. 9: 7.

Hashabiah. [Hashabi'ah]

1. Son of Amaziah, a Merarite. 1 Chr. 6: 45.

2. A Merarite, father of Azrikam. 1 Chr. 9: 14.
3. Son of Jeduthun: appointed to the service of song. 1 Chr. 25: 3, 19.
4. A Hebronite, an officer of David. 1 Chr. 26: 30.
5. Son of Kemuel, a Levite. 1 Chr. 27: 17.
6. Levite who assisted Josiah at the great passover feast. 2 Chr. 35: 9.
- 7, 8. Two priests who returned from exile. Ezra 8: 24; Neh. 12: 21.
- 9-11. Three Levites who returned from exile. Ezra 8: 19; Neh. 10: 11; Neh. 12: 24.
- 12, 13. Two Levites, ancestors of some who returned from exile. Neh. 11: 15, 22.
14. One, described as 'ruler of the half part of Keilah,' who helped to repair the wall. Neh. 3: 17.

Hashabnah. [Hashab'nah]

One who sealed the covenant. Neh. 10: 25.

Hashabniah. [Hashabni'ah]

1. Father of Hattush. Neh. 3: 10.
2. Levite who assisted at the great fast under Ezra and Nehemiah. Neh. 9: 5.

Hashbadana. [Hashbada'na]

One who assisted Ezra when he read the law. Neh. 8: 4.

Hashem. [Ha'shem]

A Gizonite, father of some of David's mighty men. 1 Chr. 11: 34.

Apparently the same as JASHEN in 2 Sam. 23: 32.

Hashmonah. [Hashmo'nah]

Halting place of Israel. Num. 33: 29, 30.

Hashub, [Ha'shub] Hasshub. [Has'shub]

1. Merarite, son of Azrikam. 1 Chr. 9: 14; Neh. 11: 15.

2, 3. Two, who helped to repair the wall of Jerusalem. Neh. 3: 11, 23.

4. A chief of the people who sealed the covenant. Neh. 10: 23.

Hashubah. [Hashu'bah]

Son of Zerubbabel, a descendant of David. 1 Chr. 3: 20.

Hashum. [Ha'shum]

1. Ancestor of some who returned from exile, some of whom had married strange wives. Ezra 2: 19; Ezra 10: 33; Neh. 7: 22.

2. One who assisted Ezra when he read the law. Neh. 8: 4.

3. A chief of the people who sealed the covenant. Neh. 10: 18.

Hashupha. [Hashu'pha]

Ancestor of some Nethinim who returned from exile. Neh. 7: 46.
Called HASUPHA in

Ezra 2: 43.

Hasrah. [Has'rah]

See HARHAS.

Hassenaah. [Hassena'ah]

One whose sons built the fish gate at Jerusalem. Neh. 3: 3. Probably

the same as SENAAH in Neh. 7: 38 and Ezra 2: 35, the article being added in Neh. 3: 3.

Hasshub. [Has'shub]

See HASHUB.

Hasupha. [Hasu'pha]

See HASHUPHA.

Hat.

'Turban.' Dan. 3: 21. The word *karbela* occurs nowhere else.

Hatach. [Hatach']

Chamberlain or eunuch of Ahasuerus who attended on Esther. Esther 4: 5-10.

Hathath. [Hathath']

Son of Othniel, of the tribe of Judah. 1 Chr. 4: 13.

Hatipha. [Hati'pha]

Ancestor of some Nethinim who returned from exile. Ezra 2: 54; Neh. 7: 56.

Hatita. [Hati'ta]

Ancestor of some door-keepers who returned from exile. Ezra 2: 42; Neh. 7: 4.5.

Hattil. [Hat'til]

Servant of Solomon, whose descendants returned from exile. Ezra 2: 57; Neh. 7: 59.

Hattush. [Hat'tush]

1. Son of Shemaiah, a descendant of David. 1 Chr. 3: 22: cf. Ezra 8:

2.

2. Son of Hashabniah: he helped to repair the wall of Jerusalem. Neh. 3: 10.

3. Priest who sealed the covenant. Neh. 10: 4; Neh. 12: 2.

Hauran. [Hau'ran]

Province on the east of the Jordan forming part of the ancient kingdom of Bashan, lying to the south of Damascus. The half tribe of Manasseh occupied it. Afterwards it became the province, including Ituraea, ruled over by Philip. Luke 3: 1. It is now called *the Hauran*. It is a fat and fertile plain, but with little natural supply of water. There are many sites of ruined cities and villages, with houses built of hard stone, some of which are in fairly good repair, but with few inhabitants. It is remarkable for its under-ground dwellings, even forming villages, which are difficult of access. The inhabitants are mostly Druzes and nomadic Arabs. When Israel in a future day are in full possession of Palestine, their territory will reach on the N.E. to the 'coast of Hauran.' Ezek. 47: 16, 18.

Havilah. [Havi'lah]

1. Son of Cush, a descendant of Ham. Gen. 10: 7; 1 Chr. 1: 9.

2. Son of Joktan, a descendant of Shem. Gen. 10: 29; 1 Chr. 1: 23.

3. Land compassed by the river Pison, where there was fine gold and precious stones. Gen. 2: 11. It has not been identified.

4. District near or connected with that of the Amalekites, on the south of Palestine, reaching towards Shur 'that is over against Egypt.' Gen. 25: 18; 1 Sam. 15: 7. It was probably named from No. 2.

Havothjair. [Ha'voth-jair]

This signifies 'towns of Jair.' They were in "the country of Argob unto the coasts of Geshuri and Maachathi;" and were also called Bashan-havoth-jair." Deut. 3: 14. They were small towns of Gilead.

Num. 32: 41. The same are called 'towns of Jair' in Joshua 13: 30; 1 Kings 4: 13; 1 Chr. 2: 23. The name occurs again in Judges 10: 4. See JAIR.

Hawk.

The Hebrew word is *nets*, and is held to embrace the different species of hawk, of which there are several, as indeed is implied by the words 'the hawk after his kind.' They were birds of prey and were pronounced to be unclean. Lev. 11: 16; Deut. 14: 15. Some at least of the hawks are migratory, and this is supposed to be alluded to in Job. 39: 26, in the expression "stretch her wings toward the south." The most common of the smaller hawks in Palestine is the Kestrel, *Tinnunculus alaudarius*.

Hawk, Night,

tachmas. According to Gesenius this is the ostrich, but both the LXX and the Vulgate make it the *night owl*. It is classed among the unclean birds. Lev. 11: 16; Deut. 14: 15.

Hazael to Horseleech

Hazael. [Haza'el]

King of Syria. When an officer of Ben-hadad, he was sent to Elisha (who was visiting Damascus) to know whether Ben-hadad should recover of his sickness. Elisha's answer was indefinite: "Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die." Elisha then wept and explained it was in view of the cruelty that Hazael would do to Israel. Hazael repudiated this imputation, whereupon Elisha told him that he would be king over Syria. Elijah had been bidden to anoint Hazael as king of Syria, but we do not read that he ever anointed him, neither is there any word of Elisha's doing this on the above occasion. Hazael returned to his master and told him that the message was that he should surely recover; but the next day he smothered him and reigned in his stead.

For some time Hazael was attacked by Assyria, and his kingdom

suffered severely; but when these hostilities ceased, he turned his arms against Israel, and was the instrument God used to punish His guilty people, and 'to cut Israel short.' Hazael smote all the coasts of Israel. This antagonism he continued to the end of his life. From time to time God gave His people relief, but they turned not from their evil ways, and the oppression was renewed with varying success by Hazael's son, Ben-hadad III. 2 Kings 19: 15, 17; 2 Kings 8: 8-29; 2 Kings 9: 14, 15; 2 Kings 10: 32; 2 Kings 12: 17, 18; 2 Kings 13: 3, 22-25; 2 Chr. 22: 5, 6; Amos 1: 4. The name of Hazael has been identified on one of the obelisks of Assyria.

Hazaiah. [Hazai'ah]

Son of Adaiah, of the tribe of Judah. Neh. 11: 5.

Hazaraddar. [Hazar'-ad'dar]

A southern boundary of Palestine. Num. 34: 4. Called ADAR in Joshua 15: 3. Not identified.

Hazarenan. [Hazar'-e'nan]

The N.E. boundary of the promised land both in the past and in the future. Num. 34: 9, 10; Ezek. 47: 17; Ezek. 48: 1. Mr. Porter has identified it with *Kuryetein*, about sixty miles E.N.E. of Damascus, where there are copious fountains, which 'Enan' seems to imply.

Hazargaddah. [Hazar'-gad'dah]

Town in the south of Judah. Joshua 15: 27. Not identified.

Hazarhatticon. [Ha'zar-hatti'con]

Place connected with the N.E. boundary of the land in Ezekiel. It reads the 'middle village' in the *margin*. Ezek. 47: 16. Not identified.

Hazarmaveth. [Hazarma'veth]

One of the sons of Joktan, a descendant of Shem. Gen. 10: 26; 1 Chr. 1: 20. The name is supposed to have been preserved by the settlement of the tribe in *Hadramaut*, in the far south of Arabia,

about 16 10' N, 50 E.

Hazarshual. [Hazar'-shu'al]

Town in the south of Judah. Joshua 15: 28; Joshua 19: 3; 1 Chr. 4: 28; Neh. 11: 27. Not identified.

Hazarsusah, [Hazar'-su'sah] or Hazarsusim. [Hazar'-susim]

City in the extreme south of Judah, allotted to Simeon. Joshua 19: 5; 1 Chr. 4: 31. The names signify 'village of horses,' and it may have been a depot for horses from Egypt.

Hazazontamar. [Ha'zazon-ta'mar]

See HAZEZON-TAMAR.

Hazel. [Ha'zel]

The word is *luz*, which is now thought to refer to the 'almond,' and is so translated in the R.V. Gen. 30: 37.

Hazelelponi. [Hazelelpo'ni]

A woman of the tribe of Judah. 1 Chr. 4: 3.

Hazerim. [Haze'rim]

This may refer to a district in the S.W. of Palestine, or to the temporary dwellings of the Avim before they were expelled by the Caphtorim. Deut. 2: 23. The R.V. and others translate it 'hamlets' or 'villages.'

Hazeroth. [Haze'roth]

Station of the Israelites in the wilderness. Num. 11: 35; Num. 12: 16; Num. 33: 17, 18; Deut. 1: 1. Identified by some with *Ain Hudherah*, .

Hazontamar. [Ha'zezon-ta'mar]

Same as En-gedi. Gen. 14: 7. It is HAZAZONTAMAR in 2 Chr. 20: 2.

Haziel. [Hazi'el]

Son of Shimei, a Gershonite. 1 Chr. 23: 9.

Hazo. [Hazo']

Son of Nahor and Milcah: the location of his descendants is not known. Gen. 22: 22. The name of *Ha-zu-u (Hazu)* has been found in the Assyrian inscriptions, which are thought to point out the settlement of Hazo to be on the borders of northern Arabia.

Hazor. [Ha'zor]

1. Ancient city and capital of northern Palestine. It was taken and burnt by Joshua; rebuilt and allotted to Naphtali, but was retaken by a second Jabin, king of Canaan, who was defeated by Deborah and Barak. It was fortified by Solomon, and was afterwards taken by Tiglath-pileser, and the inhabitants carried to Assyria. Joshua 11: 1-13; Joshua 12: 19; Joshua 19: 36; Judges 4: 2, 17; 1 Sam. 12: 9; 1 Kings 9: 15; 2 Kings 15: 29. Identified by some with *Jebel Hadireh*, . Others prefer the ruins at *Harrah*, about three miles to the N.E., which are much nearer the waters of Merom.

2. City in the south of Judah. Joshua 15: 23.

3. Apparently another city of Judah, which is distinguished thus: 'Hezron, which is Hazor.' Joshua 15: 25. See HAZOR-HADATTAH.

4. Place where the Benjamites resided after the return from exile. Neh. 11: 33. Identified with *Hazzur*, .

5. Place in 'the east' that was to be smitten by Nebuchadnezzar, and be a desolation for ever. Jer. 49: 28, 30, 33. Not identified.

Hazorhadattah. [Ha'zor-hadat'tah]

'New Hazor,' in the south of Judah. Joshua 15: 25. In the A.V. the words are divided, but not in the R.V. and other translations. It will be seen that Hazor is mentioned again at the end of the verse.

Head.

Besides the common use of this as 'chief,' referring to the heads of families and heads of tribes, the word was used symbolically of government and power, as when God declared that the Seed of the woman should bruise the serpent's 'head.' Gen. 3: 15. In the N.T. the term κεφαλή is employed for the relative position of man in nature, and of Christ and of God: the head of the woman is the man; the head of every man is Christ; and the head of Christ is God. 1 Cor. 11: 3. In another connection Christ is the head of the church, Eph. 5: 23; Col. 1: 18; and He is head over all things to the church. Eph. 1: 22; Col. 2: 10. As head of the church Christ removes entirely every other controlling or guiding authority. As the head of a man guides and controls his body, so Christ has the complete control over His church.

In Rev. 12: 3 the 'head' symbolises a form of power or kingdom; and in Rev. 17: 3, 9, the seven heads are seven mountains on which the woman sitteth, representing Rome, which was commonly described as built upon seven hills, and the woman signifies Papal Rome.

Head Stone.

See CORNER STONE.

Heady.

'Headstrong.' 2 Tim. 3: 4.

Heart.

The heart is often referred to in scripture as the seat of the affections and of the passions, also of wisdom and understanding — hence we read of 'the wise in heart,' also the Lord gave to Solomon 'a wise and

understanding heart.' It is the centre of a man's being. But before the deluge God's verdict of man was that every imagination of the thoughts of his heart was only evil continually. Gen. 6: 5. A similar verdict is found in Gen. 8: 21, after Noah came out of the ark. And the Lord said, Out of the heart of man proceed evil thoughts and every form of wickedness. Mark 7: 21. The law required man to love God with all his heart. The reception of the gospel must be in the *heart*, Rom. 10: 9; and God enables a hearer to receive the good news in 'an honest and good heart,' upon which there is fruit. Luke 8: 15. In new creation there is a 'pure heart,' the Christian being led by the Holy Spirit. 1 Tim. 1: 5; 2 Tim. 2: 22; 1 Peter 1: 22.

Heath,

arar, aroer. These words are supposed to refer to the Arabic *Arar*, which is a juniper (the *Juniperus sabina*). It grows on the rocks even to their summits in most sterile soil. It stands therefore as a fit emblem of the man who "maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 6. Moab also, under the judgement of God, is compared to 'the heath in the wilderness.' Jer. 48: 6. The *Juniperus communis* is another species.

Heathen.

The Hebrew word *goi* is also translated 'Gentiles,' and 'people,' and very often 'nations:' it is used in contrast to Israel irrespective of those designated being civilised or not. All the nations were idolaters, but this is not implied in the word *goi*, nor in the ἔθνος of the N.T., which is more frequently translated 'nations' and 'Gentiles.' In Matt. 18: 17 ἑθνικός has a peculiar application: if an offending brother will not bear the church, the injunction is "let him be unto thee as an heathen man and a publican," that is, as an outsider, the heathen being outside the privileges of Israel, as one to be avoided: cf. Rom. 16: 17; 2 Thess. 3: 6, 14.

Heave Offering.

See OFFERINGS.

Heaven.

The principal words so translated are *shamayim*, from 'the heights,' and οὐρανός. They are used in a variety of senses: as

1. The atmosphere in which the birds fly, and the lightning appears, and from whence the rain descends. Gen. 7: 23; Deut. 11: 11; Dan. 4: 21; Luke 17: 24. It will pass away. 2 Peter 3: 10, 12.
2. The firmament or wide expanse in which are seen the sun, moon, and stars. Gen. 1: 14, 15, 17.
3. The abode of God, where His throne is. Ps. 2: 4; Ps. 11: 4; Matt. 5: 34. Whence the Lord descended and to which He ascended, and where He was seen by Stephen. Mark 16: 19; Acts 7: 55; 1 Cor. 15: 47.
4. The abode of angels. Matt. 22: 30; Matt. 24: 36; Gal. 1: 8.

It is important to see that, in forming the present system of this world, God made a heaven to this earth, so that the earth should be ruled from heaven. The blessing of the earth, either materially or morally, depends upon its connection with heaven. This blessing will be full when the kingdom of the heavens is established in the Son of man, and He will come in the clouds of heaven. Ps. 68: 32, 35. It is the place of angelic power, 'the principalities and powers in the heavenly places' being angelic, Satan and his angels, though fallen, still being among them. Job 1: 6; Job 2: 1; Rev. 12: 7-9.

That there are various heavens is evident; Satan cannot have entrance into the glory, and Paul speaks of being caught up into the *third* heavens, 2 Cor. 12: 2; and the Lord Jesus passed *through* the heavens, and we read of 'the heaven of heavens.' Deut. 10: 14; 1 Kings 8: 27. Very little is said of the saints going to heaven, though their citizenship is there now, Phi . 3: 20; but they are to be where Jesus is, and He went to heaven, and prepared a place for them. In the Revelation the four and twenty elders are seen in heaven sitting on 'thrones.' To Him that sitteth on the throne, and to the Lamb be glory for ever and ever. Amen. Believers "look for NEW HEAVENS and a new earth, wherein dwelleth righteousness." 2

Peter 3: 13; Rev. 21: 1.

Heber. [He'ber]

1. Son of Beriah, a son of Asher, and head of the family of the HEBERITES, Gen. 46: 17; Num. 26: 45; 1 Chr. 7: 31, 32.

2. A Kenite, of the family of Hobab: he was husband of Jael who killed Sisera. Judges 4: 11, 17, 21; Judges 5: 24.

3. Son of Jehudijah, of the tribe of Judah. 1 Chr. 4: 18.

4. Head of a family in the tribe of Gad. 1 Chr. 5: 13.

5. Son of Elpaal, a Benjamite. 1 Chr. 8: 17.

6. Son of Shashak, a Benjamite. 1 Chr. 8: 22.

7. Son of Sala in the genealogy of the Lord Jesus. Luke 3: 35. Called EBER in Gen. 10: 24; 1 Chr. 1: 18; etc.

Heberites.

Descendants of Heber No. 1. Num. 26: 45.

Hebrew. [He'brew]

Designation of Abraham and of his descendants. The name is first met with when Lot had been carried away prisoner, one came and told Abram 'the Hebrew.' Gen. 14: 13. Hence it is applied to Abraham's descendants through Isaac and Jacob in distinction to the name of Israelites (from the name of Israel given to Jacob), which is their covenant name, the name of promise. It may be remarked how Saul king of Israel had lost the sense of this when he said "Let the Hebrews hear." 1 Sam. 13: 3.

The term occurs in the N.T. only in Acts 6: 1 to distinguish the Greek-speaking Jews from those of Palestine, and in 2 Cor. 11: 22 and Phil. 3: 5 concerning the ancestors of Paul, wherein, to meet the cavilling of the Judaising teachers, he calls himself a Hebrew of the Hebrews, one who had descended without any Gentile or proselyte

blood.

It is not very clear why Abraham was called a Hebrew. It is generally supposed to be derived from his ancestor Eber or Heber; but it will be seen from Gen. 11: 17-26 that there were five generations between Eber and Abraham, so by this derivation many others might have been called Hebrews. Gen. 10: 21 says that Shem was "the father of all the children of Eber." This shows that the Hebrews were Shemites, but many other tribes were 'Shemites' that could not be called Hebrews. In scripture the name is not applied to any except to Abraham and his descendants, and only to those who descended through Isaac and Jacob, to the exclusion of the children of Ishmael and Esau. So that there must be some other reason for the name and for its being thus restricted.

The root of the word is 'to pass over,' as when one passes over a river, or from one region to another. Abraham was bidden to leave his country and his kindred and to go into the land of Canaan, and the word Hebrew is not employed until Abraham had left his country and was in the land of Canaan. Gen. 14: 13. When there he was a 'sojourner,' in a strange country, dwelling in tents. Heb. 11: 9. The name was therefore *characteristic*, and the people of the land could go to Abraham the 'sojourner' and tell him that Lot had been taken prisoner. Joseph when in Egypt said he had been stolen from "the land of the Hebrews." Gen. 40: 15. The above characteristic was doubtless subsequently lost, and nothing seen in it but the natural descent from Abraham through Isaac and Jacob; the same persons being mostly called Israelites. The descendants of Ishmael and Esau were not sojourners in the promised land, but wandered whither they would. The name Hebrew does not occur in the O.T. after 1 Samuel except in Jer. 34: 9, 14 and once in Jonah 1: 9.

Hebrew Bible.

As is well known the O.T. was written in Hebrew, except the portions mentioned under ARAMAIC. Until the labours of Kennicott and De' Rossi it was thought that there were no errors in the Hebrew manuscripts, but many differences were found. The variations however are for the most part trivial mistakes of the copyists, which do not materially affect the text. The examination of

MSS goes to prove that the penmen must have exercised great care, some of the Hebrew letters being very similar.

It is now well established that the Hebrew language was originally written without vowel points. It is judged that the translation of the LXX must have been made from MSS without these points, and without any spaces between the words. There were no points to the Hebrew as late as the time of Jerome. Neither were they there when the Talmud was written (see TALMUD). For instance, it is questioned whether in Isa. 54: 13 it should be read 'thy children' or 'thy builders' — a question which the vowel points would have decided.

It is supposed they were introduced about the seventh century, though there may have been a few marks to doubtful words before that date. While the Hebrew was a living language the vowel points were not needed. It is judged that the purity of its pronunciation began to fail during the Babylonian captivity. In the tenth century the vowel points were well known, and had been apparently in use some time. Comparatively lately some MSS of the Karaite Jews in the East have shown that there was another system of vocalisation and accentuation very different from that found in the common Hebrew Bible. The synagogue rolls of the sacred books are still written without vowels and accents. There can be no doubt in studying Hebrew as a dead language the vowel points give great help and precision.

God has watched over His own book, and doubtless He helped the Jewish copyists: to the Jews "were committed the oracles of God." Rom. 3: 2. The various Readings in the O.T. are mostly comprised in the KERI AND CHETHIB, *q.v.* For the order of the books see BIBLE.

Hebrew [He'brew] Language.

See ARAMAIC.

Hebrews, [He'brews] Epistle to the.

This is the only Epistle attributed to Paul that does not bear his

name. In all the oldest MSS his name does not occur, either at the beginning or at the end. Most of the early writers attribute it to Paul, though with some there were doubts respecting it. 2 Peter 3: 15, 16 seems to confirm the authorship of Paul, besides the internal evidences of it. The question as to who the writer was does not touch its inspiration: of this there can be no legitimate doubt. It may be that Paul's name is withheld because he was so maligned by the Jews, many of whom were related to the very ones to whom he was writing, that they might not be prejudiced against the Epistle. Doubtless many to whom he was writing had heard the discourses of the Lord, and the Epistle was, as it were, a further discourse from God through Christ as His Apostle: "Hath spoken unto *us* in [His] Son." Here Paul classes himself with the listeners.

It was written to Jews as persons already in relationship with God, but evinces that only those who received the Lord Jesus as Mediator were really in that relationship, and were "partakers of the heavenly calling." It shows that they no longer needed the *shadows* of heavenly things, for in Christ Jesus the heavenly things themselves were to be possessed. *Eternal* things are spoken of to the displacement of those that were temporal. It is not properly speaking an Epistle addressed to an assembly, but a treatise, in which the heavenly glory of Christ is contrasted with earthly hopes.

The tender way in which the apostle deals with the consciences of the Jews still clinging to Judaism, stands in marked contrast to the severe manner in which he writes to the Galatians, who as Gentiles never should have placed themselves under law. The believing Hebrews needed to be detached from the earth and attached to Christ in heaven; but though association with Christ is touched on, *union* with Him is not taught in the epistle, nor is the believer's relationship to God as Father brought out. The saints are viewed as in the wilderness on their way to the rest of God. In accordance with this the *tabernacle* is referred to, and not the temple, which belongs to the kingdom. As might be expected, the epistle contains many quotations from the O.T., but they are often cited by way of *contrast* rather than of comparison.

When and where the epistle was written is unknown: the temple service was still being carried on, and therefore it was written before

A.D. 70 (cf. Heb. 8: 4, 5; Heb 10: 11; Heb 13: 10). It probably dates from A.D. 63 or 64.

The great subject of the Epistle to the Hebrews is approach to God, the basis of which is found in the blessed Person and work of the Son of God, the Lord Jesus Christ. He is viewed as the Apostle and High Priest, while His work is set forth, of such a nature as to give boldness to the believer to enter into the holiest by a new and living way inaugurated by Christ, who has died and risen, and entered as the great priest over God's house. This entrance is the climax to which the epistle leads the believing Hebrews, in complete contrast to the system, which, though given of God, left the worshippers at a distance and the holiest inaccessible to man. They were to learn the incomparable superiority of that which had been brought in by God Himself through Christ, over all that had been given by Him through Moses, and that, though all was on the ground of faith, with present suffering, they were brought into better things: they had better promises, better hopes, and had privileges to which those who served the tabernacle had no right. But all turns on the glory of the person of the Lord Jesus.

In Heb. 1 God has spoken in [the] Son. He is the Apostle in whom God speaks, one of the Persons of the Godhead — the exact expression of His substance. Again, when viewed as born on earth, begotten in time, He is still the Son; His Person is identified with His manhood. In this respect He inherits a more excellent name than the angels. He is worshipped by them, He is addressed as God. If, being man, He has companions, He is above them. He is the Creator. He is set at the right hand of God where no angel is ever placed.

Heb. 2. Having thus presented the glorious Person as the One in whom God had spoken in these last days to His people, the inspired writer in chapter 2 parenthetically warns those who had believed, of the danger of slipping away from such a message, and of the impossibility of escape for those who neglected so great salvation, which had first been presented by the Lord Himself, and had been confirmed by those who had heard Him, to whom God also had borne testimony by various acts of power. The subject of the Person is then resumed. If God had been revealed in the Son become man, Man is also presented before God in this same blessed One, and this

in answer to the quotation from Psalm 8, "What is man, that thou rememberest him? " etc. Jesus is the 'Son of man,' made indeed a little lower than the angels for the suffering of death, but now crowned with glory and honour. Everything is to be placed in suitability to the mind and will of God through His death. But He is not alone in the purposes of God as to glory, He is the leader of many sons, destined to this fulness of blessing, and as leader He has reached the goal through suffering. Then is stated what is of the deepest interest, namely, that those who are sanctified — believers in Him — are all of one with the sanctifier Himself: they are His brethren, and form the company identified with Him, "Behold I and the children which God has given me." He had partaken of flesh and blood and had died, that this might be brought about, having in his death annulled the devil, and broken the power of death for His own, who were now in liberty. He has taken up, not the cause of angels, but the seed of Abraham. It became Him in all things to be made like His brethren, that He might be a merciful and faithful High Priest in things relating to God, to make propitiation for the sins of the people. As such He is able to succour the tempted, having Himself suffered being tempted.

Heb. 3, Heb. 4. It will be noted that in Heb. 1 and Heb. 2 God is speaking to man, and man is presented to God in the same blessed Person. Accordingly in Heb. 3 and Heb. 4 the Hebrews, as partakers of the heavenly calling, are invited to "consider the Apostle and High Priest of our confession, Jesus." Compared with Moses, who had indeed been faithful as a servant in the house of God, Christ had been faithful. But He was the builder of the house, and Son over it. "Whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end." This 'if' introduces a reference to the forty years' wandering in the wilderness, the argument being that the Hebrews at that time were not able to enter the rest of God because of not hearkening to the word — because of unbelief. This is warning for the present time. The rest of God is what He has in view for His people. Let none seem to come short of it. The rest now is neither that of creation nor that of Canaan, but one still future, into which those enter who believe. Let all use diligence to enter into that rest, hearkening to the word, which is sharper than a two-edged sword and discovers the very motives of the heart. Returning from

this digression on the 'if,' the writer takes up again the thread from Heb. 3: 6 "Having therefore a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession." He is a High Priest able to sympathise in believers' infirmities, having been tempted in all things as they are, apart from sin. They should approach the throne of grace therefore with boldness so as to receive mercy, and find grace for seasonable help. This aspect of the priesthood of Christ is for their relief from what would otherwise turn them out of the way.

In Heb. 5 — Heb. 8. the subject of the priesthood of Christ is continued, with another digression in Heb. 5 and Heb. 6 on the condition of the Hebrew saints, and warnings arising therefrom. High Priests among men, as Aaron, had their functions, but were called of God to the dignity. So Christ, addressed by God as His Son, is selected also by Him as High Priest after the order of Melchisedec. Witness is then borne to His perfect dependence and obedience in the days of His flesh, and that perfected as High Priest beyond death, He became, to all who obey Him, Author of eternal salvation. Of Him much had to be said, but the state of the Hebrews called for serious remark. They had made no progress in spiritual growth, but had become babes.

Heb. 6. They are urged to leave the word of the beginning of the Christ, and to go on to what belonged to full growth. The hopelessness of apostasy is most solemnly set forth, but of those he is addressing, the writer is persuaded better things, and he presses them to follow those who through faith and long patience have inherited the promises. These promises were all on the ground of grace, and were secured to the heirs of promise by the word and the oath of God. They then have strong encouragement, and the hope set before them as an anchor of the soul entering within the veil — into the very presence of God, where Jesus has entered as the forerunner — a High Priest after the order of Melchisedec.

In Heb. 7. some detail is given of Melchisedec. His titles are interpreted — king of righteousness and king of peace. The fact is noted that nothing is said of his father, mother, or genealogy; nothing of his birth or death; he is said to be assimilated to the Son of God, and abides a priest continually. The greatness of this

personage is then dwelt on, as evidenced by Abraham's conduct toward him, and he is shown to be superior to Levi. Further, if perfection had come in with Levi, why speak of another Priest of another order? Melchisedec is in fact the type of the priesthood of Christ, constituted after the power of an endless life. There was a setting aside of the Aaronic priesthood, because connected with the law which perfected nothing, and the bringing in of a better hope by which we draw nigh to God. The superiority of Christ's priesthood is further evidenced by its being introduced by the swearing of an oath, and by its continuing for ever. He then is able to save completely those who come to God by Him, always living to intercede for them. The High priest of Christians is the Son, holy, harmless, undefiled, and as man made higher than the heavens. He had no need as other priests to offer up sacrifices for His own sins; He has offered Himself once for all for the sins of the people.

In Heb. 8 a summary is given, setting forth again the glory of our High Priest, where He is set, and what He is minister of; all in contrast to what, as Jews, they had in the old order. The ministry is more excellent: the covenant, of which He is Mediator, a better one, established on the footing of better promises. A new covenant had been spoken of in the prophets, not like the first, for it was on the principle of sovereign grace. The old covenant was ready to vanish away.

If Christ be such a Priest, He must have 'somewhat to offer,' and in the following chapters the value of His offering is shown forth. This He did once when He offered up Himself.

In Heb. 9 — Heb. 10: 18, the contrast between the two covenants is further enlarged on. Certain features of the tabernacle arrangement are given with regard to the holy and most holy places. Into the first the priests went at all times, but into the second the high priest only once a year. The way into the holiest had not been manifest while the first tabernacle was standing, wherein gifts and sacrifices were offered, which could not give to those who brought them a perfect conscience. But Christ, in contrast to this, had, in connection with a heavenly tabernacle, entered in once into the holy of holies by His own blood, having found an eternal redemption. The blood of Christ, who through the eternal Spirit offered Himself without spot

to God, was efficacious in complete contrast to the blood or ashes of the victim of old. The 'called' ones now received the promise of eternal inheritance. All was established on the basis of death. The tabernacle was but a pattern of things in the heavens, which latter had to be purified with better sacrifices than those of bulls and goats, Christ had entered into heaven itself, to appear in the presence of God for us. His work had never to be repeated, like the yearly sacrifices of the high priests. He had once been manifested in the consummation of the ages for the putting away of sin by the sacrifice of Himself. And as it was the lot of man to die and then to be judged, Christ had borne the sins of many, having borne the judgement due to them, and will appear to those who look for Him to salvation, having broken the power of death.

Of the great work of Christ, and of the good things to come which depended on that work, the law had only shadows, not the very image. The yearly sacrifices never perfected those who brought them; else they would have ceased to be offered by worshippers having no more conscience of sins; sins were in fact brought to mind every year, not put away for ever. But there was One who, coming into the world, could speak of a body prepared for Him, in which He would accomplish the will of God. Sacrifice and offering and offering for sin were taken away, that the will of God might be accomplished by His Son in the prepared body. By this will believers in Christ were sanctified by His one offering. In contrast to the priests, who always stood, offering often the same sacrifices, with barren results as to the taking away of sins, He, having offered one sacrifice for sins, for ever sat down on the right hand of God, His rejection from earth being indicated by the words of the psalm, "from henceforth expecting till his enemies be made his footstool." The sanctified ones were now perfected in perpetuity. Their sins would never be remembered, the Holy Ghost being witness. There remaineth therefore no longer a sacrifice for sin.

Heb. 10: 19 gives immediate application of all this. We have boldness to enter into the holy of holies — the presence of God — by the blood of Jesus, by a new and living way, through the veil, that is, through His flesh. And we have a great Priest over the House of God. Let us then "approach with a true heart, in full assurance of

faith, sprinkled as to our hearts from a wicked conscience, and washed as to our bodies with pure water." This is the climax of the epistle. Other results follow. "Let us hold fast the confession of the hope," and "let us consider one another to provoke to love and good works." A second solemn warning is given as to the danger of apostasy. The Hebrews should remember how they had suffered for the truth's sake, and should not now cast away their confidence which would have great recompense.

In Heb. 11, and Heb. 12, on the question of faith 'to soul salvation,' a most remarkable cloud of witnesses is marshalled, to give their testimony as it were to this great principle. Beginning with Abel and closing with Rahab, various individual characteristics of faith and its consequences are presented, while in Heb. 11: 32, etc., is given a group of worthies, many not mentioned by name, who by faith triumphed in different ways through suffering, with regard to whom it is added "And these all, having obtained witness through faith, received not the promise, God having foreseen some better thing for us, that they should not be made perfect without us." The application of this to the Hebrew believers is at once given, "Let us, . . . laying aside every weight and sin which so easily entangles us, run with endurance the race that lies before us, looking steadfastly on Jesus the leader and completer of faith." He had reached the goal, the right hand of the throne of God, through suffering. Believers must resist to blood, if need be, wrestling against sin. Chastening after all is necessary, and a proof of God's interest in them as sons. To those exercised by it, it would yield the peaceable fruit of righteousness. The Hebrews were to encourage those who were feeble; but to watch lest any lacked the grace of God, and lest evil should come in amongst them.

A very striking contrast between the terror of law and the fulness of grace is now given, to which latter with all its blessings Christians were now come. Let them beware of refusing Him who now speaks from heaven. Everything would be shaken by Him, save the kingdom which He sets up, and which believers receive. Let them serve Him with reverence and godly fear.

Heb. 13. A few exhortations follow as to love, hospitality, and the marriage bond. Believers should consider those in affliction, should

beware of covetousness, and be content with their present circumstances, if only He is there with them. Leaders who had been faithful and had passed away were to be remembered and their faith followed. But Jesus Christ is the same in the past, present, and future. The Hebrews are warned against "divers and strange doctrines," a systematic mixture of Judaism and Christianity. Referring to the great day of atonement, it is shown that the Christian's altar was one of which those who serve the tabernacle have no right to eat. The sacrifice on that day was wholly burnt outside the camp, Jesus had suffered outside the gate — outside the Jewish system which had rejected Him. Believers in Him must now go forth to Him, bearing His reproach. It is the final breach between Christianity and Judaism. Sacrifices of praise and of doing good should be rendered to God. Their guides were to be obeyed, for they watched over their souls. The writer commends the saints to the God of peace, who brought again from the dead the Lord Jesus, the great Shepherd of the sheep, in the power of the blood of the everlasting covenant, that they might be perfect in every good work to do His will.

A word as to Timothy's liberation, and mutual salutations bring this deeply important epistle to a close.

Hebron. [Heb'ron]

1. City and district in which Abraham, Isaac, and Jacob dwelt, about twenty-two miles south of Jerusalem. There also Sarah died, and was buried in the cave of Machpelah, as were also Abraham, Isaac, Jacob, Rebekah, and Leah. Gen. 49: 31. The city was built seven years before 'Zoan in Egypt' and had been formerly called KIRJATH-ARBA It was thus one of the most ancient cities known in the world. It was possessed by the Canaanites, until conquered by Joshua, and the city given to Caleb, in the portion of Judah. It afterwards became a city of refuge. David reigned in Hebron seven and a half years. Gen. 13: 18; Gen. 23: 2, 19; Num. 13: 22; Joshua 10: 36; Joshua 20: 7; Judges 1: 10, 20; 2 Sam. 2: 11, etc. There is still a large town on the spot, with some 18,000 inhabitants, called *el Khulil*, . Also a mosque, said to be built over the cave of Machpelah. This is strictly guarded, very few being allowed to see the tomb.

2. City in Asher. Joshua 19: 28. Not identified.

3. Son of Kohath, a son of Levi. His descendants are called HEBRONITES. Ex. 6: 18; Num. 3: 19, 27; 1 Chr. 6: 2, 18; 1 Chr. 15: 9; 1 Chr. 23: 12, 19.

4. One of the descendants of Caleb. 1 Chr. 2: 42, 43.

Hebronites. [Heb'ronites]

Descendants of Hebron the son of Kohath. They were a numerous and important Levitical family. On the west of the Jordan Hashabiah and his brethren, 1700 'men of valour,' were officers of Israel; and on the east, Jerijah and his brethren, 2700 'mighty men of valour,' were over the two and a half tribes. Num. 3: 27; Num. 26: 58; 1 Chr. 26: 23, 30-32.

Hegai, [He'gai] Hege. [He'ge]

Eunuch or chamberlain of Ahasuerus. Esther 2: 3, 8, 15.

Heifer.

A young cow, which is several times alluded to as 'three years old,' as if that was the age when they began to be broken in for labour. Gen. 15: 9; Isa. 15: 5; Jer. 48: 34. They were not usually offered as sacrifices; but it was appointed that one should be slain when an unknown_murder was discovered in a field, to put away the guilt of shedding innocent blood. Deut. 21: 1-9. Various symbolical references are made to the heifer. Samson called his wife a heifer with which others had ploughed to discover his riddle. Judges 14: 18. Egypt was like a 'very fair heifer;' and Israel was a 'backsliding or untractable heifer,' though it had been taught and loved to tread out the corn. Jer. 46: 20; Jer. 50: 11; Hosea 4: 16; Hosea 10: 11.

Heifer, Red.

This was a unique offering. The red heifer was killed outside the camp, and its blood was sprinkled by the priest seven times directly before the tabernacle. The whole of the heifer was then burnt, and

the priest cast cedar wood, hyssop, and scarlet into the burning of the heifer. The ashes were gathered up and laid in a clean place outside the camp. When the ashes were used, a person that was clean mixed in a vessel some of the ashes with running water, then he dipped hyssop into the water, and sprinkled the person, tent, etc., that was unclean. It was a water of separation — a purification for sin.

The ordinance of the red heifer was an exceptional form of sin offering. It had not atonement in view, but the cleansing by water of those who, having their dwelling and place in the camp, where Jehovah's sanctuary was, had become defiled by the way: cf. Num. 5: 1-4. Upon the basis of sin being condemned in the cross, it corresponds to 1 John 1: 9. The washing of the feet of those that are clean, as taught by the Lord in John 13 has this character of cleansing with water. The Holy Spirit applies, by the word, the truth of the condemnation of sin in the cross of Christ to the heart and conscience, to purify the believer, without applying the blood again. Num. 19: 1-22; Heb. 9: 13. But John 13 goes further. The Lord applies the truth of His departure out of this world to the Father to the walk of His disciples.

Heir.

This is used in various applications as of one coming into a possession. It is applied to the Lord when He came to Israel seeking fruit. They said in effect, "This is the heir: come let us kill him, and the inheritance shall be ours." Mark 12: 7. Christ is appointed by God to be heir of all things. Heb. 1: 2. Believers are by grace made sons through Christ, hence heirs, heirs of God, and joint-heirs with Christ. Rom. 8: 17; Gal. 4: 7; cf. John 17: 22.

Helah. [Hel'ah]

Wife of Ashur, of the tribe of Judah. 1 Chr. 4: 5, 71

Helam. [He'lam]

Place situate between the Jordan and the Euphrates, where David defeated the Syrians under Hadarezer. 2 Sam. 10: 16, 17. Possibly

the *Alamatha* of Ptolemy, near Nicephorium.

Helbah. [Hel'bah]

Town in the tribe of Asher. Judges 1: 31. Not identified.

Helbon. [Hel'bon]

Place celebrated for its wine. Ezek. 27: 18. Identified with *Helbon*, . The village is in a wild glen, high up the Anti-Lebanon, and is still celebrated for its luxurious grapes.

Heldai. [Hel'dai]

1 . A Netophathite, a descendant of Othniel, and one of David's captains. 1 Chr. 27: 15.

2. One who returned from exile, Zech. 6: 10 (probably the same as HELEM in Zech. 6: 14), who apparently had gold and silver of which crowns were made, to be 'for a memorial in the temple of the Lord.'

Heleb, [He'leb] Heled. [He'led]

Son of Baanah a Netophathite, and one of David's valiant men. 2 Sam. 23: 29; 1 Chr. 11: 30.

Helek, [He'lek] Helekites. [He'lekites]

Son of Gilead, of the tribe of Manasseh, and his descendants. Num. 26: 30; Joshua 17: 2.

Helem. [He'lem]

Descendant of Asher. 1 Chr. 7: 35. See HELDAI, No. 2.

Heleph. [He'leph]

Border town of Naphtali. Joshua 19: 33. Identified with *Beit Lif*, .

Helez. [He'lez]

1. A Paltite or Pelonite, one of David's valiant men. 2 Sam. 23: 26; 1 Chr. 11: 27; 1 Chr. 27: 10.

2. Son of Azariah, of the tribe of Judah. 1 Chr. 2: 39.

Heli. [He'li]

Son of Matthat in the genealogy of the Lord Jesus. Luke 3: 23.

Helkai. [Hel'kai]

Priest in the family of Meraioth. Neh. 12: 15.

Helkath. [Hel'kath]

Town on the border of Asher allotted to the Gershonites. Joshua 19: 25; Joshua 21: 31. Called HUKOK in 1 Chr. 6: 75. Identified by some with *Yerka*, .

Helkathhazzurim. [Hel'kath-haz'zurim]

Name, signifying, as in the *margin*, 'field of strong men,' given to the place where twelve men of Israel and twelve of Judah killed each other, which led to a very sore battle. 2 Sam. 2: 16. Identified by some with *Wady el Askar*, .

Hell.

In the A.V. this is the translation of

1. *sheol*, which is often translated, 'grave,' and three times it is 'pit.' It refers to an invisible place or state, which may have several applications, according to the connection of each passage. Korah and his company and their houses went down into 'sheol.' Num. 16: 33. Jonah said, "Out of the belly of 'sheol' cried I" Jonah 2: 2. "The wicked shall be turned into sheol." Ps. 9: 17. "Let them go down quick into 'sheol,' for wickedness is in their dwellings." Ps. 55: 15; Prov. 7: 27. But for the redemption which faith looked for 'sheol' must have had to O.T. saints the character of eternal punishment,

and so finally 'hades' will be cast into the lake of fire. The word also refers to the place of departed spirits. The Lord said, "Thou wilt not leave my soul in 'sheol.'" Ps. 16: 10. This signification corresponds with

2. ᾅδης, *hades*, which occurs where this last passage is quoted in Acts 2: 27, 31; and has the same meaning in other passages: Matt. 11: 23; Matt. 16: 18; Luke 16: 23; Rev. 1: 18; Rev. 6: 8; Rev. 20: 13, 14.

3. γέεννα, *Gehenna*, the Greek equivalent for two Hebrew words, signifying 'valley of Hinnom.' It was the place near Jerusalem where the Jews made their children pass through fire to heathen gods, and which was afterwards defiled. 2 Kings 23: 10. A continual fire made it a fit emblem of the place of eternal punishment. Matt. 5: 22, 29, 30; Matt. 10: 28; Matt. 18: 9; Matt. 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; James 3: 6. The above-named place of defilement and fire is also called in the O.T. TOPHET or TOPHETH. 2 Kings 23: 10; Isa. 30: 33; Jer. 19: 13.

4. ταρταρόω, 'to cast into Tartarus,' a term used by heathen writers for the 'deepest abyss of the infernal regions,' a place of extreme darkness. 2 Peter 2: 4: cf. 2 Peter 2: 17 and Jude 13.

Whatever figurative meaning there may be in the use of any of the above words, it is plain and certain from scripture that there is a place of everlasting punishment. It is awfully described as the LAKE OF FIRE, 'the lake that burneth with fire and brimstone.' Rev. 19: 20; Rev. 20: 10, 15; Rev. 21: 8. It was prepared for the devil and his angels, but into it the wicked also will be cast. Matt. 13: 40, 42; Matt. 25: 41; 2 Peter 2: 4; Jude 6, etc. See ETERNAL.

Hellenists. [Hell'enists]

See GRECIANS.

Helmet.

For the protection of the head, as worn by warriors. See ARMOUR. In the Christian's armour the helmet is 'salvation,' or 'the hope of

salvation.' Eph. 6: 17; 1 Thess. 5: 8. It is those who know their salvation that can take part against the wicked spirits in the heavenlies. It is to be remarked that Jehovah (Christ) in a future day will Himself put on righteousness as a breastplate, and a helmet of salvation, to avenge His people by punishing their enemies. Isa. 59: 17.

Helon. [He'lon]

A Zebulonite, father of Eliab. Num. 1: 9; Num. 2: 7; Num. 7: 24, 29.

Helve.

Handle, as of an axe, etc. Deut. 19: 5.

Hem of the Garment.

On the hem of the high priest's robe were pomegranates of blue, and purple, and scarlet, and twined linen, placed alternately with a golden bell — typifying that fruit and testimony flow from Christ's heavenly position, and are borne and rendered by Christians through abiding in Him. Ex. 28: 33, 34; Ex. 39: 24, 26. All the Israelites were to wear on the border of their garment a riband of blue (the colour of heaven) that they might look upon it and remember the commandments and be holy unto God: typical of the walk of the Christian as being heavenly in its character, not according to this world, but according to the good and perfect and acceptable will of God. Num. 15: 38-40. The Lord had, alas, to declare that the scribes and Pharisees, among other pretended marks of sanctity, enlarged the borders of their garments to be seen of men. Matt. 23: 5.

Hemam. [He'mam]

Son of Lotan, a descendant of Seir. Gen. 36: 22. Called HOMAM in 1 Chr. 1: 39.

Heman. [He'man]

1. Son of Zerah, or Mahol: he was renowned for his wisdom, which, however, was surpassed by that of Solomon. 1 Kings 4: 31; 1 Chr. 2:

6.

2. Son of Joel, a Kohathite: he was both a seer and chief of the musicians in the sanctuary under David. His fourteen sons were also musicians. 1 Chr. 6: 33; 1 Chr. 15: 17, 19; 1 Chr. 16: 41, 42; 1 Chr. 25: 1-6; 2 Chr. 5: 12; 2 Chr. 29: 14; 2 Chr. 35: 15. Psalm 88 is ascribed to Heman the Ezrahite, who some think to be the same person, but (as in the margin of the A.V.) it more probably refers to No. 1.

Hemath. [He'math]

One called 'the father of the house of Rechab.' 1 Chr. 2: 55. See also HAMATH.

Hemdan. [Hem'dan]

Eldest son of Dishon the Horite. Gen. 36: 26. Called AMRAM in 1 Chr. 1: 41.

Hemlock.

1. *laanah*, 'wormwood:' used only in a figurative sense for bitterness or poison. Amos 6: 12. It is translated WORMWOOD in Deut. 29: 18; Prov. 5: 4; Jer. 9: 15; Jer. 23: 15; Lam. 3: 15, 19; Amos 5: 7. It corresponds with ἄψιπθος in Rev. 8: 11.

2. *rosh*, some poisonous plant expressive of bitterness or poison. Hosea 10: 4. The word is elsewhere translated 'gall,' 'poison,' and 'venom.' The common hemlock is the *conium maculatum*; the water hemlock the *cicuta virosa*.

Hen.

Son of Zephaniah. Zech. 6: 14. By comparing verse 14 with verse 10 Hen (really Chen) appears to be another name of Josiah. Some treat the word Hen not as a proper name, and translate 'for the favour of the son of Zephaniah.'

Hen.

In Matt. 23: 37; Luke 13: 34 the domestic fowl is alluded to, and her well-known care for her chickens, in illustration of how the Lord would have gathered the Jews under His almighty and loving protection; but, alas, they would not!

Hena. [He'na]

A city of which Rabshakeh boasted that neither its god nor its king had been able to resist the power of Assyria. 2 Kings 18: 34; 2 Kings 19: 13; Isa. 37: 13. Identified with *Anah*, 34 30' N, 42 E.

Henadad. [Hena'dad]

Head of a Levite family who helped to rebuild the temple, and to repair the wall of the city, one of whom sealed the covenant. Ezra 3: 9; Neh. 3: 18, 24; Neh. 10: 9.

Henoch. [He'noch]

See ENOCH and HANOCH.

Hepher. [He'pher]

1 . Youngest son of Gilead, and head of the family of the HEPHERITES. Num. 26: 32; Num. 27: 1; Joshua 17: 2, 3.

2. Son of Ashur and Naarah, of the tribe of Judah. 1 Chr. 4: 6.

3. The Mecherathite, one of David's mighty men. 1 Chr. 11: 36.

4. City and district, taken by Joshua. Joshua 12: 17; 1 Kings 4: 10. Not identified.

Hepherites. [He'pherites]

Descendants of Hepher, No. 1. Num. 26: 32.

Hephzibah. [Heph'zi-bah]

Wife of Hezekiah and mother of Manasseh. 2 Kings 21: 1. It is used symbolically for the name to be given to Jerusalem when it comes again into blessing, signifying 'My delight is in her.' Isa. 62: 4.

Herd, Herdsman.

In the O.T. the term 'herd' is applied to the cattle, the word 'flocks' embracing the sheep and goats. As these, with camels, constituted the principal property of the patriarchs, the herdsman held an important office. All the sons of Jacob were introduced to Pharaoh as shepherds, and men whose trade had been to feed cattle. Gen. 46: 32; Ex. 10: 9; 1 Sam. 21: 7. Amos had been a herdsman. Amos 1: 1; Amos 7: 14. In the N.T. the term 'herd' is only applied to the swine that, possessed by the demons, perished in the sea. Matt. 8: 30, 32.

Heres. [He'res]

1. Mount in the territory of Dan, mentioned with Aijalon, held by the Amorites, who became tributary to Israel. Judges 1: 35.
2. The same name occurs in the margin of Isa. 19: 18 as the name of the 'city of destruction,' or 'city of the sun' in Egypt.

Hersh. [He'resh]

Head of a Levite family. 1 Chr. 9: 15.

Heresy, Heretic.

The word *αἵρεσις* is from 'to choose.' The same Greek word is translated 'sect' and is applied to the sects among the Jews, as the Sadducees and the Pharisees. Acts 5: 17; Acts 15: 5; Acts 26: 5. It was employed by the Jews respecting Christianity. Acts 24: 5, 14; Acts 28: 22. Heresies and sects were developed early in the church, they were the result of the working of the will of man in some form. The root of the Greek word being 'to choose' shows that a heresy is something *peculiar*. The doctrine held and enforced may be true in itself but may be exaggerated or put out of its connection. The

common result is, a party or sect is formed. 1 Cor. 11: 19; Gal. 5: 20; 2 Peter 2: 1. One who adheres to a heresy is a heretic, and after the first and second admonition is to be rejected. Titus 3: 10. God having given in His word all things needed for the church, there is no room for man's choice or man's will: he must be a humble receiver: cf. 1 Cor. 4: 7.

Hermas. [Her'mas]

A Christian to whom Paul sent salutations in his epistle to the Romans. Rom. 16: 14. Some have judged him to be one of the Apostolic Fathers, and the writer of a treatise called "THE SHEPHERD OF HERMAS," which was highly esteemed in the early church. It is a sort of allegory, and has been compared to Bunyan's Pilgrim's Progress. Parts of it are very trivial, and some scarcely decent. It is found attached to the Greek manuscript of the N.T., known as the Codex Sinaiticus, and exists in several ancient Latin copies.

Hermes. [Her'mes]

Christian at Rome saluted by Paul. Rom. 16: 14.

Hermogenes. [Hermog'enes]

Christian in Asia who had 'turned away' from Paul. 2 Tim. 1: 15. He may not have been an apostate, but have turned from the heavenly character of the truth taught by Paul.

Hermon. [Her'mon]

A noble mountain on the north-east border of Palestine, forming the highest part of the Anti-Lebanon range. Its highest summit is 9200 feet above the sea, and is almost constantly covered with snow. It was called by the Sidonians SIRION, Deut. 3: 9; Ps. 29: 6; and SHENIR by the Amorites (or perhaps one of the summits was called SHENIR or SENIR. 1 Chr. 5: 23; Cant. 4: 8; Ezek. 27: 5); and once it was called SION. Deut. 4: 48. The silent refreshing dews of Hermon are used to illustrate how good and pleasant it is for brethren to dwell together in unity. Ps. 133: 3. It is probable that

some part of Hermon was the mount of transfiguration; the Lord was in that district, and it seems much more suitable from its privacy than the traditional mount Tabor. It is now called *Jebel esh Sheikh*, or *Jebel eth TheIj*, 'mountain of snow,' .

Hermonites. [Her'monites]

This occurs only in Ps. 42: 6, which is translated by some, "I remember thee from the land of Jordan, and of the Hermons, from the hill Mizar;" the reference being, not to any people called Hermonites, but to the peaks of Mount Hermon.

Herod [Her'od] the Great.

He was the son of Antipater an Idumaeon, who was a proselyte to Judaism. His father having aided Caesar in his war with Egypt was rewarded by being made procurator of all Judaea, and he made his son Herod, then only fifteen years of age, governor of Galilee. On the death of Julius Caesar the country was in anarchy; but eventually Herod contrived to ingratiate himself with Antony and Octavian, and was appointed KING OF JUDAEA. He began his reign (B.C. 37) with blood: there were a few left of the Asmonaeon house, descendants of the Maccabees; these were put to death and their adherents, and the whole of the Sanhedrim except two.

Herod had married Mariamne, daughter of Alexandra, who had a son named Aristobulus, a descendant of the Maccabees. Herod, being afraid of Rome to which Alexandra had appealed, made Aristobulus high priest; but when he witnessed the joy of the people his jealousy was aroused, and he caused the young man to be drowned, while bathing with his comrades, through their pretended rough play. Herod honoured his funeral, but none were deceived, and on Alexandra appealing to Cleopatra and Antony, he was summoned to appear. He left orders with his uncle Joseph that if he were put to death, Mariamne was to be killed. Herod succeeded in satisfying Antony; and indeed he had Coele-syria added to his dominions. On his return, his sister Salome poisoned his mind with suspicions of his wife's infidelity with Joseph, who had unwisely betrayed the orders of Herod. He was however reconciled with his wife, but Joseph was put to death and Alexandra imprisoned.

On Octavian becoming emperor, Herod contrived to secure his favour. Herod's domestic life was however greatly embittered by his renewed suspicions against his wife (who had again discovered that during his absence orders had been given to put her to death if he lost his life). He seemed to think her guilty and she was sacrificed to his jealousy; but as soon as his beautiful wife was slain he was filled with the deepest remorse. Her mother also was put to death. [For Herod's other wives, see HEROD, FAMILY OF.]

Though Herod was nominally attached to Judaism he tried to introduce into Jerusalem Grecian and Roman games. These things were great eye-sores to the strict Jews, but a great many were won over to these follies.

The year B.C. 25 was one of famine in Judaea, and Herod sacrificed his gold and silver plate to purchase corn from Egypt to feed the people, and he gave them seed for the next year, by which he gained popularity.

Herod also ingratiated himself with the Jews by his costly enterprise of rebuilding the temple. To allay their suspicions, he procured the material before he demolished any part. The new edifice was a stately one of white marble.

New fears destroyed the peace of Herod. On the return of his two sons by Mariamne, now grown to manhood, they were hailed with enthusiasm by the people. He feared they would avenge their mother's death, therefore after trivial charges they were both strangled. This was followed by Antipater, another son, being put to death, who was proved to be guilty of plotting to have his father poisoned.

Herod's body was greatly diseased: the increasing torments had even caused him to attempt suicide. He ordered that the heads of the chief families in Judaea should be shut up in the Hippodrome at Jericho, to be put to death as soon as he expired, that *there might be mourning at his death!* This cruel order was not carried out.

His anxieties were heightened by the visit of the Magi to Jerusalem, inquiring for the child who had been born KING OF THE JEWS.

Herod cunningly sought to find out what child was to have this honour, that he might at once cut him off. Being thwarted by the Magi he ordered the massacre of all the infants in the district; but God had sent away *His Son* from his power. Matt. 2: 1-22. Herod died B.C. 4. This was the first earthly 'power' that had anything to do with the Lord Jesus. We know from Rev. 12: 1-5 that Satan was really the actor through Herod; but he was defeated then and will be again and again until his final doom.

Herod, Family of.

No. 1 is mentioned as 'Herod the king' in Matt. 2: 1-22; Luke 1: 5

No. 2. Philip, Matt. 14: 3; Mark 6: 17; Luke 3: 19.

No. 3. Herod the Tetrarch, Matt. 14: 1-6; Luke 3: 1-19; Luke 9: 7; Acts 13: 1; the king,

Matt. 14: 9; King Herod, Mark 6: 14-22; Herod, Luke 13: 31; Luke 23: 7-15.

No. 4. Archelaus. Matt. 2: 22.

No. 5. Philip tetrarch of Ituraea and Trachonitis. Luke 3: 1

No. 6. Herod the king. Acts 12: 1-21.

No. 7. Herodias. Matt. 14: 3-6; Mark 6: 17-22; Luke 3: 19.

No. 8. King Agrippa. Acts 25: 13; Acts 26: 1-32.

No. 9. Berenice. Acts 25: 13; Acts 26: 30.

No. 10. Drusilla. Acts 24: 24.

Herod Agrippa I. [Her'od Agrip'pa I]

Grandson of Herod the Great, and son of Aristobulus and Berenice. He was appointed by the emperor Caligula to the government of Ituraea and Abilene, with the title of king. Eventually he had the government of Judaea and Samaria given to him by Claudius. He

was an observer of the law of Moses, and added to the extent of Jerusalem by a wall on the north of the city. It was he who put to death James the son of Zebedee to please the Jews, and imprisoned Peter, who was miraculously delivered. His miserable end is recorded in Acts 12.

Herod Antipas. [Her'od An'tipas]

Son of Herod the Great by Malthace a Samaritan. He succeeded his father in the tetrarchy of Galilee and Peraea. This was he whom the Lord called 'that fox.' He heard John the Baptist 'gladly,' yet put him to death. He was present at Jerusalem when the Lord was before Pilate, and by the courtesy of Pilate they settled their difference; but he treated the Lord with brutal indignity. He had married a daughter of Aretas king of Arabia, but subsequently induced Herodias the wife of Philip, his own half-brother, to leave her husband and live with him. This led to the death of John the Baptist by her desire, as recorded in scripture; and also to his being attacked and defeated with great loss by Aretas. Prompted by Herodias, he sought from the emperor Caligula the title of king (which did not belong to him though so called in Mark 6: 14), but this ambition led to his perpetual banishment, A.D. 39. Herodias voluntarily accompanied him.

Herodians. [Hero'dians]

The name comes from Herod, and refers to those who took part with him and his successors in leavening the Jews with Grecian and Roman manners and licentiousness. In scepticism they sided with the Sadducees, but were strongly opposed to the Pharisees. This makes it the more striking that they should have united with the latter in endeavouring to entrap the Lord in His speech. Matt. 22: 16; Mark 3: 6; Mark 12: 13. Their evil principles may well come under the term 'the leaven of Herod.' Mark 8: 15.

Herodias. [Hero'dias]

See HEROD ANTIPAS and HEROD'S FAMILY.

Herodion. [Hero'dion]

Kinsman of Paul, saluted by him. Rom. 16: 11.

Heron. [He'ron]

A bird that was unclean to the Israelites. The name *anaphah* cannot be identified, but several species of heron are found throughout Palestine, which are doubtless included because of the words 'after her kind.' The *Ardea cinerea* is a heron common in Palestine. They live upon fish, frogs, and reptiles. (R.V. *margin* has 'ibis.')

Lev. 11: 19; Deut. 14: 18.

Hesed. [He'sed]

Father of one of Solomon's commissariat officers. 1 Kings 4: 10.

Heshbon. [Hesh'bon]

Chief city of Sihon king of the Amorites. Lying on the east of the Jordan, it was the first city of importance that fell into the hands of the Israelites. The cause of their attacking it was that Sihon refused to let them pass through his land. This initial conquest is often referred to. Heshbon was subsequently assigned to Reuben, but became a Levitical city in connection with Gad. Num. 21: 25-34; Deut. 2: 24-30; Joshua 13: 17-27; 1 Chr. 6: 81. After the captivity it fell into the hands of the Moabites; and is denounced in the prophets. Isa. 15: 4; Jer. 48: 2, 34, 45; Jer. 49: 3. Identified with *Hesban*, . There are extensive ruins showing its former strength as a fortified city.

Heshmon. [Hesh'mon]

Town in the extreme south of Judah. Joshua 15: 27.

Heth.

Second son of Canaan, from whom descended the HITTITES, *q.v.* They are often called 'the children of Heth.' Gen. 10: 15; Gen. 23: 3-20; Gen. 25: 10; Gen. 27: 46; Gen. 49: 32; 1 Chr. 1: 13.

Hethlon. [Heth'lon]

Place spoken of as 'the way of Hethlon:' only mentioned as the border of the land in the north to be possessed by Israel in the future. It is in the locality of Hamath. It is supposed to be identified with 'the entrance of Hamath.' Ezek. 47: 15; Ezek. 48: 1.

Hezeki. [He'zeki]

Son of Elpaal, a descendant of Benjamin. 1 Chr. 8: 17.

Hezekiah. [Hezeki'ah]

1. Son of Neariah, of the royal house of Judah. 1 Chr. 3: 23.
2. Ancestor of Ater whose descendants returned from exile. Ezra 2: 16; Neh. 7: 21.

Hezekiah, King of Judah.

Son and successor of Ahaz. Hezekiah "did that which was right in the sight of the Lord, according to all that David his father did." He trusted in the Lord God of Israel, so that there was none like him before or after. He reigned from B.C. 727 to 698.

Hezekiah began his reign by opening the doors of the house of the Lord, which was cleansed and repaired by the priests and Levites. Then he called the rulers, and sacrifices were offered as sin offerings for the kingdom and the sanctuary, and for Judah; songs were sung, and the king and all present bowed themselves and worshipped. He proposed to all Israel and Judah to come to the house of the Lord at Jerusalem to keep the Passover, and invitations were sent to *all* the tribes to turn to the Lord and to come and keep it. Though his messengers were in general mocked, there was a remnant that responded to the king's invitation. Such was the joy that after the seven days of unleavened bread they kept other seven days with gladness.

What naturally followed this worship was the removal of all signs of idolatry. Because the people had burnt incense to the brazen serpent,

he brake it in pieces calling it 'a piece of brass.' He clave to the Lord, and the Lord was with him, and prospered him whithersoever he went.

The unfaithfulness of Ahaz had given the Assyrians a footing in Immanuel's land, against which Hezekiah rebelled, but afterwards submitted to pay tribute. Sennacherib required complete submission, and the Assyrians came with a great host against Jerusalem. Their general not only reviled Hezekiah, but spoke against God, comparing Him with the gods of the nations which the Assyrians had conquered. Hezekiah rent his clothes, covered himself with sackcloth, and went into the house of the Lord. God wrought deliverance. There was a rumour of opposition elsewhere, and the general departed. Of the Assyrians 185,000 were slain in one night: Sennacherib returned to Nineveh and was subsequently killed by two of his own sons.

We next read of Hezekiah's sickness, when Isaiah was sent to tell him to set his house in order, for he should die. Hezekiah wept sore and prayed for his life, and it was prolonged fifteen years. Though he had witnessed a great deliverance of the Lord, his faith was weak and he asked for a sign. God made the shadow go back ten degrees on the dial of Ahaz. But Hezekiah rendered not to the Lord according to the benefit done to him, for his heart was lifted up, therefore there was wrath upon him and upon Judah and Jerusalem. Yet, on Hezekiah humbling himself with the inhabitants of Jerusalem, the wrath came not in his days.

Hezekiah had great riches; and when Berodach-baladan, king of Babylon, sent ambassadors to him with a present, for they heard that he had been sick, and to inquire of the wonder that had been done in the land (doubtless the shadow going *back* ten degrees), Hezekiah showed them all his riches; and then he had to hear the sorrowful tidings that all he had shown them should be carried into Babylon, and his sons should be made eunuchs in the palace of the king of Babylon. Hezekiah piously resigned himself to the will of Jehovah. We read that God had "left him, to try him, that he might know all that was in his heart." It was pride; but God was gracious, and Hezekiah seemed to have the consciousness that God would give him peace and truth in his days. 2 Kings 18 - 2 Kings 20; 2 Chr. 29 -

2 Chr. 32; Isa. 36 — Isa. 39; Jer. 26: 18,19; Hosea 1: 1; Micah 1: 1.

Hezion. [Hez'ion]

Grandfather of Benhadad king of Syria. 1 Kings 15: 18.

Hezir. [He'zir]

1. Leader of the seventeenth course of priests. 1 Chr. 24: 15.

2. A chief of the people who sealed the covenant. Neh. 10: 20.

Hezrai. [Hez'rai]

A Carmelite, one of David's valiant men. 2 Sam. 23: 35.

Hezro. [Hez'ro]

A Carmelite, one of David's valiant men. 1 Chr. 11: 37. Doubtless the same as HEZRAI.

Hezron. [Hez'ron]

1. Son of Pharez, and grandson of Judah. Gen. 46: 12; Num. 26: 21; Ruth 4: 18, 19; 1 Chr. 2: 5-25; 1 Chr. 4: 1.

2. Son of Reuben. Gen. 46: 9; Ex. 6: 14; Num. 26: 6; 1 Chr. 5: 3.

3. Place on the south border of Judah. Joshua 15: 3, 25; also called HAZOR. Identified by some with *Jebel Hadireh*, .

Hezronites. [Hez'ronites]

Descendants of Hezron, son of Reuben and of Hezron, son of Pharez. Num. 26: 6, 21.

Hiddai. [Hid'dai]

One of David's valiant men, 'of the brooks of Gaash.' 2 Sam. 23: 30. Called HURAI in 1 Chr. 11: 32.

Hiddekel. [Hid'dekel]

One of the rivers of Eden: supposed to be identical with the Tigris, which is called *Dijlah*. Gen. 2: 14; Dan. 10: 4.

Hiel. [Hi'el]

Native of Bethel who rebuilt Jericho in the reign of Ahab. In him was fulfilled the curse pronounced by Joshua that he should lay the foundation of the city in his firstborn and set up the gates in his youngest son. His building the city was a marked sign of insubordination.

1 Kings 16: 34. Cf. Joshua 6: 26.

Hierapolis. [Hiera'polis]

City of Phrygia in Asia Minor, for the saints of which Epaphras had a great zeal, or for whom he laboured much. Col. 4: 13. Now called *Pambuk Kalesi*, . It is remarkable for its hot calcareous springs, which have deposited curious incrustations.

Higgaion. [Higgai'on]

A Hebrew word that occurs four times, but in the A.V. is only once untranslated. This is in Psalm 9: 16, where the *margin* reads 'that is, *meditation*.' It is thought by some to refer to a musical sign or instrument. Literally it means 'the sound of a harp when struck.' In Psalm 19: 14 the word is translated 'meditation;' in Psalm 92: 3, 'solemn sound;' and in Lam. 3: 62, 'device.'

High Place.

The word commonly used for the high place is *bamah*, signifying what is high or elevated (cf. Ezek. 20: 29), and then the hills on which altars were erected. There were such places in Canaan before the Israelites entered it, which they were told to destroy. Num. 33: 52. If the Israelites had such, God would destroy them and cut down their images. Lev. 26: 80.

In the above passages the high places are connected with idolatry;

but it would appear that before the temple was built, altars for the worship of God had been erected elsewhere than at the tabernacle. With Samuel at Zuph, there was 'a sacrifice of the people' in the 'high place' (God having forsaken the tabernacle at Shiloh, this disorder resulted). It was evidently on elevated ground, for they went up to it and came down. 1 Sam. 9: 12-25. At the beginning of the reign of Solomon the people sacrificed in high places *because* the temple was not yet built. This was failure, for we read that "Solomon loved the Lord, walking in the statutes of David his father: *only* he sacrificed and burnt incense in high places." 1 Kings 3: 2-4. The tabernacle was there (Gibeon), 1 Chr. 16: 39; 2 Chr. 1: 3, so that it appeared to be the right place to go to, and it was where God appeared to Solomon in the night; yet it was 'the great high place.' The reason of this implied disapproval is doubtless because *the ark was not there*, the symbol of God's presence, which was the true place of worship. At the close of Solomon's life he sinned greatly in building a high place for the gods of all his strange wives. 1 Kings 11: 7, 8. On the division of the kingdom, Jeroboam set up his idols and "ordained him priests for the high places, and for the devils, and for the calves which he had made." 2 Ch. 11: 15. With these two examples it is not surprising that in the whole land there were many high places. Hezekiah and Josiah zealously destroyed the high places, which included the buildings thereon and the idols connected therewith. The word *bamah* is used apparently for any idolatrous erection, for we once read of high places in a valley. Jer. 7: 31.

The term 'high places' has another application under the Hebrew word *ramah*, which also signifies 'exalted;' for Israel is charged with making a high place in every street, and at every head of the way, which doubtless refers to some shrine or symbol of idolatry connected with abominable practices. Ezek. 16: 24, 25, 31, 39. They courted the favour of the heathen by adopting their idolatrous worship and customs.

High Priest

It is remarkable that this title occurs but seldom in the O.T. Lev. 21: 10; Num. 35: 25; Joshua 20: 6; 2 Kings 12: 10; 2 Chr. 24: 11, etc. Aaron was constantly called 'the priest;' but as his sons were also

called priests, he was necessarily the 'chief' and would correspond to what is called high priest in the N.T. His office is summed up in few words: he "is ordained *for* men in things pertaining *to* God" that he might offer both gifts and sacrifices for sins. He stood for the people to God: he offered up the sacrifices which put the people in relation with God (Lev. 9), also those on the day of atonement (Lev. 16), and he blessed them as from God. He, as taken from among men, was one who could have compassion on, or forbearance toward, the ignorant and the erring; for that he himself was compassed with infirmity. Heb. 5: 1, 2. Aaron did not take the honour upon himself, nor did Christ. Heb. 5: 4, 5. Having accomplished redemption by the offering of Himself, He passed through the heavens and sat down on the right hand of God. He is touched with the feeling of our infirmities, having been Himself tempted as we are, apart from sin. He ever lives to make intercession for us, He is also the minister of the sanctuary — He appears in the presence of God for us, and is the great Priest over the house of God. Heb. 4: 14, 15; Heb. 8: 1, etc. See AARON, AARONIC PRIESTHOOD, MELCHISEDEC.

Hilen. [Hi'len]

City in Judah assigned to the priests. 1 Chr. 6: 58. Called HOLON in Joshua 15: 51; Joshua 21: 15. Identified by some with *Beit Alam*, .

Hilkiah. [Hilki'ah]

1. Father of Eliakim, the head of Hezekiah's household. 2 Kings 18: 18, 26, 37; Isa. 22: 20; Isa. 36: 3, 22.

2. Son of Shallum, or Meshullam, and high priest in the time of Josiah king of Judah. He found a copy of the law in the temple, which caused great heart-searchings and repentance. 2 Kings 22: 4-14; 2 Kings 23: 4, 24; 1 Chr. 6: 13; 1 Chr. 9: 11; 2 Chr. 34: 9-22; 2 Chr. 35: 8; Ezra 7: 1; Neh. 11: 11.

3. Son of Amzi, a Merarite. 1 Chr. 6: 45.

4. Son of Hosah, a Merarite. 1 Chr. 26: 11.

5. One who stood by Ezra when he read the law. Neh. 8: 4; probably

the priest in Neh. 12: 7, 21.

6. Priest of Anathoth and father of the prophet Jeremiah. Jer. 1: 1.

7. Father of Gemariah. Jer. 29: 3.

Hill Country.

Any part of the range of hills that runs through Palestine from north to south, in distinction from the plains towards the Mediterranean or the Jordan; and in distinction from the *Shephelah* which is a region in Judah that runs between the hill country and the plain on the west, called the 'lowlands.' Joshua 13: 6; Luke 1: 39, 66.

Hillel. [Hil'lel]

A Pirathonite, father of Abdon one of the judges of Israel. Judges 12: 13, 15.

Hin.

See WEIGHTS AND MEASURES.

Hind.

The word *ayyalah* is supposed to allude to any kind of deer found in Palestine: no particular species can be identified. It is used as a symbol of activity. Gen. 49: 21; 2 Sam. 22: 34, Ps. 18: 33; Ps. 29: 9; Cant. 2: 7; Cant. 3: 5; Hab. 3: 19. See HART.

Hinge.

The only hinges handed down from antiquity are pivots projecting above and below the door, on which the door turned. In the temple the hinges were of gold, and may have been of this description. 1 Kings 7: 50; Prov. 26: 14. In ancient existing houses with stone doors the hinges are stone projections at the top and bottom of the doors.

Hinnom, [Hin'nom] Valley of.

This is often called 'the valley of the son of Hinnom,' but who Hinnom and his son were is unknown. Joshua 15: 8; Joshua 18: 16; Neh. 11: 30. The valley running from east to west, on the south of Jerusalem, now bears the above name. In some part of this, supposed to be the east end, children were passed through the fire to false gods. Jer. 7: 31, 32; Jer. 32: 35. To prevent this Josiah defiled TOPHETH in this valley. 2 Kings 23: 10; 2 Chr. 28: 3; 2 Chr. 33: 6. The prophet Isaiah gives the key to its being associated in the N.T. (under the name of GEHENNA) with eternal punishment: "Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isa. 30: 33. See HELL. In God's judgements the valley shall become the 'valley of slaughter.' Jer. 19: 2-14.

Hirah. [Hi'rah]

An Adullamite, a friend of the patriarch Judah. Gen. 38: 12.

Hiram. [Hi'ram]

1. King of Tyre, who loved David and was a friend of Solomon. By his servants he supplied both timber and stone for the temple and the palaces of Solomon. Their navies also united to bring the produce of other lands. Solomon gave to Hiram twenty cities in the land of Galilee, but Hiram was not pleased with them: he called them, in Aramaic CABUL, 'displeasing or dirty;' and the cities were eventually returned to Solomon. 2 Sam. 5: 11; 1 Kings 5: 1-18; 1 Kings 9: 11-27; 1 Kings 10: 11, 22; 1 Chr. 14: 1, etc. He is called HURAM in 2 Chr. 2: 3-12; 2 Chr. 8: 2, 18; 2 Chr. 9: 10, 21.

2. A skilful workman of Tyre, filled with wisdom and understanding, who was sent to make things for the temple. His father was a man of Tyre, and he is called "the son of a woman of the daughters of Dan" in 2 Chr. 2: 14; but in 1 Kings 7: 14 it reads "a widow's son of the tribe of Naphtali," which may mean that her husband was a man of Naphtali. 1 Kings 7: 13, 40, 45. He is called HURAM in 2 Chr. 2: 13; 2 Chr. 4: 11, 16.

Hireling, Hired Servant.

These were distinct from the house servants who were generally slaves. Hired servants were engaged by the day and paid at the close of the day. A servant hired by the priest was not regarded as one of the family, and was not allowed to eat of the holy things, whereas the slaves were considered a part of the family. Lev. 19: 13; Lev. 22: 10; Deut. 15: 18; Deut. 24: 14; Job 14: 6; Mal. 3: 5. They are contrasted in the N.T. with the Shepherd who owned the sheep. Matt. 20: 1-8; Luke 15: 17, 19; John 10: 12, 13.

Hittites. [Hit'tites]

The descendants of Heth, a son of Canaan, and hence descendants of Ham: a numerous race who inhabited Palestine. In God's covenant with Abraham their territory was to be possessed by his descendants. Gen. 15: 20. On the death of Sarah, Abraham bought the field and cave of Machpelah from the Hittites. His intercourse and contract with them show that they were a civilised race, used to commercial transactions. Gen. 23: 3-20. This was near or at Hebron in the south of Palestine, whereas other passages speak of them in the north, between the Lebanon and the Euphrates, which was probably where they originally settled, Joshua 1: 4; and there are intimations that they continued a powerful and warlike race after Palestine was possessed by Israel. 1 Kings 10: 29; 2 Kings 7: 6. Ahimelech and Uriah, eminent men in the time of David, were Hittites. 1 Sam. 26: 6; 2 Sam. 23: 39.

In various parts of Palestine and Syria monuments have been found of the Hittites, and in Egypt there are records of a long defensive treaty that was made between the Egyptians and the Hittites, showing that the latter were an important race. The Tell Amarna tablets show that they seized upon Damascus then held by Egypt. Letter after letter urged Egypt to come to the rescue. Their features even are now well understood on the monuments, being described as a people with yellow skins and 'mongoloid' features, receding foreheads, oblique eyes, and protruding upper jaws.

Hivites. [Hi'vites]

One of the races found early in Palestine: they were descendants of Ham through Canaan. Gen. 10: 17. Jacob, on his return to Palestine, found Shechem occupied by the Hivites. Gen. 34: 2. They also possessed Gibeon, and found means to deceive Joshua into making a league with them. Joshua 9: 3, 7. They seemed to be more a commercial than a warlike people. We also find the Hivites in the north in mount Lebanon, and Israel was beguiled into making marriage contracts with them. Judges 3: 3, 5, 6. In the days of Solomon they were still in the land, and were made tributary to Israel. 1 Kings 9: 20. Israel suffered through not carrying out the directions of God to cast out these and other inhabitants of the land. They were by them led into idolatry.

Hizkiah. [Hizki'ah]

Ancestor of Zephaniah the prophet. Zeph. 1: 1.

Hizkijah. [Hizki'jah]

One who sealed the covenant. Neh. 10: 17.

Hobab. [Ho'bab]

This name occurs only in Num. 10: 29 and Judges 4: 11. He was apparently the father-in-law of Moses, and if so he is the same as Jethro. See JETHRO.

Hobah. [Ho'bah]

Place 'on the left hand,' that is, to the north of Damascus, to which Abraham pursued the kings who had captured Lot. Gen. 14: 15. The Muslims point out *Burzeh*, , as the ancient Hobah; but the Jews prefer *Jobar*, about two miles N.E. of Damascus.

Hod.

Son of Zophah, of the tribe of Asher. 1 Chr. 7: 37.

Hodaiah. [Hoda'iah]

Son of Elioenai, a descendant of David. 1 Chr. 3: 24.

Hodaviah. [Hodav'iah]

1. A chief of Manasseh on the east of the Jordan. 1 Chr. 5: 24.
2. Son of Hasenuah, a Benjamite. 1 Chr. 9: 7.
3. Ancestor of some Levites who returned from exile. Ezra 2: 40. Called HODEVAH in Neh. 7: 43.

Hodesh. [Ho'desh]

Wife of Shaharaim, a Benjamite. 1 Chr. 8: 9.

Hodevah. [Hode'vah]

See HODAVIAH, NO. 3.

Hodiah. [Hodi'ah]

One of the wives of Ezra, of Judah. 1 Chr. 4: 19. The same apparently as JEHUDIJAH, which signifies 'the Jewess,' in 1 Chr. 4: 18.

Hodijah. [Hodi'jah]

- 1, 2. Levites who returned from exile and sealed the covenant. Neh. 8: 7; Neh. 9: 5; Neh. 10: 10, 13.
3. A chief of the people who sealed the covenant. Neh. 10: 18.

Hoglah. [Hog'lah]

One of the daughters of Zelophehad. Num. 26: 33; Num. 27: 1; Num. 36: 11; Joshua 17: 3.

Hoham. [Ho'ham]

King of Hebron, one of the five kings put to death by Joshua at the

cave of Makkedah. Joshua 10: 3, 17-26.

Holiness.

Holiness has been described as "a nature that delights in purity, and which repels evil." Adam and Eve were 'innocent,' not holy; for though they might have delighted in purity, they did not repel the evil of Satan. God is ever holy; in heaven there is no evil to separate from, and He was holy, consistent with His perfection in everything, before there was any evil. The Spirit is the *Holy* Spirit though He is down here where sin is, and the Lord Jesus when in this sinful world was holy, harmless, and undefiled. God is called 'the Holy One of Israel,' Isa. 30: 15, etc., and the Lord Jesus 'the Holy One.' Mark 1: 24; Acts 3: 14.

The Israelites having been redeemed out of Egypt, and separated to God, it was said to them, "Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7: 6. They were viewed as the chosen of God, as set apart for Him. This should have led to practical holiness, as God said, "Be ye holy, for I am the Lord your God." Lev. 20: 7. The Christian also is sanctified and justified, and Christ is made of God sanctification to him (1 Cor. 1: 30), referring to the separative call of God, and the means and measure of his sanctification. As new created in Christ he partakes of the divine nature, so that holiness is followed. He is chastened also by the Father of spirits in order to his being partaker of God's holiness.

One has said, "The Christian is called holy because he is set apart for God absolutely, according to the rights won by Christ in His death, and made good when he is born again, and thus set apart in a real way; and more perfectly, and with more intelligence, when he is sealed by the Holy Ghost, as cleansed by the blood of Christ." Upon this are based the practical exhortations: "As he which hath called you is holy, so be ye holy in all manner of conversation." 2 Cor. 7: 1; 1 Thess. 4: 7; Heb. 12: 14; 1 Peter 1: 15; 2 Peter 3: 11.

Holon. [Ho'lon]

1. City of Moab in the low country, east of the Jordan. Jer. 48: 21. Not identified.

2. City in Judah. See HILEN.

Holy-day.

Applied to the Sabbath or any of the Jewish festivals. Ex. 35: 2; Ps. 42: 4; Col. 2: 16.

Holy Ghost, Holy Spirit.

The third Person in the Trinity, as seen in the formula of baptism. Matt. 28: 19. The Spirit moved upon the face of the waters at the creation, Gen. 1: 2; and He came upon certain persons in the O.T. to fulfil the purposes of God. David asked that the Holy Spirit might not be taken from him, Ps. 51: 11; which stands in contrast to the indwelling of the Holy Spirit in Christians, for He *abides* with them. It is by the operation of the Spirit that they are born anew, and He is the seal of their faith in Christ, and the earnest of their inheritance above. John 3: 5; Eph. 1: 13, 14. He is their COMFORTER or Advocate (*παράκλητος*, one who manages their affairs) on earth, as Christ is the same in heaven. John 14: 16, 26.

Though the Holy Spirit influenced and came upon the O.T. saints, He did not come personally until Christ had ascended. John 16: 7. Many passages prove His personality — a matter of great importance, often lost sight of by those who constantly speak of Him as an influence. Ananias lied to the Holy Spirit. Acts 5: 3. "The Holy Ghost *said*, Separate *me* Barnabas and Saul," etc. Acts 13: 2. "Dividing . . . as *he* will." 1 Cor. 12: 11. The Holy Spirit directed the labours of Paul and his companions, Acts 16: 6, 7, and the Lord Jesus cast out demons by the Spirit of God. Matt. 12: 28.

His presence and operations here are some of the fruits of Christ's exaltation. He forms Christ in the believer. He is also the power of life and the power for testimony. Indwelling the saints individually, He forms them collectively into one body, they are also builded

together for a habitation of God through the Spirit. 1 Cor. 3: 16; Eph. 2: 22.

To be indwelt by the Holy Spirit is an immense favour, for He is a divine Person: any one so indwelt is not in the flesh, but in the Spirit. He is the Spirit of sonship and by him the believer cries, Abba Father. Christians are exhorted to be guided by Him, and neither to quench nor to grieve that holy One. Our responsibility is to "walk in the Spirit." Gal. 5: 16.

His presence on earth is a demonstration as to the world of sin, of righteousness, and of judgement. John 16: 8-11.

Homam. [Ho'mam]

See HEMAM.

Homer

See WEIGHTS AND MEASURES.

Honest, Honesty.

These words in the N.T. are not confined to trustworthiness, as the words are now commonly understood; but extend to any honourable conduct. Luke 8: 15; Rom. 12: 17; 2 Cor. 8: 21; 2 Cor. 13: 7; Phil. 4: 8; 1 Tim. 2: 2; Heb. 13: 18; 1 Peter 2: 12.

Honey.

This was so plentiful in Palestine, that the country was often described as a land 'flowing with milk and honey.' Ex. 3: 8, 17. It is symbolical of what is sweet in nature; to be partaken of with discretion, lest it cause vomiting. Prov. 25: 16, 27. It was strictly forbidden to add honey to the offerings of the Lord made by fire. Lev. 2: 11. What is of nature, though it be sweetness, can have no place in what is offered to God. The Lord Jesus when in service on earth said to His mother, "Woman, what have I to do with thee?" though when His service was over He commended her to John.

Hope.

This is described as waiting for something that is not seen but which has been promised. Rom. 8: 24, 25. Blessed is the man whose hope the Lord is; though troubles arise he will not cease to bear fruit. Jer. 17: 7, 8. There is nothing vague in the Christian's hope: it is an anchor of the soul, sure and steadfast, because the Lord Himself is his hope, and Christ in him is the hope of glory. Col. 1: 27; 1 Tim. 1: 1; Heb. 6: 18, 19. The coming of the Lord, and not death, is a blessed part of the Christian's hope. 1 Thess. 4: 13-18; 1 John 3: 2, 3.

Hophni. [Hoph'ni]

Son of Eli the priest. He and his brother Phinehas also acted as priests; but their sin was very great both respecting the offerings of the Lord and as to their moral conduct. Their father reprovved them, but did not restrain them. They accompanied the ark to the war with the Philistines and were both slain. 1 Sam. 1: 3; 1 Sam. 2: 34; 1 Sam. 4: 4-17.

Hophra. [Hoph'ra]

See PHARAOH HOPHRA.

Hor, Mount.

1. The mountain on which Aaron died when the Israelites were near the end of their wanderings. Num. 20: 22-28; Num. 21: 4; Num. 33: 37-41; Deut. 32: 50. Identified with *Jebel Neby Harun*, about . It is the range of mountains on the eastern side of the *wady Arabah*; from which the scene of mountain peaks is described as awfully majestic.

2. A mount on the northern boundary of the land. Num. 34: 7, 8. Probably one of the peaks of Lebanon, but not identified.

Horam. [Ho'ram]

King of Gezer conquered by Joshua. Joshua 10: 33.

Horeb. [Ho'reb]

A mount closely connected with Sinai, and supposed to embrace the range of mountains lying about 28 30' N, between the Gulf of Suez and the Gulf of Akaba, whereas Sinai is one of the mountain peaks. Horeb was called 'the mountain of God.' Ex. 3: 1. It was where God had intercourse with Moses, and where He made a covenant with Israel. Near here also the golden calf was set up. Ex. 17: 6; Ex. 33: 6; Deut. 1: 2, 6, 19; Deut. 4: 10, 15; Deut. 29: 1; Ps. 106: 19. See SINAI.

Horem. [Ho'rem]

Fenced city in Naphtali. Joshua 19: 38. Identified with ruins at *Harah*, .

Horhagidgad. [Hor-hagid'gad]

Station of the Israelites in the wilderness. Num. 33: 32, 33. Perhaps the same as GUDGODAH in Deut. 10: 7.

Hori. [Ho'ri]

1. Son of Lotan, a descendant of Seir the Horite. Gen. 36: 22, 30; 1 Chr. 1: 39.

2. Father of Shaphat of the tribe of Simeon. Num. 13: 5.

Horims, [Ho'rims] Horites. [Ho'rites]

Descendants of Seir, and Aborigines of mount Seir. They were destroyed by the children of Esau. Gen. 14: 6; Gen. 36: 20, 21, 29; Deut. 2: 12, 22. It is thought that they were cave-dwellers, as the name implies. The sandstone rocks of mount Seir are full of excavated dwellings, and there are traces of the same throughout the region of Edom.

Hormah. [Hor'mah]

The name signifying 'utter destruction' given to ZEPHATH in the far south when conquered by Judah and Simeon. Num. 14: 45; Num.

21: 3; Deut. 1: 44; Joshua 12: 14; Judges 1: 17;

1 Sam. 30: 30; 1 Chr. 4: 30. Identified by some with ruins at *S'baita*,

Hornet.

The insect *tsirah* is of the wasp kind. God promised to send these insects before the Israelites to drive out the inhabitants of the land of Canaan. Ex. 23: 28; Deut. 7: 20; Joshua 24: 12. Travellers relate that when a nest of such insects has been disturbed, the animals and people have fled in terror, the stings being very painful, and occasionally causing death. Some hang their nests to the boughs of trees, and these may be disturbed by an animal passing underneath.

Horns.

These are referred to in scripture as

1. On the altar, the projections placed at its corners, on which the blood of the sacrifices was placed, and to which culprits clung for protection. Ex. 38: 2; Lev. 4: 7; 1 Kings 1: 50.

2. For trumpets, especially rams' horns. Joshua 6: 4-13.

3. For holding oil. 1 Sam. 16: 1, 13.

4. For holding ink. Ezek. 9: 2, 3.

5. They were worn in the East as a symbol of exaltation and power. Jehovah was David's horn of salvation. He exalted the horn of His people, and brake the horns of the wicked. Ps. 18: 2; Ps.75: 10; Ps.148: 14.

6. Horns are spoken of frequently in Daniel and the Revelation as a symbol for kings: "the ten horns which thou sawest are ten kings." Dan. 7: 7-24; Dan. 8: 3-21; Rev. 12: 3; Rev. 13: 1; Rev. 17: 3-16.

Horonaim. [Horona'im]

Place in Moab, mentioned by the prophets, with Zoar and Luhith.

Isa. 15: 5; Jer. 48: 3, 5, 34. The name of Horonaim is found on the Moabite stone: it was taken by King Mesha.

Horonite. [Hor'onite]

Designation of Sanballat, probably as a native of Horonaim or of Beth-horon. Neh. 2: 10, 19; Neh. 13: 28.

Horse.

The horse was used among the Israelites only for war, either in chariots or for what is now called cavalry; but its use betokened failure in confidence on the Lord: see Hosea 14: 3. They had been forbidden to multiply horses, Deut. 17: 16; and at first they hamstrung the horses, and burnt the chariots of the Canaanites. Joshua 11: 6, 9. David, however, after the defeat of Hadadezer, reserved 100 horses for chariots. 2 Sam. 8: 4. (See a description of the war-horse in Job 39: 19-25.) Solomon had 40,000 stalls of horses for his chariots and 12,000 horsemen. 1 Kings 4: 26.

Symbolically the horse represents careering imperial *power*, in general providentially controlled. In the early part of Zechariah the prophet had visions of horses of different colours, they are called spirits of the heavens, and as such they acted in the four great Gentile empires described by Daniel. When these are further spoken of, the red horses are not named, for the Chaldean empire had passed away when Zechariah saw the vision. Zech. 1: 8; Zech. 6: 1-7.

In the Revelation also there are horses and riders thereon, representing the powers engaged in the providential course of God's dealings. Rev. 6: 1-8; cf. Rev. 9: 7, 9, 17. In Rev. 19 the Lord Jesus, the Faithful and True, comes forth on a white horse, to make war in righteousness. Rev. 19: 11-21. See REVELATION.

Horseleech.

Leeches are abundant in Palestine, and the horseleech may simply refer to a large species that would settle on a horse's foot if placed in the water where they abound. A horse has been known, in drinking,

to get a leech into its mouth, which immediately began to suck its blood. The leech is used symbolically of a rapacious person, who is never satisfied, graphically delineated by the leech's two daughters, who say, 'Give, give.' Prov. 30: 15.

Hosah to Jabbok

Hosah. [Ho'sah]

1. City in the tribe of Asher. Joshua 19: 29. Identified with *Ezziyat el Foka* or *et Tahta*, 33 11' N, 35 14' or 13' E.

2. A Levite and doorkeeper in the time of David. 1 Chr. 16: 38; 1 Chr. 26: 10, 11, 16.

Hosanna. [Hosan'na]

This word, which is the same in the Greek, is considered to be a compound of two Hebrew words, and signifies 'save now,' as in Ps. 118: 25. In the N.T. the sense appears to be 'bestow blessing.' "Bestow blessing on the Son of David: bestow blessing [O thou who art] in the highest." Matt. 21: 9; Mark 11: 9, 10; John 12: 13.

Hosea. [Hose'a]

Nothing is related of the ancestors of the prophet Hosea. (whose name is identical with Hoshea) except that he was the son of Beeri. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam king of Israel. He is especially occupied with the moral condition of the people, principally of Israel, and the judgements that would follow. Israel is treated as in rebellion from the commencement. The prophecy divides itself thus: Hosea 1- Hosea 3 give God's purposes respecting Israel; and in Hosea 4 — Hosea 14 the people are addressed: there are minor subdivisions.

Hosea was to *act* a parable, by taking a 'wife of whoredoms,' which may mean that the woman that he was to take *would be* unfaithful to him; but grace abounds over sin. Hosea's wife was symbolical of Israel who had been unfaithful to Jehovah. He took Gomer the

daughter of Diblaim, who bore him a son, who, by the Lord's direction, was called Jezreel. (a place that had witnessed the judgements of God. 2 Kings 9: 30-37). The prophet's wife then bare a daughter, and her name was called *Lo-ruhamah*, 'not having obtained mercy:' no more mercy was to be shown to Israel. Again Gomer bare a son, and called his name *Lo-ammi*, 'not my people:' God would not acknowledge them as His. But a future blessing is at once announced to them, and those who had no claim to be God's people should be called 'sons of the living God.' Paul applies this to the Gentiles in Rom. 9: 26, as he does in Rom. 9: 25 to the Jews (where Hosea, is called OSEE).

Hosea 2. This introduces a remnant, the 'brethren' and 'sisters' of the prophet, those acted upon by the Spirit, to whom God's message was *Ammi*, 'my people;' and *Ruhamah*, 'received in mercy.' They will plead with their mother — Israel in the mass — and tell her that she was not the wife of Jehovah. She must be dealt with in judgement, but the valley of Achor (where God's anger was turned away, Joshua 7: 26) should be a door of hope. She will be able to call Jehovah *Ishi*, 'husband,' and not *Baali*, 'master.' Those that had not obtained mercy will obtain mercy; and those that had been declared 'not God's people' would be able to say, 'Thou art my God.' Cf. 1 Peter 2: 10.

Hosea 3. This deals with the past, the present, and the future. Other details are given of their unfaithfulness and rejection. They should be many days without a king, or a sacrifice, or even an idol (as is the state of Israel in the present day); but they will afterwards return, and seek Jehovah and their king, that is Christ.

Hosea 4. This commences the appeal to their consciences. The sins of the people are pointed out. Their prophets had failed, and the people were destroyed for lack of knowledge. The priests also had failed and it became 'like people, like priest.' In Hosea 4: 15 Judah is warned not to follow the evil example of Israel. In Hosea 4: 17, as elsewhere, Israel is called Ephraim, that being the chief of the ten tribes.

Hosea 5. The priests, the people, and the king are addressed. They had all sinned, and had been rebuked, but had not returned to

Jehovah. Ephraim, instead of turning to Jehovah in his sickness, had sought the Assyrian — a king who could not cure them.

Hosea 6, Hosea 7. The prophet touchingly appeals to the people to return to Jehovah: it must be in reality, and not merely in outward forms. They had, like Adam (Hosea 6: 7, instead of 'men'), transgressed the covenant: cf. Rom. 5: 14. The people encouraged the king and princes in their wickedness: their weakness was manifest, for strangers had devoured them. They would not turn to the Most High.

Hosea 8. They are still threatened for their impiety. Israel had 'made many altars to sin,' and had leaned upon Assyria, an arm of flesh. Judah had trusted to her fenced cities: judgement should fall upon both.

Hosea 9. This reveals a touching mixture of the prophet's affection for the people, and the judgements he is compelled to utter against them. Various illustrations are used to enforce his words.

Hosea 10. Israel was an empty vine. They are reproached for their altars and the golden calves: they had sinned from the days of Gibeah. Cf. Judges 19: 15-25.

Hosea 11. Israel had been called out of Egypt, but the fulfilment of this call was verified in the history of the Lord. Matt. 2: 15. For their sin they should be as Admah and Zeboim: cf. Deut. 29: 23. Assyria should be the place of their captivity. Jehovah yearned over them and would not destroy them, for He is God, not man.

Hosea 12. The prophet enters into the detail of God's moral relationship with Israel, in order that the force of their being rejected by Him may convict them of their sin. They were to study how God had dealt with Jacob. The prophet in this chapter, as also in Hosea 10: 9, refers to the beginning of evil in the history of the people. Jacob's character was reproduced in his descendants.

Hosea 13. Here again is found the conflict between the prophet's affection for the people, and the punishment God was compelled to inflict. And here again, almost as soon as the punishment is

pronounced, God's thoughts of grace are uttered.

Hosea 14. This speaks of restoration. Iniquity is acknowledged and forgiveness asked. Assyria shall no more be appealed to, nor the work of their hands be called their God. Abundant blessing is then foretold. Ephraim will say, "What have I to do any more with idols?" God's answer, "I have heard him and observed him." Again Ephraim says, "I am like a green fir tree;" and the answer is, "From me is thy fruit found." The prophecy ends with the declaration that the wise and the prudent will grasp the things revealed; "for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

Thus the dealings of God with Israel and Judah are dealt with in Hosea more fully perhaps than in any other of the minor prophets. The learned look upon Hosea as the most difficult of the prophets to translate, its abrupt transitions being numerous and hard to understand, because of its dealing strictly with Jewish circumstances.

Hosen.

'Coverings for the legs, trousers' ('hosen' and 'coats' have been transposed in the A.V.). Dan. 3: 21.

Hoshaiah. [Hosha'iah]

1. Leader of the princes of Judah at the dedication of the wall of Jerusalem. Neh. 12: 32.

2. Father of Jezaniah, or Azariah. Jer. 42: 1; Jer. 43: 2.

Hoshama. [Hosha'ma]

Son or descendant of Jeconiah or Jehoiachin. 1 Chr. 3: 18.

Hoshea. [Hoshe'a]

1. The original name of JOSHUA the son of Nun. Deut. 32: 44.

2. Son of Azaziah and a chief of the tribe of Ephraim. 1 Chr. 27: 20.

3. Son of Elah and the last king of Israel. He conspired against Pekah and slew him, and reigned in his stead, 'in the twentieth year of Jotham.' (But Jotham reigned only 16 years, and the above probably means that Pekah was slain in the twentieth year after Jotham became king.) There was then anarchy for about 9 years, thought to be noticed in Hosea 10; and Hoshea began to reign B.C. 730, the twelfth year of Ahaz, which agrees with 2 Kings 17: 1. He did evil in the sight of the Lord, but was not so bad as the kings that had preceded him. He sought an alliance with the king of Egypt against the king of Assyria, who imprisoned him in bonds. Three years later Samaria was attacked, and after three years it was taken, and the people carried away; but the fate of Hoshea is not revealed. 2 Kings 15: 30; 2 Kings 17: 1-6; 2 Kings 18: 1, 9, 10.

4. A chief of the people who sealed the covenant. Neh. 10: 23.

Hospitality.

This was a striking feature of oriental life, as seen practised by Abraham in Gen. 18: 2-8, and it continues in these days to a partial extent. It is enforced in the N.T. as a duty among Christians. Rom. 12: 13; 1 Tim. 3: 2; Titus 1: 8; 1 Peter 4: 9. The fact is mentioned that by exercising hospitality "some have entertained angels unawares." Heb. 13: 2.

Hosts, Lord of.

We do not meet with this name until 1 Sam. 1: 3. It came in with prophetic testimony, faith laying hold of Jehovah's glory when Israel had corrupted themselves, and were in a weak and low estate. Scripture reveals that there is a mighty heavenly host, and principalities and powers in the unseen world. God is the God of them all, as well as God of all the elements of nature, which have often been used by Him to punish His enemies. "The stars in their courses fought against Sisera." Judges 5: 20. We read of 'the God of hosts' only a few times comparatively; it is mostly 'Jehovah of hosts,' and at times 'Jehovah God of hosts,' showing that it is in connection with Israel that God revealed Himself under this name. Jehovah of hosts dwelt between the cherubim. From the beginning of 1 Samuel these titles constantly occur to the end of the O.T. In Ps. 24: 10 the

Lord Jesus is shown to be "Jehovah of hosts: he is the king of glory:" cf. Eph. 1: 20, 21; Col. 1: 16. The same title occurs in the N.T. as the LORD OF SABAOTH. Rom. 9: 29 (in a quotation from Isa. 1: 9), and James 5: 4.

Hotham. [Ho'tham]

Son of Heber, of the tribe of Asher. 1 Chr. 7: 32.

Hothan. [Ho'than]

The Aroerite, father of Shama and Jehiel, two of David's mighty men. 1 Chr. 11: 44.

Hothir. [Ho'thir]

Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 28.

Hough, To.

To lame a horse and render it useless by cutting the sinews of the hind leg, called the hamstring. Joshua 11: 6, 9; 2 Sam. 8: 4; 1 Chr. 18: 4.

Hour.

Used with various significations in scripture: as

1. An indefinite period, when the word 'time' gives the sense: "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." John 4: 21.

2. A definite point of time, when 'moment' or 'at once' would give the sense. "The woman was made whole from that hour." Matt. 9: 22.

3. The division of the day into twelve hours, generally considered to be from sunrise to sunset. This varied in Palestine, from ten of our hours in the winter to fourteen in the summer; so that the hours in summer would be nearly half as long again as in the winter. The hours of scripture are now usually reckoned from 6 o'clock A.M. to

6 o'clock P.M., which would make the third hour our 9 o'clock; the sixth hour our 12 o'clock; the ninth hour our 3 o'clock P.M., and so on.

This would be applicable to all the definite hours mentioned in the N.T. *except in the Gospel by John*. This evangelist followed the plan of reckoning from midnight to midnight. This explains the difficulty found in John 19: 14, which represents the trial proceeding at the *sixth* hour, whereas Mark 15: 25 says "It was the *third* hour and they crucified him." A comparison of all the passages shows that the trial commenced early, and our 6 o'clock suits very well; and the crucifixion at 9 o'clock, the third hour of the Jews, agrees with Mark. The other definite times mentioned in John are in John 1: 39; John 4: 6, 52, 53, and the now common method of reckoning the time will agree with all of them.

House.

There are but few things mentioned in scripture that throw light upon the construction of the houses in the East. Of modern eastern houses it may be said the *backs* of the houses are in the street. There is a door, with perhaps a lattice over it, and one or two lattices high up, with all the rest a blank wall. A house may be watched all day, and not a soul be seen, unless some one comes to the door, though all going on in the street may be seen from the lattices. The door opens into a porch or passage, which leads into an open court, but so arranged that no one can see into the court when the door is opened. The court is large, sometimes open to the sky, in which visitors are received and business transacted: some have two courts, or even three. Often there is a fountain and trees in the court. Around the court are entrances to more private rooms, where meals are served and to chambers where the inmates repose. The 'parlour' where Samuel entertained Saul would be one of such rooms.

Stairs in the corner of the court lead to upper private rooms; and often there are stairs outside the house that lead to the roof. These enabled the sick man to be carried to the roof in Mark 2: 4, when entrance could not be obtained by the door. The roof is often made of sticks, thorn bushes, mortar and earth; which often have to be rolled to consolidate the structure after rain. A hole could easily be

broken through such a roof to let down the paralytic. Other roofs were more substantial, with a parapet round them for safety. On such roofs persons retired for private conversation and for prayer, 1 Sam. 9: 25; Acts 10: 9; and in the evening for coolness. 2 Sam. 11: 2.

The Lord speaks of the disciples publishing on the housetop what He had told them privately. Matt. 10: 27; Luke 12: 3. This mode of proclamation may often be seen in the East when the public crier calls out from the housetop the information he has to make known.

Houses were mostly built of stone, that being plentiful and wood comparatively scarce. In Bashan there are still numbers of ancient houses, solidly built of stone, some with the ancient stone doors still on their hinges, or rather pivots, many of the houses having no inhabitant. Temporary houses and those for the poor were often built of mud, which could easily be dug through by a thief, and which left to themselves soon became a heap of rubbish. Job 4: 19; Job 15: 28; Job 24: 16; Matt. 24: 43. Cattle were often kept in some part of the house, as they are to this day, for safety. 1 Sam. 28: 24.

House of God.

This is a name given to the Temple; and also to the Church. See TEMPLE and CHURCH.

Household.

Those who dwell in a house under one head, including the wife and children, and embracing servants who were usually slaves. Gen. 15: 2, 3; Luke 12: 42; Acts 10: 7; Phil. 4: 22. We read of the baptism of whole households. Acts 16: 15; 1 Cor. 1: 16. The Lord speaks of His disciples as His household, Matt. 10: 25; and saints are called the 'household of faith,' and the 'household of God.' Gal. 6: 10; Eph. 2: 19.

Hukkok. [Huk'kok]

City in the boundary of Naphtali. Joshua 19: 34. Identified with *Yakuk*, .

Hukok. [Hu'kok]

See HELKATH.

Hul.

Son of Aram, and grandson of Shem. Gen. 10: 23; 1 Chr. 1: 17.

Huldah. [Hul'dah]

Wife of Shallum and a prophetess. King Josiah sent to her when a copy of the law had been found. Her message from the Lord was that God would surely bring the evils upon the people according to what the book said, because they had turned to idolatry; but Josiah having humbled himself, the Lord did not bring the evils in his day. 2 Kings 22: 14; 2 Chr. 34: 22.

Humtah. [Hum'tah]

City in the hill country of Judah, near to Hebron. Joshua 15: 54. Not identified.

Hupham, [Hu'pham] Huphamites. [Hu'phamites]

Son of Benjamin, and his descendants. Num. 26: 39: called HUPPIM in Gen. 46: 21; 1 Chr. 7: 12, 15.

Huppah. [Hup'pah]

Head of the thirteenth course in the service of priests. 1 Chr. 24: 13.

Huphim. [Hup'pim]

See HUPHAM.

Hur.

1. One who with Aaron supported the hands of Moses during the battle of Israel with Amalek. He was also left with Aaron in charge of the camp when Moses ascended mount Sinai. Ex. 17: 10, 12; Ex. 24: 14. Jewish tradition says that he was the husband of Miriam, and

the same person as No. 2.

2. Son of Caleb, the son of Hezron, and grandfather of Bezaleel. Ex. 31: 2; Ex. 35: 30; Ex. 38: 22; 1 Chr. 2: 19, 20; 1 Chr. 4: 1; 2 Chr. 1: 5.

3. One of the kings or princes of Midian, slain with Balaam. Num. 31: 8; Joshua 13: 21.

4. *Ben-hur*, or 'son of Hur,' commissariat officer of Solomon in mount Ephraim. 1 Kings 4: 8.

5. Son of Ephratah. 1 Chr. 2: 50; 1 Chr. 4: 4,

6. Father of Rephaiah who returned from exile, Neh. 3: 9.

Hurai. [Hu'rai]

See HIDDAL.

Huram. [Hu'ram]

1. Son of Bela, a son of Benjamin. 1 Chr. 8: 5.

2, 3. King of Tyre, and a workman of Tyre. See HIRAM.

Huri. [Hu'ri]

Son of Jaroah of the tribe of Gad. 1 Chr. 5: 14.

Husband.

The words more commonly translated 'husband' are *ish* and ἀνὴρ, both signifying 'man.' 'The man of a woman' signified her husband. Very little is said of the legal form of marriage, but the marriage tie has been held sacred from the beginning and by mankind everywhere. Eve gave the forbidden fruit to her *husband*. Gen. 3: 6, 16. Mary had been espoused to Joseph, and he is called her husband. Matt. 1: 19. The husband is the head of the wife, and as such stands in the place of responsibility and authority; he is exhorted to *love* his wife. It is involved in headship that he love her as his own body, and

cherish her, as the Lord does the assembly. Eph. 5: 23-29; Col. 3: 18, 19.

Paul wrote to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. In Rev. 21 the new Jerusalem is seen coming down from heaven, prepared as a bride adorned for her husband: that husband must be the Lord Jesus, for she is the bride, the Lamb's wife.

There will also be a union in a future day between Jehovah and Israel. There has been the putting away: Jehovah has said, "She is not my wife, neither am I her husband;" but there is a day coming when she will say, "I will go and return to my first husband." Jehovah responds, "Thou shalt call me *Ishi*," that is 'husband;' "and shalt call me no more *Baali*," 'master.' "I will betroth thee unto me for ever." Hosea 2: 2-20. Happy unions when the Lord Jesus will be owned and loved by Israel, as their Messiah and King, and the Church be owned and manifested as the bride of Christ!

Husbandman.

A title given to Jehovah in His relationship with Israel. He had planted Israel as a vine on the earth, and He looked for fruit; but, alas, it produced only wild grapes. Isa. 5: 1-7. He then planted the true Vine on the earth which in every way gave much fruit. John 15: 1. In another metaphor, Jehovah let out a vineyard to Israel, and prepared it for fruit-bearing; but when He sent for the fruit, His servants were ill-treated and killed. Last of all He sent His Son, but Him they killed also. God has destroyed those husbandmen, and has let out His vineyard unto the Gentiles: Matt. 21: 33-41: cf. Rom. 11: 21.

Hushah. [Hu'shah]

Son of Ezer, of the tribe of Judah. 1 Chr. 4: 4.

Hushai. [Hu'shai]

Friend and counsellor of David, who, by returning to Jerusalem at the revolt of Absalom, was able to frustrate the advice given by

Ahithophel, and thus give David time to escape, and arrange his army for the war. He is called an Archite. 2 Sam. 15: 32, 37; 2 Sam. 16: 16-18; 2 Sam. 17: 5-15; 1 Kings 4: 16; 1 Chr. 27: 33.

Husham. [Hu'sham]

One 'of the land of the Temanites' who became king of Edom. Gen. 36: 34, 35; 1 Chr. 1: 45, 46.

Hushathite. [Hu'shathite]

Designation of Sibbechai and Mebunnai, two of David's mighty men, probably of the family of Hushah. 2 Sam. 21: 18; 2 Sam. 23: 27; 1 Chr. 11: 29; 1 Chr. 20: 4; 1 Chr. 27: 11.

Hushim. [Hu'shim]

1. Sons of Dan (as if a tribe was alluded to). Gen. 46: 23. Perhaps the same as SHUHAM in Num. 26: 42.

2. Sons of Aher a Benjamite (as if a tribe was alluded to). 1 Chr. 7: 12.

3. One of the wives of Shahraraim, 1 Chr. 8: 8, 11.

Husk.

In the O.T. it is the skin of grapes. Num. 6: 4; see 2 Kings 4: 42, *margin*. In the N.T. it is κεράτιον, which is the fruit, not the husk, of the carob tree. It is abundant in Syria, and the pods, containing a sweet pith-like substance, are food for cattle and pigs: it is occasionally eaten by the very poor. It is also termed 'St. John's Bread,' owing to the tradition that John the Baptist used its fruit in the desert. Quantities of the pods have been imported into England under the name of locust beans, and used as food for horses. Luke 15: 16.

Huz.

Eldest son of Nahor and Milcah. Gen. 22: 21. The name is really Uz, as it is given elsewhere.

Huzzab. [Huz'zab]

This seems to be a symbolical name for Nineveh. The word signifies 'established;' as in the *margin*. That which counts itself as established shall be carried away captive. Nahum 2: 7.

Hymenaeus. [Hymenae'us]

One who had made shipwreck of faith. Paul, in his apostolic authority, had delivered him and Alexander unto Satan that they might learn not to blaspheme. He is also mentioned with Philetus, as having erred concerning the truth, saying that the resurrection had passed already (probably allegorising it), and had overthrown the faith of some. 1 Tim. 1: 20; 2 Tim. 2: 17.

Hymns.

These occur in this order: 'psalms, hymns, and spiritual songs.' Eph. 5: 19; Col. 3: 16. The word 'psalms' is the same as the Greek ψαλμοίς; so the word 'hymns,' ὕμνοις; for 'spiritual songs' it is α.δαίς πνευματικαίς, spiritual odes or songs. There can be no doubt that the Psalms of David had been used by the devout of Israel as songs of praise, and *some* of these may have been used in the early church, such as Psalm 23, Psalm 103, etc., which in substance have found their way into nearly all modern hymnals.

But the new dispensation required new songs of praise, and some may have been written that retained the name of psalms; others were called hymns, which apply to those compositions which are addressed to the Father or the Son, or directly to God. The word used for 'songs' is employed in Rev. 5: 9 for the song of the redeemed; and in Rev. 14: 3 for the new song; and in Rev. 15: 3 for the song of Moses, the sentiments of which are often repeated in the Psalms: cf. also Ex. 15: 1-19; Deut. 32: 1-44.

It will be noticed that the passages in Ephesians and Colossians do not refer to singing in the assembly, and the one in Colossians may be punctuated thus: "in all wisdom teaching and admonishing one another, in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." The Lord sang a hymn with His

disciples at the last passover; and we may be sure that there was singing in the assemblies. The heathen Pliny bore testimony that the Christians sang 'odes to Christ as God.' Christ is twice represented as praising God, in the midst of His congregations, that is, in the assembly, and in the great congregation of Israel and those associated with them. Ps. 22: 22, 25. Among hymns generally it is easy to see that some are hymns of praise; others recount what God has done; others speak of what Christ has suffered; others refer to future blessing; and again others are really prayers.

Hyssop.

A plant used in the Jewish observances. It is often associated with cedar wood and scarlet, and was used in sprinkling the unclean. It is described as springing out of the wall showing its littleness, though some of its stems may have been long enough to be used as a reed on which the sponge was placed to give the Lord vinegar when on the cross. Others however suppose that the hyssop was added because of its aroma, and both the sponge and the hyssop were tied to a reed. The hyssop is in contrast to the stately cedar, and is symbolical of man's littleness. The words *ezob* and ὑσσώπος doubtless point to the well-known hyssop which is extensive in Palestine, though some suppose other aromatic plants are included, as the wild marjoram. Ex. 12: 22; Lev. 14: 4, 6, 51, 52; Num. 19: 6, 18; 1 Kings 4: 33; Ps. 51: 7; John 19: 29; Heb. 9: 19.

I am that I am.

See GOD.

Ibhar. [Ib'har]

Son of David, born at Jerusalem. 2 Sam. 5: 15; 1 Chr. 3: 6; 1 Chr. 14: 5.

Ibleam. [Ib'leam]

City assigned to Manasseh, but situate in Issachar or Asher. Joshua 17: 11; Judges 1: 27; 2 Kings 9: 27. Identified by some with *Yebla*, in Issachar, . See BILEAM.

Ibneiah. [Ib'neiah]

Son of Jeroham, a Benjamite. 1 Chr. 9: 8.

Ibnijah. [Ibni'jah]

Father of Reuel, a Benjamite. 1 Chr. 9: 8.

Ibri. [Ib'ri]

Descendant of Merari. 1 Chr. 24: 27.

Ibzan. [Ib'zan]

A man of Bethlehem, perhaps the city in Zebulon, and if so, he was judge of Israel in the N.E. of the land. He ruled seven years, and had thirty sons and thirty daughters. He was succeeded by Elon a Zebulonite. Judges 12: 8, 10, 11.

Ice.

Frozen water or snow. God demanded of Job, "Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" It is answered in the Psalms: it is God who "casteth forth his ice like morsels: who can stand before his cold?" Job 6: 16; Job 38: 29; Ps. 147: 17.

Ichabod. [I-cha'bod]

The name which the wife of Phinehas gave to her son, because the ark of God had been taken by the Philistines, and her father-in-law and her husband were dead. After naming her child she died also: 'the glory had departed,' as the name signifies. 1 Sam. 4: 21; 1 Sam. 14: 3.

Iconium. [Ico'nium]

City in Lycaonia in the centre of Asia Minor, visited by Paul and Barnabas when they had been driven from Antioch of Pisidia. Multitudes of Jews and Greeks believed the word of God's grace, and the apostles wrought many signs and wonders there. They had

to flee for their lives but returned again. Acts 13: 51; Acts 14: 1, 19, 21; Acts 16: 2. In 2 Tim. 3: 11 Paul speaks of the persecutions he had endured at this city. It is now called *Konieh*, a town of some extent, .

Idalah. [Id'alah]

City of Zebulun. Joshua 19: 15. Identified by some with *el Huwarah*, .

Idbash. [Id'bash]

One 'of the father of Etam,' a descendant of Judah. 1 Chr. 4: 3.

Iddo. [Id'do]

1. Father of Ahinadab one of Solomon's commissariat officers. 1 Kings 4: 14.

2. Son of Joah, a descendant of Gershom. 1 Chr. 6: 21.

3. Son of Zechariah and a ruler of Manasseh in Gilead. 1 Chr. 27: 21.

4. A seer who had 'visions' against Jeroboam. He wrote of Rehoboam in a book 'concerning genealogies;' and also of Abijah in his 'story' or 'commentary.' 2 Chr. 9: 29; 2 Chr. 12: 15; 2 Chr. 13: 22.

5. Grandfather of Zechariah the prophet. Ezra 5: 1; Ezra 6: 14; Zech. 1: 1, 7.

6. Chief at Casiphia, to whom Ezra sent for Levites. Ezra 8: 17.

7. Priest who returned from exile. Neh. 12: 4, 16.

Idolatry.

The worship of idols — a sin which is mentioned as committed after the flood. There seems to have been a universal giving up of the knowledge of the true God. Paul, speaking of men, says that when

they knew God, they glorified Him not as God, they did not like to retain God in their knowledge, notwithstanding that what may be known of God in nature, His eternal power and Godhead, was manifested to them. They degraded the worship of the true God everywhere, and idolatry became universal. In this, man had no excuse. Images were made like corruptible man, and birds, and four-footed beasts, and creeping things. Rom. 1: 20-23. From this state Abram was rescued by the God of glory appearing to him. Scripture shows the *folly* of a man cutting down a tree, and burning part of it to cook his food and to warm himself, and yet making a god of the rest, and worshipping it, Isa. 44: 14-17; and yet Israel, to whom God had revealed Himself, not only as Creator but in redemption, adopted these wicked follies. There were also molten images and images of stone.

Imaginary creatures were regarded as gods, and these were feared and propitiated. Some believed in a fetish of good and a fetish of evil. Others had an elaborate system of mythology, as the Greeks, with husbands and wives and sons and daughters of the gods and goddesses. *Man* himself was exalted by some into a god, as with the Greeks and the Romans.

In Israel at first there might have been the thought that the idol was only a representative of God, just as the Egyptians professed to have representations of their unseen gods. When the golden calf was made Aaron built an altar before it, and said, "To-morrow is a feast to Jehovah;" but the people said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Ex. 32: 4, 5. Yet they had been commanded to make no graven image, because they saw no similitude when God spake to them at Horeb. This species of idolatry is seen further developed in the case of Micah, who had a house of gods. See MICAH.

The secret of all the abominations in idolatry is, that Satan is the grand mover of it. To Israel it was said that they were no more to offer sacrifices unto *demons*. Lev. 17: 7. They "sacrificed their sons and their daughters unto *demons*." Ps. 106: 37. They made their children pass through the fire to Molech, 2 Kings 23: 10; Ezek. 23: 37, 39; "slaying the children in the valleys under the clefts of the rocks." Isa. 57: 5.

As to the sacrificing being to demons, the same thing is said of the idolatry at Corinth, with its Grecian mythology. 1 Cor. 10: 20. Satan being the real promoter of it all, he knows how to lead a poor unintelligent heathen to be satisfied with an imaginary fetish; the Greeks and Romans to be pleased with their stately statues; and the Brahmins and Hindus to pride themselves in their superior and refined mysticism. Satan has also succeeded in introducing into the professing church the worship of the Virgin Mary and of the saints. To this must be added another species of idolatry to which Christians are sometimes enticed, namely, that of letting anything but Christ have the first place in the heart; for in Him God is revealed, He "is the image of the invisible God" — "He is the true God." "Little children, keep yourselves from idols." 1 John 5: 21. The word εἰδωλον is from εἶδος, 'that which is *seen*,' and covetousness is specially characterised as idolatry. Col. 3: 5.

Idumaea. [Idumae'a]

See EDOM.

Igal. [I'gal]

1. Son of Joseph, of the tribe of Issachar. Num. 13: 7.
2. Son of Nathan of Zobah and one of David's mighty men. 2 Sam. 23: 36.

Igdaliah. [Igdal'iah]

Father of Hanan, 'a man of God.' Jer. 35: 4.

Igeal. [I'geal]

Son of Shemaiah, a descendant of David. 1 Chr. 3: 22.

Iim. [I'im]

1. contraction of Ije-Abarim, *q.v.*
2. City in the extreme south of Judah. Joshua 15: 29. Not identified.

Ijeabarim. [Ije-aba'rim]

One of the later halting places of the Israelites on the S.E. border of Moab, translated in the margin 'Heaps of Abarim.' Num. 21: 11; Num. 33: 44. Contracted into Iim in Num. 33: 45. Not identified.

Ijon. [I'jon]

Town in Naphtali. 1 Kings 15: 20; 2 Kings 15: 29; 2 Chr. 16: 4. Identified by some with *el Khiam*, .

Ikkesh. [Ik'kesh]

The Tekoite, father of Ira. 2 Sam. 23: 26; 1 Chr. 11: 28; 1 Chr. 27: 9.

Iai. [I'lai]

The Ahohite, one of David's guard. 1 Chr. 11: 29. Apparently the same as ZALMON in 2 Sam. 23: 28.

Illuminated.

'Enlightened,' by receiving light from God. Heb. 10: 32.

Illyricum. [Illyr'icum]

An extensive region on the east coast of the Adriatic, to which the preaching of Paul extended. Rom. 15: 19. It is now nearly all embraced under the name of *Dalmatia*.

Image.

Besides the many references to graven and molten images connected with idolatry, which the law strictly forbade the Israelites to make, the word is used in several important connections: for instance, God said, "Let us make man in our image, after our likeness: and let them have dominion . . . so God created man in his own image, in the image of God created he him." Gen. 1: 26, 27; Gen. 5: 1; Gen. 9: 6. The word translated 'image' is *tselem*, which is the same that is used for idolatrous images, and for the great image in Daniel 2.

It might naturally have been thought that man at his fall would have ceased to be in the image and likeness of God, but it is not so represented in scripture. On speaking of man as the head of the woman, it says he ought not to cover his head, forasmuch as "he is the image and glory of God." 1 Cor. 11: 7. Again, in James 3: 9, we find "made after the similitude (or likeness, *ὁμοίωσις*) of God." In what respects man is the image and likeness of God may not be fully grasped, but it is at least obvious that an image is a *representation*. The Lord when shown a penny asked 'whose image' is this? They said, Caesar's. It may not have been well executed, and so not have been a likeness. It may also have been very much battered, as money often is, yet that would not have interfered with its being the image of Caesar: it represented him, and no one else. So man as the head of created beings in connection with the earth represents God: to him was given dominion over every living thing that moveth upon the earth and in the sea and in the air. This was of course in subjection to God, and so man was in His image.

This is seen in perfection in the second Man, who has in resurrection superseded Adam, who was in this sense a figure or type of Christ. Rom. 5: 14. Man may be a battered and soiled image of his Creator, but that does not touch the question of his having been made in the image of God.

Likeness goes further; but was there not in man a certain moral and mental likeness to God? He not only represents God on earth, but, as one has said, he thinks for others, refers to and delights in what God has wrought in creation, and in what is good, having his moral place among those who do. The likeness, alas, may be very much blurred; but the features are there: such as reflection, delight, love of goodness and beauty; none of which are found in a mere animal. With Christ all is of course *perfect*: as man He is "the image of God;" "the image of the invisible God." 2 Cor. 4: 4; Col. 1: 15.

Imla, [Im'la] Imlah. [Im'lah]

Father of Micaiah, the prophet. 1 Kings 22: 8, 9; 2 Chr. 18: 7, 8.

Immanuel, [Imman'uel] Emmanuel. [Emman'uel]

Names of the Messiah prophetically announced, meaning "God with us." The introduction of this name is remarkable. Ahaz king of Judah, being attacked by Rezin king of Syria, and Pekah king of Israel — and there being also a disposition to form a confederacy to set up the son of Tabeal, and so reject the son of David, which Ahaz was — Isaiah was sent to tell him to be quiet and fear not. Jehovah then told Ahaz to ask for a sign, either in the deep or in the height above; but Ahaz refused to ask; therefore the Lord gave him this sign, "Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. 7: 14, 15.

It has been asked, How could this be a sign to *Ahaz*, seeing that this event did not take place till centuries after? The prophetic announcement of the birth of such a child was the present evidence to faith that whatever combinations men might make, the remnant could count on God: see Isa. 8: 9, 10, where they say, "God is with us." It should be noticed that there are two prophetic children: the one (Shear-jashub) figurative of the remnant, and Immanuel; so the prophecy continues, "For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou fearest shall be forsaken" (as Isa. 7: 16 should be translated). In Isa. 7: 3 of this chapter Isaiah had been told, when he went to meet Ahaz, to take his symbolical child Shear-jashub ('the remnant shall return') with him. And doubtless Isa. 7: 16 refers to Shearjashub; and before *this* child could have grown to maturity, Pekah had been killed by Hoshea, and Damascus had been taken and Rezin slain by the king of Assyria. 2 Kings 15: 30; 2 Kings 16: 9.

It may seem strange that there should be no break between Isa. 7: 15 and Isa. 7: 16, as the one verse refers to Immanuel, and the other to Shearjashub; but such abrupt transitions are not unusual in prophetic scriptures. When the Lord was in the temple, and speaking of His Father's house, He was asked for a sign, He said, "Destroy this temple, and in three days I will raise it up," referring to His body. And in the prophecies the *future* is often closely associated with what related to passing events. In Isa. 8: 8 it is foretold that the wing of the king of Assyria should fill the breadth of the land — the land

of Immanuel — which took place soon after, yet this is a type of the Assyrian's attacks in the last days.

In the N.T. we get the fulfilment of the above prophecy: Mary the virgin conceived and brought forth her Son. His name was Jesus, and also Emmanuel, 'God with us,' showing that He was God, and became man. Matt. 1: 23.

Immer. [Im'mer]

1. A family of priests who bore this name. One had charge of the sixteenth course of priestly service, and some returned from exile, two of whom had married strange wives; but there is no genealogy of their descent from Aaron. 1 Chr. 9: 12; 1 Chr. 24: 14; Ezra 2: 37; Ezra 10: 20; Neh. 7: 40; Neh. 11: 13; Jer. 20: 1.

2. Father of Zadok who repaired the wall of Jerusalem. Neh. 3: 29.

3. Place from which some returned from exile. Ezra, 2: 59; Neh. 7: 61.

Immortality,

ἀθανασία. The deathless state which stands in contrast to the mortality of man, and which the 'mortal' will 'put on' when 'changed.' 1 Cor. 15: 53, 54. God only has in Himself immortality, being the fountain and source of life for all things. 1 Tim. 6: 16. In Rom. 2: 7 and 2 Tim. 1: 10 the word is *ἀφθαρσία*, not 'immortality,' but 'incorruption.'

The immortality of the soul is plainly revealed in scripture. God breathed into Adam's nostrils the breath of life, and he became a living soul (Gen. 2: 7), which is quite different from anything said of a mere animal. The Lord, when showing the Sadducees that God is not the God of the dead, but of the living, added "for all live unto [or 'for'] him (Luke 20: 38), though as to the body they may have died.

Immutability.

Three things are said to be unchangeable: God's counsel, His word,

and His oath. Heb. 6: 17, 18. To these *certainty* may be attached. In Mal. 3: 6 we read, "I am Jehovah, I change not," and the Lord is "*the same* yesterday, and to-day, and for ever." Heb. 13: 8.

Imna. [Im'na]

Son of Helem, of the tribe of Asher. 1 Chr. 7: 35.

Im'nah.

1. The firstborn of Asher. 1 Chr. 7: 30. Called in the A.V. JIMNAH in Gen. 46: 17, and JIMNA in Num. 26: 41, though the Hebrew is the same in the three passages.

2. Levite, father of Kore. 2 Chr. 31: 14.

Impute, To,

λογίζομαι. Imputation has an important place in God's plan of salvation. "Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32: 2; Rom. 4: 8. The sins of the man believing on Jesus are not imputed to him: Christ has atoned for them; the believer may come under discipline for them (cf. 1 Cor. 11: 31, 32); Heb. 12: 7, but there is no imputation. On the contrary, he enters into the blessedness of the man to whom God imputes, or reckons, righteousness without works. Abraham believed God and it was reckoned (same word) to him as righteousness; and this is true of believers generally. Rom. 4: 3, 4. Therefore not only are the believer's sins *not* imputed to him; but he is accounted righteous.

In 2 Cor. 5: 19 the aspect in which Christ came to earth was that of grace. God was in Christ reconciling the world to Himself, and not imputing to men their offences; but, alas, they refused the grace, and put Him to death. In Rom. 5: 13 the word is ἐλλογέω, "sin is not put to account when there is no law." It *is* sin, and those that sin without law perish without law; but they are not at once called to account for it in God's government: cf. Acts 17: 30.

Imrah. [Im'rah]

Son of Zophah, of the tribe of Asher. 1 Chr. 7: 36.

Imri. [Im'ri]

1. Son of Bani, of the tribe of Judah. 1 Chr. 9: 4.

2. Father of Zaccur who helped to build the wall of Jerusalem. Neh. 3: 2.

Incense.

Precise instructions were given as to how the sweet incense was to be made that was burnt in the tabernacle. It was a compound of sweet spices: stacte, onycha, galbanum, and pure frankincense, an equal weight of each. It was to be compounded after the art of the apothecary, tempered together (or salted, *marg.*), pure, and holy. No one was to make any like it for their private use: anyone who did so was to be cut off from God's people. Ex. 30: 34-38. This incense was to be burnt on the golden altar morning and evening: "a perpetual incense before the Lord." Ex. 30: 7, 8. It expressed the fragrance of the perfections of Christ's person for God's delight. It also characterised the worship of the priestly company of those in the light, as Christians are.

The incense was also to be put on burning coals in a censer and carried by the high priest into the most holy place on the Day of Atonement, that the cloud of incense might cover the mercy seat that was upon the testimony, 'that he die not.' It typified the personal perfection of Him who carried in the blood of atonement. Lev. 16: 12, 13. We find that while the high places remained, incense was burnt there as well as sacrifices offered. 1 Kings 22: 43, etc. The burning of incense to Baal and other false gods is also often spoken of. Jer. 1: 16; Jer. 7: 9, etc. Satan has his incense and perfume, and makes it a delight to his willing devotees.

Incense, Altar of.

See ALTAR.

Incorruption,

ἀφθαρσία. The state which the bodies of the dead in Christ (now going to corruption in their graves) will have at the resurrection. When this takes place, and the mortal shall have put on immortality, death will be swallowed up in victory! 1 Cor. 15: 42-54. In Rom. 2: 7, and 2 Tim. 1: 10 the word is the same as the above, and should be translated 'incorruption' instead of 'immortality.'

India. [In'dia]

This was the boundary of the Persian empire of Ahasuerus on the east, as Ethiopia was its boundary on the west. Esther 1: 1; Esther 8: 9. India is not mentioned elsewhere in scripture, but Solomon's ships may have visited it in their three-year voyages for sandal wood, apes, peacocks, etc. 1 Kings 10: 22.

Infidel.

The Greek word is ἄπιστος, 'not believing,' and hence an 'unbeliever.' 2 Cor. 6: 15; 1 Tim. 5: 8. The word is translated 'unbeliever' in Luke 12: 46; 1 Cor. 6: 6; 1 Cor. 14: 23; 2 Cor. 6: 14; and 'unbelieving' in 1 Cor. 7: 14, 15; Titus 1: 15; Rev. 21: 8. Thus the scriptural use of the term does not imply the *denial* of the truth of Christianity, as it is now commonly understood.

Infinite.

1. *en mispar*, 'no number:' only applied to the understanding of the Lord. Ps. 147: 5.

2. *en qets*, 'no end.' Eliphaz, quite unintelligent as to Job's case, said there was 'no end' of his iniquities. Job 22: 5. There was 'no end' to the strength of Ethiopia and Egypt in supporting the city No; yet it was carried away: so would God's judgements fall upon Nineveh. Nahum 3: 8, 9.

Inhabiters of the earth.

A designation of those mentioned in the Revelation, who,

notwithstanding the successive judgements that fall upon them, cling to the earth as settlers there, and against whom 'woe, woe, woe' is pronounced. Rev. 8: 13; Rev. 17: 2. During Christ's rejection from the earth God's call has been to heaven, hence to have the character of dwelling on earth is a denial of the heavenly calling. In Rev. 12: 12 the Editors omit the words 'inhabiters of.'

Inheritance.

The land of promise is constantly spoken of as the inheritance of Israel: the land flowing with milk and honey was given to them by God. Deut. 4: 21; Ps. 105: 11, etc. So when Israel returns to take possession of the land in a future day, it is still called their inheritance. Ezek. 45: 1, etc. This all shows that they were and will be an earthly people, but God blessed them on earth in relationship with Himself as Jehovah, and will again bless them on earth when they own the Lord Jesus as their Messiah. In connection with this God calls Israel *His* inheritance: He hath chosen them for His own inheritance. Ps. 33: 12; Ps. 78: 62, etc.

The Christian has no inheritance on earth; his inheritance is with the saints in light, Col. 1: 12; an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.

1 Peter 1: 4. In the meanwhile the Holy Spirit is given as the earnest of the inheritance. Eph. 1: 14. It is in Christ Himself the inheritance is obtained, for the Lord Jesus will possess all things in heaven and in earth. Eph. 1: 18.

Ink, Inkhorn.

We know from the papyrus rolls discovered in Egypt that writing with pen, or reed, and ink was practised in early days. Jeremiah caused Baruch to write in a book with ink the denunciations against Israel and Judah. Jer. 36: 18. The horn that contained the ink was carried in the girdle, as it is in some parts of the East to this day. Ezek. 9: 2, 3, 11.

Inn.

We read of the inn as early as Gen. 42: 27; Gen. 43: 21, when Jacob sent to Egypt for corn. As the word *malon* signifies simply 'lodging place,' at first nothing more may be implied than a place near water, where travellers usually rested. It would soon have been found that persons travelling long distances needed protection and some better resting place at night, which led to such places being provided at certain stations. Those known in the East were merely enclosures walled round for security, with covered compartments attached to the walls, where travellers could recline, and place their goods. It was at an inn that Zipporah circumcised her son. Ex. 4: 24.

In the N.T. when the Lord was born, the word for 'inn' is *κατάλυμα*, which is translated 'guest-chamber' in Mark 14: 14; Luke 22: 11; and may refer to a lodging house. Travellers have found such accommodation, and at times cattle occupied part of the house, which might account for a 'manger' being found there. In Luke 10: 34 the word is *πανδοχείον*, 'a house for the reception of strangers,' a road-side inn. As there was a 'host' to whom the injured man was committed, it was doubtless a better place than a Khan.

Innocent.

A word often used in the O.T. in opposition to those manifesting wickedness. It occurs only twice in the N.T.: as uttered by Judas in reference to the Lord, to whom it could be truthfully applied as 'guiltless;' and by Pilate in reference to himself. Matt. 27: 4, 24. It was the true state of Adam and Eve before they fell. See HOLINESS.

Inspiration.

Though this word occurs in the Bible but once in reference to the scriptures, yet the one statement in which it is found is important and full of deep meaning: "Every scripture is divinely inspired [literally, 'God-breathed'], and is profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work." 2 Tim. 3: 16, 17. This places *all* scripture on one basis as to

inspiration, whether it be historical, doctrinal, or prophetic. We learn by this passage that not simply the persons who wrote were inspired, but the writings themselves are divinely inspired. Cf. 2 Peter 1: 21.

All writings are composed of words, and if these writings are inspired, the words are inspired. This is what is commonly called 'verbal inspiration.' Other passages speak of the importance of 'words:' Peter said, "To whom shall we go? thou hast the *words* (ῥήματα) of eternal life," John 6: 68: and we find those words in the Gospels. When it was a question of Gentiles being brought into blessing without being circumcised, James in his address appealed to the 'words' of the prophets. Acts 15: 15. Paul in writing to the Corinthian saints said, "Which things also we speak, not in the 'words' (λόγοι) which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2: 13. The Holy Spirit taught Paul what words to use. The whole of scripture forms the word of God, and both in the O.T. and in the N.T. we read of 'the words of God.' 1 Chr. 25: 5; Ezra 9: 4; Ps. 107: 11; John 3: 34; John 8: 47; Rev. 17: 17. Neither must His word be added to, or taken from. Deut. 4: 2; Deut. 12: 32; Rev. 22: 18, 19.

The above passages should carry conviction to simple souls that every scripture is God-inspired. As nothing less than this is worthy of God, so nothing less than this would meet the need of man. Amid the many uncertain things around him he needs words upon which his faith can be based, and in the inspired scriptures he has them. The Lord Jesus said, "The words (ῥήματα) that I speak unto you, they are spirit and they are life." John 6: 63. He had the words of eternal life; and, through the grace of God, many a soul has found them to be such, and has no more doubt of the plenary inspiration of scripture than of the existence of God Himself.

It may be noted that scripture records the sayings of wicked men, and of Satan himself. It need scarcely be said that it is not the *sayings* but the *records* of them that are inspired. Paul also, when writing on the question of marriage, makes a distinction between what he wrote as his judgement, and what he wrote as commandments of the Lord. "I speak this by permission," he says; and again, "I give my judgement." 1 Cor. 7: 6, 10, 12, 25. He was inspired to record his spiritual judgement and to point out that it was

not a command.

Some have a difficulty as to what has been called the human element in inspiration. If the words of scripture are inspired, it has been asked, how is it that the *style* of the writer is so manifest? John's style, for instance, being clearly distinguishable from that of Paul. The simple answer is that it is as if one used, so to speak, different kinds of pens to write with. God made the mind of man as well as his body, and was surely able to use the *mind* of each of the writers He employed, and yet cause him to write exactly what He wished. God took possession of the mind of man to declare His own purposes with regard to man.

Further, it has been asserted that the doctrine of *verbal* inspiration is valueless, because of diversities in the Greek manuscripts, which in some places prevent any one from determining what are the words God caused to be written. But this does not in any way touch the question of inspiration, which is, that the words written were inspired by God. Whether we have a correct copy is quite another question. The variations in the Greek manuscripts do not affect any one of the fundamental doctrines of Christianity, and only in a few places are the words doubtful.

Another objection to the value of verbal inspiration is that most persons read scripture in a translation, the words of which cannot, it is alleged, be said to be inspired. But if the translation conveys exactly the same meaning as in the original, the words *can* be said to be inspired: for instance, the words 'God is love,' may surely be said to be the same as *ὁ θεὸς ἀγάπη ἐστίν*, or *Deus caritas est*, *Dieu est amour*, or *Dio è carità*, to those who can read them. It may be that the translations from which the above are taken cannot in all places be said to be *the same* as the Greek; but this only shows the great importance of each having a correct translation in his vernacular tongue. And it must not be forgotten that the Lord Himself and those who wrote the New Testament often quoted the Septuagint, which is a *translation* from the Hebrew; and they quoted it as *scripture*.

Nothing can exceed the importance of having true thoughts of the inspiration of scripture. As no human author would allow his amanuensis to write what he did not mean, so surely what is called

the word of God is God's own production, though given through the instrumentality of man. Though there were many writers, separated by thousands of years, there is a divine unity in the whole, showing plainly that one and only one could have been its Author. That One can only have been the Almighty — Jehovah — now happily revealed to the Christian as his Father as well as his God.

Instant, Instantly.

'Urgent,' with importunity. Luke 7: 4; Luke 23: 23; Acts 26: 7; Rom. 12: 12; 2 Tim. 4: 2.

Intercession.

The word is from ἐντυγχάνω, which signifies 'to meet with, to intercede.' It refers to the intercession of Christ for His saints, while in their present state, to bring them into conformity with the place justifying forgiveness has given them, also to raise them above their trials, and lead them on as priests into the blessed joys and occupations of the sanctuary. Rom. 8: 34; Heb. 7: 25. The Holy Spirit also, when they know not what to pray for as they ought, makes intercession for the saints with groanings which cannot be uttered. Rom. 8: 26, 27. In 1 Tim. 2: 1 we are instructed to make intercession for all men. It is remarkable that a substantive (ἐντευξις) formed from the above verb is used in 1 Tim. 4: 5, where food is sanctified by the word of God and 'prayer,' or, as it there means, reverent intercourse with Him.

Inventions.

God made man upright; but they have sought out many inventions (Ecc. 7: 29) or devices: the same word is translated 'engines' in 2 Chr. 26: 15. Cain went out from the presence of God and built a city, and his descendants made harps and organs. Men made themselves as happy as they could without God, as in the days of Uzziah. Amos 6: 5. In Ps. 99: 8; Ps. 106: 29, 39, the word signifies 'doings.'

In natural things inventions have much increased since early days. There is no harm in the things themselves; but if they foster the pride of man, and divert him from God, they become the instruments

of Satan. Many things also are found in Christendom of which there is not the least mention in scripture. WITTY INVENTIONS in Prov. 8: 12 is the same word as that translated 'discretion' in Prov. 1: 4; Prov. 2: 11, etc. Fürst gives for Prov. 8: 12, 'knowledge of intelligent counsels.'

Iphedeiah. [Iphedei'ah]

Son of Shashak, a Benjamite. 1 Chr. 8: 25.

Ir.

Apparently a son of Aher, a Benjamite. 1 Chr. 7: 12.

Ira. [I'ra]

1. A Jairite, one of David's chief officers. 2 Sam. 20: 26.

2. Son of Ikkesh a Tekoite, and one of David's mighty men. 2 Sam. 23: 26; 1 Chr. 11: 28; 1 Chr. 27: 9.

3. An Ithrite, one of David's mighty men. 2 Sam. 23: 38. 1 Chr. 11: 40.

Irad. [I'rad]

Son of Enoch and grandson of Cain. Gen. 4: 18.

Iram. [I'ram]

Duke of Edom. Gen. 36: 43; 1 Chr. 1: 54.

Iri. [I'ri]

Son of Bela, a son of Benjamin. 1 Chr. 7: 7.

Irijah. [Iri'jah]

'Captain of the ward' at Jerusalem who arrested Jeremiah. Jer. 37: 13, 14.

Irnahash. [Ir-na'hash]

Son of Tehinnah, 1 Chr. 4: 12; or, as intimated in the margin, "Tehinnah, founder of the *city* of Nahash."

Iron. [I'ron]

City of Naphtali. Joshua 19: 38. Identified with *Yarun*, .

Iron.

This metal is mentioned as early as Gen. 4: 22, when it was used by artificers; and Job speaks of it as dug out of the earth. Job 28: 2. It was in use in Palestine before the Israelites entered, for they found that the Canaanites had chariots of iron. Joshua 17: 16, 18. Og king of Bashan had a bedstead of iron, and iron was used for spear heads, threshing instruments, and other such purposes. Iron is used as a symbol of hardness. Israel is described as obstinate; their neck was like an iron sinew and their brow as brass. Isa. 48: 4. The Lord Jesus will rule the nations with a rod of iron. Rev. 12: 5; Rev. 19: 15. Iron also characterised the kingdom of Rome. When represented as a beast, it had great iron teeth. Dan. 7: 7, 19; and in the great image the character of the various kingdoms had depreciated from gold to silver, then to brass, thence to iron and clay, that would not unite, the traces of which are seen around us in the national governments of the present day. Dan. 2: 33-45.

Irpeel. [Ir'peel]

City of Benjamin. Joshua 18: 27. Identified with *Ra-fat*, .

Irshemesh. [Ir-she'mesh]

Border city of Dan. Joshua 19: 41. Probably the same as BETH-SHEMESH, No. 1.

Iru. [I'ru]

Son of Caleb, the son of Jephunneh. 1 Chr. 4: 15.

Isaac. [I'saac]

As Isaac was the patriarch that stood between Abraham and Jacob, it may seem remarkable that so little is recorded of him, especially as the promise given to Abraham, of all nations being blessed through his seed, was confirmed to Isaac. He was 'the son of promise,' born when Abraham was a hundred years old, and 'the son of the freewoman,' in contrast to 'the son of the bondwoman.' He became the heir, the son of the bondwoman being cast out. Gal. 4: 22-30. Abraham's faith was tried when told to offer up this son of promise, called his 'only son,' as being a type of Christ. Abraham obeyed, and Isaac heard that beautiful utterance of faith, "My son, God will provide himself a lamb." He was raised as from the dead and restored to his father, and the covenant was confirmed as to the seed.

As Isaac thus became in principle a risen or heavenly man, he must not return for a wife to the country from whence he had been separated by death and resurrection, as also by the call of Abraham; a bride must be fetched for him from thence, and she must be one of the same 'kindred:' a remarkable type of the heavenly Christ, and of those given to Him of the Father: they are heavenly as He is heavenly. God in a remarkable way blessed the mission of the servant (type of the Holy Spirit gathering a bride for Christ), and Rebekah, Isaac's cousin, became his wife. He loved her and was comforted after his mother's death. Abraham had several sons; but he gave all that he had to Isaac, in which Isaac is again a type of Christ, who will possess all things.

Rebekah was barren, but on Isaac beseeching the Lord, she conceived, and was told that she should be the mother of two nations, and the twin brothers Esau and Jacob were born, Esau being the firstborn. A famine being in the land, Isaac removed to Gerar, and there faithlessly said that Rebekah was his sister, and was rebuked by the king of the Philistines. God confirmed the blessing promised to Abraham, both as to Isaac's seed possessing all those countries, and also as to all the nations of the earth being blessed in his seed.

After the Philistines had had much contention with Isaac respecting some wells of water which they claimed, they bade him depart from

them, for he had become too great to dwell so near. He submitted and removed to Beer-sheba. He was thus again in the truth of his calling within the limits of the land of promise: there the Lord again appeared to him, and told him not to fear, He would bless him for his father Abraham's sake. Now the Philistines come to him, admitting that they saw that Jehovah was blessing him, and they desired a covenant with him that he would do them no hurt. Thus was he now in the true place of moral superiority, in the place of his calling, and as such having no disputes with the nations, but acknowledged as the blessed of the Lord — a word surely for world-borderers of to-day.

God does not hide the failings and weaknesses of His people, hence it is related how that Isaac loved Esau because he ate of his venison; and that when he was old he directed him to make savoury meat such as he loved, that he might eat and bless him, his eldest son, before he died. God had said that the elder should serve the younger, but Rebekah, instead of leaving the matter in God's hands, contrived by a deceitful stratagem to get the blessing for Jacob instead of Esau the firstborn. The deception was soon found out; but how was it that Isaac *intended* to bless the elder, thus disregarding the word of the Lord? It is to be feared that his love of the venison and savoury meat led him astray. Notwithstanding this failure we read in Heb. 11: 20, "By *faith* Isaac blessed Jacob and Esau concerning things to come." This doubtless refers to Isaac's words when the deception was discovered. He said of Jacob "Yea, and he shall be blessed." Gen. 27: 33.

The days of Isaac were 180 years: when he died his sons Esau and Jacob buried him. God is constantly referred to as the God of Abraham, of Isaac, and of Jacob: it was through them the blessings to Israel flowed, and through them came the Seed — Christ — in whom all nations of the earth are being blessed. Gen. 21 — Gen. 35.

Isaiah, Book of.

Nothing more is known of the ancestors of Isaiah than that he was the son of Amoz. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, all kings of Judah. From the closing years of Uzziah to the death of Hezekiah would be from about B.C. 765 to

700, embracing a period of 65 years. The first verse says that the vision was concerning Judah and Jerusalem. Had due attention been paid to this, it would have prevented many things being ascribed in the headings of the chapters to the *church*, and the prophecy would have been the better understood. In few words the prophecy may be said to treat of the failures of the nation of Judah and the judgements upon it. Assyria is used as God's rod to punish them, and is then destroyed. Judgements are pronounced against the nations around the promised land that had been enemies to God's people. The Messiah is prophesied of and His rejection, and universal blessing is spoken of.

The following seven divisions are distinctly marked:

Isa. 1 — Isa. 12: The sinful condition of the people as still in possession of the land; various pleadings and chastisements culminating in the Assyrian; the introduction of Immanuel; ends with a song.

Isa. 13 — Isa. 27: Judgements on Babylon and the nations where Israel was captive and outcast; ends in deliverance from their outcast condition and worship at Jerusalem.

Isa. 28 — Isa. 35: Five woes on unfaithful Israel; ends with deliverance from the Assyrian and the confederacy of nations, and the joy of the kingdom.

Isa. 36 — Isa. 39: Historical, but typical; the way of blessing for Jerusalem and the house of David.

Isa. 40 — Isa. 48: Controversy of God with Israel on account of idolatry. Cyrus (type of Christ) the deliverer.

Isa. 49 — Isa. 57: Controversy of God with Israel on account of the rejected suffering Messiah.

Isa. 58 — Isa. 66: Final results; the remnant delivered and blessed.

Isa. 1 — Isa. 4. are introductory. The 'sinful nation' was completely corrupt, and had been sorely chastised; there was no soundness from

head to foot; though chastened, there was no contrition, and God's judgements must still follow. There is also grace in store for the latter days: Zion will be a centre of blessing, and a remnant will be saved.

Isa. 5. Israel was God's vineyard and the men of Judah His pleasant plant: the people were judged in view of the care God had bestowed on them, no remnant is mentioned: cf. Matt. 21: 33-41.

Isa. 6. The people were unfit for their Messiah, but will be judged in view of His coming glory: a remnant is acknowledged.

Isa. 7. Immanuel, Son of David, is introduced as a sign for faith, when unbelief was seeking a confederacy. The house of David after the flesh is judged: still there is hope. See IMMANUEL.

Isa. 8 — Isa. 9: 7. The Assyrians overrun the land, and the confederacy of nations is to be brought to nought. A remnant, 'my brethren,' is attached to Immanuel, who is a stone of stumbling to the unbelieving nation, but a light amid the darkness until He is received in power and glory.

Isa. 9: 8 — Isa 10. The national history is resumed from the end of Isa. 5. Various judgements from the Lord are detailed until the last judgement by means of the Assyrian, who is used as a rod by God, and then is punished for his pride in the last days.

Isa. 11. Messiah, the 'Branch,' and His reign the source of millennial blessing.

Isa. 12. Israel's song of triumph in that day: compare with Ex. 15.

Isa. 13 — Isa. 24. 'Burdens' are pronounced. They are judgements on Babylon and the nations, especially on those who were in relationship with Israel. Moab, Damascus, "the land shadowing with wings which is beyond the rivers of Ethiopia," Egypt, "the desert of the sea," Dumah, Arabia, "the valley of vision" (Jerusalem), Tyre, "the earth [or land] made empty and waste, and turned upside down;" and finally the hosts on high and kings on the earth punished.

Isa. 25, Isa. 26. A song in which God's intervention is celebrated, even to the swallowing up of death in victory.

Isa. 27. The power of Satan, "leviathan, the piercing serpent, even leviathan that crooked serpent" is destroyed, and worship established in Jerusalem.

Isa. 28 — Isa. 35. give details of all that will happen to the Jews in the last days. They make a covenant with death and with hell, but their covenant will be disannulled. Security is in the Stone laid in Zion, all else will perish.

Isa. 29. Judgements are pronounced against Jerusalem under the name of Ariel, 'lion of God'; deliverance comes when at the last extremity, but a far worse judgement, a spirit of blindness, rests on the people. In the day of deliverance the remnant will come to understanding, the scorner being consumed.

Isa. 30, Isa. 31. They seek counsel of and trust in Egypt instead of in God.

Isa. 32. Christ will reign in righteousness: desolation is followed by restoration.

Isa. 33. The attack of a spoiler in the character of Gog (Ezek. 38), but the Lord, having filled Zion with judgement and righteousness, arises and the enemy is destroyed, and Zion is in peace.

Isa. 34, Isa. 35. Final judgement pronounced upon Idumaea and other nations (cf. Ps. 83); and the blessings that will succeed the judgement.

Isa. 36 — Isa. 39. treat of Hezekiah and Sennacherib. Waiting upon the Lord is enforced. The deliverance wrought is figurative of the outward deliverance there will be from the Assyrian for Jerusalem and the house of David in the last days. Hezekiah's personal history is appended to this, as figurative of the nation's sense of the judgement of God upon them, leading to repentance and recovery, and inward or moral deliverance.

Isa. 40 - 43. begin another part of the book. The Messiah is but little introduced: it is rather a question of God and idols. There is comfort for those who have an opened ear. The Lord Jesus, Jehovah's servant and His elect, shall bring forth judgement to the Gentiles.

Isa. 44. Jehovah reasons with Jacob and Jesurun: cf. Deut. 32: 15; Deut. 33: 26, 27; Israel, embracing the twelve tribes.

Isa. 45 - 47. Cyrus is God's servant, and He would subdue nations before him. God would keep open the two-leaved gates (of Babylon, which were left open in their festivity). The idols of Babylon could not save her: she should be brought to shame for her pride.

Isa. 48. God pleads with Israel.

Isa. 49 — Isa. 57. introduce Christ, and show the people's guilt in respect to Him.

Isa. 50: 1-9. Israel had been as divorced, but Messiah had come to them suitably, to instruct them and take up their cause. Who would contend with Him?

Isa. 50: 10 — Isa. 51. The character of the remnant: they are owned as 'my people' by the Lord God, and He will comfort and redeem them.

Isa. 52: 1-12. Zion is called to awake and put on her strength, the feet of messengers with glad tidings were beautiful.

Isa. 52: 13 — Isa. 53. These refer to the work of Christ in a five-fold way, including the atonement.

Isa. 54, Isa. 55. Jerusalem is called upon to sing: through the sure mercies of David there are blessings in store for her, and full free grace to *every one* that thirsts.

Isa. 56, Isa. 57. Exhortations follow in view of the restoration of Israel; and those, even of Israel, are denounced that walk contrary to God's will.

Isa. 58, Isa. 59. Indignation of the Spirit at the condition of Israel at

the time the prophecy was uttered, but goes on to the end, when the Redeemer shall come to Zion.

Isa. 60. The glory of Jerusalem in the times of blessing.

Isa. 61, Isa. 62. Christ, in the full grace of His person, is concerned in the blessing of Israel.

Isa. 63, Isa. 64. Christ returns from the judgements of Isa. 34 with garments stained with the slaughter of His enemies; followed by the intercessions of the Spirit of prophecy.

Isa. 65. God's answer to those pleadings.

Isa. 66. Judgements introducing the millennium, ending with these solemn words: "They shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

This prophecy embraces a very large field. The condition of the people was sinful when the prophecy was written, and though God had long patience with it, yet the condition was such that judgement must be executed upon it unless there was true repentance. Judgement did follow, but the consummation of evil was not reached until their Messiah had come, and had been *rejected*; indeed Antichrist will yet be *received*. Judgement followed the rejection of their Messiah, but the great tribulation is yet to come.

Quotations from Isaiah in the N.T. (nearly forty in number) show that his words applied to the times that then were; such as the condition of the people; the unprofitableness of the rites and ceremonies; and that grace to the Gentiles had been foretold. The climax of Israel's sin, and of their judgement, and of God's blessing are still future. Christ coming in humiliation is revealed in the prophet as well as His glory; indeed, all the ways of God in dealing with His people Israel, on to the end — though some subjects are expanded elsewhere — are to be found in this comprehensive prophecy: clearly it could only have been written under the inspiration of the Holy Spirit.

Iscah. [Is'cah]

Daughter of Haran, the brother of Abraham. Gen. 11: 29. According to Josephus the Jews believed she was Sarai, Abraham's wife.

Iscariot. [Is'cariot]

See JUDAS.

Ishbah. [Ish'bah]

Father of Eshtemoa, of the tribe of Judah. 1 Chr. 4: 17.

Ishbak. [Ish'bak]

Son of Abraham and Keturah. Abraham gave him gifts, and sent him away from Isaac unto the east country. Gen. 25: 2, 6; 1 Chr. 1: 32. An Assyrian inscription mentions "Bur-anate of the land of Iasbuk " (IA-AS-BU-QA-AI) which is judged to refer to the above, situate on the west bank of the Euphrates.

Ishbibenob. [Ishbi-benob']

Philistine giant who attacked David, but was killed by Abishai. 2 Sam. 21: 16, 17.

Ishbosheth. [Ish-bo'sheth]

Youngest of the four sons of Saul, and who claimed the throne on the death of his father and his elder brothers. Apparently he did not begin to reign till five years after, and then reigned two years, over all the tribes except Judah, Benjamin, and perhaps Simeon. He was supported by Abner the head of Saul's army; but made his head quarters at Mahanaim, east of the Jordan. There was long war between the two houses, but David waxed stronger and stronger, and Ish-bosheth became weaker and weaker. Abner's pride was deeply wounded by a remonstrance from Ish-bosheth, and he revolted to David, and then spoke to the elders of Israel in David's favour. After the treacherous murder of Abner by Joab, Baanah and Rechab, captains of bands, slew Ish-bosheth as he lay on his bed, and cutting off his head brought it to David, doubtless expecting a reward; they

were however at once put to death, for David could not sanction such wickedness. David was then made king of all the tribes, being God's chosen and anointed one. 2 Sam. 2: 8-17; 2 Sam. 3: 6-16; 2 Sam. 4: 5-12. Apparently Ish-bosheth is called ESH-BAAL in 1 Chr. 8: 33; 1 Chr. 9: 39.

Ishi. [Ish'i]

1. Son of Appaim, a descendant of Judah. 1 Chr. 2: 31
2. Another descendant of Judah. 1 Chr. 4: 20.
3. Descendant of Simeon. 1 Chr. 4: 42.
4. One of the chiefs of Manasseh. 1 Chr. 5: 24.

Ishi.

See HUSBAND.

Ishiah. [Ishi'ah]

Son of Izrahiah, of the tribe of Issachar. 1 Chr. 7: 3. The name in the Hebrew is the same as ISHIJAH, ISSHIAH, and JESIAH.

Ishijah. [Ishi'jah]

Son of Harim: he had married a strange wife. Ezra 10: 31.

Ishma. [Ish'ma]

One 'of the father of Etam,' a descendant of Judah. 1 Chr. 4: 3.

Ishmael. [Ish'mael]

1. Son of Abraham and Hagar the bondmaid of Sarah. Before he was born, when Hagar ran away because of the severity of her mistress, the angel of the Lord appeared to her, and told her to return to her mistress: her seed should be numberless, and she was to call her son's name Ishmael, which signifies 'El shall hear.' He would be a wild man, his hand would be against every man, and every man's

hand against him. Abraham prayed that Ishmael might live before God, but typically he represents the seed of Abraham according to the flesh, hence though God answered that He would bless Ishmael, and multiply him exceedingly, he should also beget twelve princes, and God would make him a great nation; yet the *covenant* should be established with Isaac. When Ishmael was thirteen years old Abraham circumcised him, and all the men of his house. In this act Abraham acknowledged in faith that the blessing asked for his natural seed could not be had through the strength of the flesh: all the mercies of God are secured in resurrection.

At the 'great feast' when Isaac, the child born after the Spirit, was weaned, Ishmael mocked, and Sarah besought Abraham to cast out both mother and son. This was grievous to Abraham, but God, having approved the suggestion, he rose early in the morning, and providing them with some bread and a bottle of water he sent them away. The water was soon consumed, and Hagar in despair placed Ishmael under a shrub, and departed so as not to see him die. The angel of God called to her, showed her a well, and the child was saved. God was with the lad, for he was the seed of Abraham; he dwelt in the wilderness and became an archer. At first he was located in the wilderness of Beer-sheba and afterwards at Paran, a region between Canaan and mount Sinai. His mother chose a woman of Egypt for his wife. His twelve sons are recorded, and their 'towns' and 'castles,' or encampments, according to their nations, are spoken of. Ishmael was present at the burial of his father and lived 137 years. Gen. 16: 11-16; Gen. 17: 18-26; Gen. 25: 9-17; Gen. 28: 9; Gen. 36: 3; 1 Chr. 1: 28-31.

The Bedouin Arabs are doubtless the descendants of Ishmael. They are wild men in the sense of their love of freedom, dwelling in tents, and riding over the desert, spear in hand. They truly are 'against every man,' robbing every one when they can do so with safety to themselves. The Bedouins will not admit their descent from Ishmael; they refer *his* descendants to the Most (or mixed) Arabians, because Ishmael's mother was an Egyptian. The Bedouins claim to have descended from Joktan, son of Eber. Gen. 10: 25.

2. Son of Azel, a descendant of Saul. 1 Chr. 8: 38; 1 Chr. 9: 44.

3. Father of Zebadiah a ruler under Jehoshaphat. 2 Chr. 19: 11.
4. Son of Jehohanan, and one of the 'captains of hundreds' who assisted in setting Joash on the throne. 2 Chr. 23: 1.
5. Priest who had married a strange wife. Ezra 10: 22.
6. Son of Nethaniah, of the 'seed royal,' but of what family is not known. His craft and ferocity show that he was unworthy of a throne. He treacherously slew Gedaliah, whom the king of Babylon had made governor over the cities of Judah, and all the Jews that were with him in Mizpah. He followed up this crime by the cruel and treacherous murder of eighty men from Shechem, Shiloh, and Samaria, who were bringing gifts to the temple, only ten being spared. He then carried away captive all that were left in Mizpah, and departed to go over to the Ammonites; but Johanan the son of Kareah, and those with him, rescued the captives. Ishmael escaped and is heard of no more. 2 Kings 25: 23-25; Jer. 40: 8-16; Jer. 41: 1-18.

Ishmaelites, [Ish'maelites] Ishmeelites. [Ish'meelites]

Descendants of Ishmael the son of Abraham. Gen. 37: 25-28; Gen. 39: 1; Judges 8: 24; 1 Chr. 2: 17; 1 Chr. 27: 80; Ps. 83: 6. See ISHMAEL.

Ishmaiah. [Ishma'iah]

Son of Obadiah, and a ruler of Zebulun. 1 Chr. 27: 19.

Ishmerai. [Ish'merai]

Son of Elpaal, a descendant of Benjamin. 1 Chr. 8: 18.

Ishod. [Is'hod]

Descendant of Manasseh. 1 Chr. 7: 18.

Ishpan. [Ish'pan]

Son of Shashak, a descendant of Benjamin. 1 Chr. 8: 22.

Ish tob. [Ish'tob]

A state which supplied 12,000 men to the children of Ammon to fight against David. 2 Sam. 10: 6, 8. In the margin it reads 'men of TOB.' It was to 'the land of Tob' that Jephthah fled from his brethren. Judges 11: 3, 5. It is supposed to be on the east of *Jebel Hauran*.

Ishuah, [Ish'uah] Isuah. [Is'uah]

Second son of Asher. Gen. 46: 17; 1 Chr. 7: 30.

Ishuai, [Ish'uai] Isui, [Is'ui] Jesui. [Jes'ui]

Third son of Asher, and founder of the JESUITES. Gen. 46: 17; Num. 26: 44; 1 Chr. 7: 30.

Ishui. [Ish'ui]

Son of Saul and Ahinoam. 1 Sam. 14: 49.

Islands, Isles.

There are no islands near to Palestine. Cyprus is the nearest, and that is about seventy miles from the nearest point of Syria, far north. So that the term 'the isles' may be used at times indefinitely for places or nations far off. We read of 'the isles which are beyond the sea,' 'the isles afar off,' and 'isles of the Gentiles.' Gen. 10: 5, etc.; Jer. 25: 22; Jer. 31: 10, etc. It is thought that in some places in the prophets the sea-coasts or maritime countries are intended. Definite islands are also mentioned, especially in the N.T. when Paul began his missionary journeys.

Ismachiah. [Ismachi'ah]

A Levite, set over the offerings, tithes, and dedicated things in the time of king Hezekiah.

2 Chr. 31: 13.

Ismaiah. [Ismi'ah]

A Gibeonite, the head of David's thirty valiant men: he joined David at Ziklag. 1 Chr. 12: 4.

Ispah. [Is'pah]

Son of Beriah, a Benjamite. 1 Chr. 8: 16.

Israel. [Is'rael]

Name given to Jacob after 'a man' had wrestled with him, to whom he clung when he was by him crippled. It signifies 'a prince of God:' and it was said, "as a prince hast thou power with God and with men, and hast prevailed." It thus indicated the way of blessing with regard to the nation in which God's government in the earth was to be established. The twelve sons of Jacob became the heads of the twelve tribes, and they and their descendants were called the children of Israel, or simply Israel. At the division of the kingdom, the ten tribes were called 'Israel,' and the two tribes 'Judah,' though this distinction is not at all times rigidly adhered to: thus the princes and kings of Judah are called princes of Israel, and kings of Israel. 2 Chr. 12: 5, 6; 2 Chr. 21: 2; 2 Chr. 28: 19. So those who returned from exile, though they were in the main of the two tribes, are called people of Israel, or Israel. In the prophets also, though the ten tribes are not called Judah, the two tribes are at times called Israel. The ten tribes in the prophets are often spoken of as EPHRAIM, which was the chief of the ten. Though Israel was reckoned as ten tribes, it is most probable that the portion of Simeon, being situated on the extreme south, was united to Judah, as well as the territory of Dan in the S.W., though the people of Simeon may have scattered themselves among the other tribes, and those of Dan have gone north and joined their tribe there.

THE KINGDOM OF ISRAEL commenced when Jeroboam was made king, to whom it was promised that his house should be established if he followed the Lord. He, on the contrary, to prevent the people going to Jerusalem, immediately set up the golden calves at Dan and at Bethel. The kingdom was given up to idolatry, and a series of judgements followed. Baasha murdered Jeroboam's son and

successor; and his own son and successor was slain by Zimri; Zimri was killed by Omri, and after a civil war of four years with Tibni, Omri became king and reigned with his successors forty-five years, ending with Jehoram the son of Ahab. He and the survivors of the house of Ahab were slain by Jehu directly or indirectly, and Jehu began the 5th dynasty, B.C. 884. He and his successors reigned, with varying judgements upon them, for a hundred and twelve years. Zachariah was the last, being the fourth successor of Jehu, as God had said, 2 Kings 15: 12: he reigned only six months and was murdered by Shallum. During another fifty years the kingdom was spared: but there was no repentance. About B.C. 740 the two and a half tribes east of the Jordan were carried into captivity, and Israel became tributary to Assyria. Hoshea murdered Pekah, and after nine years of anarchy succeeded to the throne. He revolted against Assyria, trusting to Egypt; but Samaria was taken, and Israel carried into captivity. Thus ended the kingdom of Israel, B.C. 721. From about B.C. 784 to 725 Hosea was God's prophet in Israel. He solemnly pleaded with them, protesting against their evil ways, and was ever ready to help them to turn to God, though his efforts were, alas, in vain. 2 Kings 17: 13-18; Hosea 13: 16; Hosea 14: 1-9.

Israel when carried away were placed in Halah and in Habor by the river of Gozan (in the neighbourhood of the river Khabour, an affluent of the river Euphrates), and in the cities of the Medes. As far as is known they never returned, though doubtless individuals found their way back in the days of Ezra and Nehemiah, and in the four hundred years that followed before the Lord appeared. Jews from those districts were present on the day of Pentecost; but as a body they are still commonly regarded as 'the Lost Tribes.' God knows where to find them when His set time of blessing arrives. The twelve tribes surely exist, and remnants of them will again come into the land. Ezek. 48: 1-29; Matt. 19: 28; Acts 26: 7; James 1: 1; Rev. 7: 5-8.

The ten tribes will be dealt with differently from the two, who were in the land when the Lord was presented to them, and who rejected Him, and demanded His crucifixion. The ten tribes will, by a mighty hand and with fury poured out, be brought into the wilderness, and there God will plead with them, cause them to pass under the rod,

and bring them into the bond of the covenant; but the rebels will be purged out. Ezek. 20: 31-38. The question as to the wounds in the hands of the Lord, which He received in the house of His 'friends' is connected with Judah, who will be judged when in the land, and only *one third* of them after being refined, will be owned as God's people. Zech. 13: 6-9. When God thus purges and restores a remnant of all the tribes, and brings them into full blessing in the land, the name of ISRAEL will embrace them all as it did at the first, and God will be their God for evermore. Ezek. 37: 1-28.

Israel [Is'rael] in Egypt.

The details of the history of Israel in Egypt are few. When Joseph was in power, Jacob and his whole household settled in the land: there they multiplied and became a great nation. In time a king reigned who knew not Joseph, and the people were reduced to cruel bondage. Through God's intervention and after dire judgements upon the Egyptians, the Israelites were delivered. See EGYPT and JOSEPH

A question not easily answered is, How long were the Israelites in Egypt? In Gen. 15: 13; Acts 7: 6, the period seems to be stated as four hundred years. Ex. 12: 40 says "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years;" and Gal. 3: 17 declares that the law was given four hundred and thirty years after the promise to Abraham. The promise to Abraham was long before Israel went into Egypt, and the law was given after they came out; so that according to this passage their sojourning in Egypt must have been much less than four hundred years. A much shorter period is implied in Gen. 15: 16, which says of Israel in Egypt that "in the fourth generation they shall come hither again;" and if we turn to Ex. 6: 16-20 we find exactly four generations, thus:

Jacob's son Levi.

Levi's son Kohath.

Kohath's son Amram.

Amram's son Moses.

Or, if we start with Levi, who entered with Jacob, there was ample time for Moses to have had a son, as he was eighty years old at the Exodus. Now if we reckon that at that time a man had his first son when he was forty years of age, there would have been *ten* generations in four hundred years. Further, the mother of Moses (Jochebed) was Levi's daughter, (Num. 26: 59), Amram having married his own aunt. Ex. 6: 20. Levi lived only a hundred and thirty-seven years in all, and supposing (it can be approximately proved) that he lived in Egypt eighty-eight years, Jochebed was born during those years. If Moses was born when she was forty-seven years of age, and Moses was eighty years old at the Exodus, these sums ($88 + 47 + 80 = 215$ years) show that Israel may have been in Egypt about two hundred and fifteen years, and this is the period now generally supposed.

If we admit this to be the time of the occupation, we must endeavour to see how it agrees with the four hundred and thirty years of Gal. 3: 17.

YEARS.

Age of Abraham when Isaac was born 100

" " Abraham, when the promise was given 75

25

" " Israel when Jacob was born 60

" " Jacob when he stood before Pharaoh 130

" " Sojourn of Israel in Egypt 215

430

If then this be the correct period, how does it agree with Gen. 15: 13 and Ex. 12: 40? In Gen. 15: 13 and Acts 7: 6, nothing is said about *Egypt*: "Thy seed shall be a stranger in a land that is not theirs." This was said to Abraham, and may include the whole period from the birth of Isaac to the Exodus, which according to the above was four

hundred and five years — thus agreeing with the round number of four hundred years. Ex. 12: 40 is worded differently: "The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The Samaritan Pentateuch and the LXX add the words "and of their fathers in the land of Canaan;" but these words are not in the Arabic, Syriac, or Vulgate versions; and may therefore have been added to meet the apparent difficulty. It is better to take the four hundred and thirty years as including the *sojourn* of Abraham (after the promise), and of Isaac, and of Jacob, though strictly speaking Abraham, Isaac, and Jacob were not 'children of Israel.'

The conclusion that the sojourn in Egypt was really for two hundred and fifteen years creates another difficulty in some minds, namely, the great increase of the Israelites during that period. Ex. 12: 37 speaks of there being 600,000 men, besides children, at the Exodus. Num. 1: 46 gives the number more exactly as 603,550 from twenty years old and upwards that were able to go to war. This has been calculated to signify a total of about two million men, women, and children, without the descendants of Levi. Is this a greater number than could be the descendants of those who entered Egypt? This may be reckoned in two ways: if we deduct thirteen from the seventy (for the family of Levi and for those who could not be called heads of families at that time) Deut. 10: 22, the result gives fifty-seven heads of families; and if each had 14 children,

In one generation there would be 798

In the second 11,172

In the third 156,408

In the fourth 2,189,712

To reckon fourteen children to each may seem a large number, but it must be remembered that there was the plurality of wives, and scripture speaks of their multiplying *exceedingly*.

Ex. 1: 7, 12, 20.

The increase may be reckoned in another manner by the population. If the above fifty-seven are multiplied by 3.3 it gives as the population at the commencement (excluding Levi, and his descendants, etc., as *above*) 188 persons. Suppose the population doubled itself in fifteen years (as it has been known to do in some places), the number in two hundred and ten years would be over three millions. There is therefore no difficulty in the increase of the people.

Israel in Egypt is typical of mankind in the world, under the power of Satan, before being sheltered under the blood of Christ, and redeemed by the power of God.

Issachar. [Issa'char]

1. The ninth son of Jacob, and the fifth of Leah. Of his personal history there is no record except that he had four sons, who became heads in the tribe. When Jacob blessed his sons he said, "Issachar is a strong ass, couching down between two burdens, and he . . . bowed his shoulder to bear, and became a servant unto tribute." Gen. 49: 14, 15. This seems to imply that this tribe, with Zebulun, would mix with the world and become slaves to it for profit. When Moses blessed the tribes, Issachar and Zebulun are also placed together. He said, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Deut. 33: 19. This seems to point also to commercial enterprise. Some of Issachar resorted to David at Ziklag, of whom it is said they "had understanding of the times, to know what Israel ought to do." 1 Chr. 12: 32. At the first numbering there were of Issachar 54,400 fit for war, and at the second 64,300. They are described as 'valiant men of might,' and they furnished 36,000 men of war. 1 Chr. 7: 4, 5. The tribe possessed some of the most productive portions of the land, including the extensive plain of Jezreel, with the Jordan on its border for about 50 miles.

2. Son of Obed-Edom, a Korhite Levite. 1 Chr. 26: 5.

Isshiah. [Isshi'ah]

1. Son of Rehabiah, a grandson of Moses. 1 Chr. 24: 21.
2. Levite of the house of Uzziel. 1 Chr. 24: 25.

Isuah. [Is'uah]

See ISHUAH.

Isui. [Is'ui]

See ISHUI

Italian Band.

An Italian cohort of which Cornelius was the centurion. It was doubtless so called because of the men being recruited in Italy. Acts 10: 1.

Italy. [I'taly]

The well-known country, of which Rome was the capital. It is only incidentally mentioned in scripture. Acts 18: 2; Acts 27: 1, 6, Heb. 13: 24.

Ithai. [Ith'ai]

See ITTAI.

Ithamar. [Ith'amar]

Youngest son of Aaron: he was anointed with Nadab, Abihu, and Eleazar to minister in the priest's office. Under the superintendence of Ithamar were placed the Gershonites and Merarites who carried portions of the tabernacle. The high-priesthood came into the family of Ithamar in the person of Eli, and it reverted to the descendants of Eleazar in Zadok on the deposition of Abiathar by Solomon. Ex. 6: 23; Ex. 28: 1; Ex. 38: 21; Lev. 10: 6, 12, 16; Num. 3: 2-4; Num. 4: 28, 33; Num. 7: 8; Num. 26: 60; 1 Chr. 6: 3; 1 Chr. 24: 1-6. Daniel, a descendant of Ithamar, returned from exile. Ezra 8: 2.

Ithiel. [Ithi'el]

1. Son of Jesaiah, a Benjamite. Neh. 11: 7.
2. One to whom Agur addressed his prophecy. Prov. 30: 1.

Ithmah. [Ith'mah]

A Mahavite, one of David's valiant men. 1 Chr. 11: 46.

Ithnan. [Ith'nan]

City in the extreme south of Judah. Joshua 15: 23. Not identified.

Ithra. [Ith'ra]

See JETHER.

Ithran. [Ith'ran]

1. Son of Dishon, a descendant of Seir. Gen. 36: 26; 1 Chr. 1: 41.
2. Son of Zophah, an Asherite. 1 Chr. 7: 37.

Ithream. [Ith'ream]

Sixth son of David, by Eglah. 2 Sam. 3: 5; 1 Chr. 3: 3.

Ithrites. [Ith'rites]

Designation of Ira and Gareb, two of David's mighty men, described as among 'the families of Kirjath-jearim,' which links them with Judah. 2 Sam. 23: 38. 1 Chr. 2: 53; 1 Chr. 11: 40.

Ittahkazin. [It'tah-ka'zin]

Landmark of the boundary of Zebulun. Joshua 19: 13. Not identified.

Ittai. [It'tai]

1. A Philistine of Gath, head of a portion of David's guard. He was

faithful to David at the revolt of Absalom, returned with the king, and had a command in his army. 2 Sam. 15: 19-22; 2 Sam. 18: 2, 5, 12. He illustrates how Gentiles will be associated with the remnant of Israel, both in the sufferings and reign of their Messiah, and serve Him in a future day.

2. Son of Ribai a Benjamite, and one of David's mighty men. 2 Sam. 23: 29. Called ITHAI in 1 Chr. 11: 31.

Ituraea. [Iturae'a]

A province on the east of the upper Jordan of which Herod Philip was made tetrarch. Luke 3: 1. Its boundaries cannot be well defined, but it reached toward Damascus and embraced the southern slopes of Anti-Lebanon. Its name is derived from JETUR, son of Ishmael. Gen. 25: 15.

Ivah. [I'vah]

District or city that had been conquered by Assyria. 2 Kings 18: 34; 2 Kings 19: 13; Isa. 37: 13. Supposed to be the same as AVA in 2 Kings 17: 24 and AHAVA in Ezra 8: 15, 21.

Ivory.

The well-known substance of which the tusks of the elephant consist. We read of beds of ivory, thrones of ivory, palaces of ivory, ivory houses, and all manner of vessels. The finest specimens were used for carving and the smaller were cut into veneers for covering surfaces.

1 Kings 10: 18; 1 Kings 22: 39; Ps. 45: 8; Cant. 5: 14; Cant. 7: 4; Amos 3: 15; Amos 6: 4; Rev. 18: 12. It was imported into Palestine by the Assyrians and was brought by the ships of Solomon. Ancient ivories of Egypt and Assyria have been found.

Izehar, [Iz'ehar] Izhar, [Iz'har] Izeharites, [Iz'eharites] Izharites. [Iz'harites]

Son of Kohath, and his descendants. Ex. 6: 18, 21; Num. 3: 19, 27;

Num. 16: 1; 1 Chr. 6: 2, 18, 38; 1 Chr. 23: 12, 18; 1 Chr. 24: 22; 1 Chr. 26: 23, 29. Apparently once called AMMINADAB. 1 Chr. 6: 22.

Izrahiah. [Izrahi'ah]

Son of Uzzi of the tribe of Issachar. 1 Chr. 7: 3.

Izrahite. [Iz'rahite]

Designation of Shamhuth, one of David's captains. 1 Chr. 27: 8.

Izri. [Iz'ri]

Levite, chief of the fourth course in the service of song. 1 Chr. 25: 11. Apparently called ZERI in 1 Chr. 25: 3.

Jaakan, [Ja'akan] Jakan. [Ja'kan]

Son of Ezer, a son of Seir. Deut. 10: 6; 1 Chr. 1: 42 Same as AKAN in Gen. 36: 27.

Jaakobah. [Jaako'bah]

Prince in the tribe of Simeon. 1 Chr. 4: 36.

Jaala, [Ja'ala] Jaalah. [Ja'alah]

Ancestor of some who returned from exile. Ezra 2: 56; Neh. 7: 58.

Jaalam. [Ja'alam]

Son of Esau. Gen. 36: 5, 14, 18; 1 Chr. 1: 35.

Jaanai. [Ja'anai]

A chief man of the tribe of Gad. 1 Chr. 5: 12.

Jaareoregim. [Ja'are-o'regim]

Father of Elhanan who killed one of the giants. 2 Sam. 21: 19. Called JAIR in 1 Chr. 20: 5.

Jaasau. [Ja'asau]

One who had married a strange wife. Ezra 10: 37.

Jaasiel. [Jaasi'el]

Son of Abner, a Benjamite. 1 Chr. 27: 21.

Jaazaniah. [Jaazani'ah]

1. Son of Hoshaiiah, a Maachathite, and a captain among those left in the land by the king of Babylon. 2 Kings 25: 23. Called JEZANIAH in Jer. 40: 8; Jer. 42: 1.

2. A Rechabite, son of Jeremiah: he refused to drink wine, and was blessed for his obedience to his forefathers. Jer. 35: 3.

3. Son of Shaphan, and leader of the seventy elders who were seen in a vision by Ezekiel offering incense to idols. Ezek. 8: 11.

4. Son of Azur, and one of the princes who devised mischief and gave wicked counsel to the people. Ezek. 11: 1.

Jaazer, [Ja'azer] Jazer. [Ja'zer]

City and district in Gilead: it was taken from the Amorites by Israel, allotted to Gad, and given to the Levites. Num. 21: 32; Num. 32: 1, 3, 35; Joshua 13: 25; Joshua 21: 39; 1 Chr. 6: 81; Isa. 16: 8, 9. In Jer. 48: 32 the 'sea of Jazer' is supposed to refer to a lake in the neighbourhood. Identified by some with *Beit Zerah*, .

Jaaziah. [Jaazi'ah]

Descendant of Merari. 1 Chr. 24: 26, 27.

Jaaziel. [Jaazi'el]

A Levite who assisted when David brought up the ark. 1 Chr. 15: 18. Apparently the name is contracted into AZIEL in 1 Chr. 15: 20.

Jabal. [Ja'bal]

Son of Lamech and Adah: he is described as 'the father of such as dwell in tents.' Gen. 4: 20.

Jabbok. [Jab'bok]

Stream on the east of the Jordan, near to which the angel wrestled with Jacob. It was afterwards called 'the border of the children of Ammon.' Gen. 32: 22; Num. 21: 24; Deut. 2: 37; Deut. 3: 16; Joshua 12: 2; Judges 11: 13, 22. In some parts it runs in a deep ravine, and in winter is impassable in places. It enters the Jordan about 32 6' N, and is now called *Wady Zerka*.

Jabesh to Jeshua

Jabesh. [Ja'besh]

Father of Shallum king of Israel. 2 Kings 15: 10, 13, 14.

Jabesh, [Ja'besh] Jabeshgilead. [Ja'besh-gil'ead]

City in Gilead. When the tribe of Benjamin had been punished for its sin, and wives were wanted for the survivors, Jabesh-gilead was smitten because they came not when called, and only the young women were spared. Judges 21: 8, 14. The city was afterwards saved from the Ammonites by Saul; and when Saul and his sons were killed in battle, the valiant men of the city took up their bodies and buried them. 1 Sam. 11: 1-11; 1 Sam. 31: 11-13; 2 Sam. 2: 4, 5; 2 Sam. 21: 12; 1 Chr. 10: 11, 12. Identified with *ed Deir* (on the south of *Wady Yabis*, in which the name has probably been preserved), .

Jabez. [Ja'bez]

1. City in which the various families of the scribes dwelt. 1 Chr. 2: 55. Not identified.

2. A descendant of Judah, said to be more honourable than his brethren. He prayed to the God of Israel that He would bless him,

and enlarge his border; that God's hand might be with him, and keep him from evil that it might not grieve him. God granted that which he requested. 1 Chr. 4: 9, 10. It is a beautiful instance of individual faith, which rose to the privileges of God's earthly people, and counted on the God of Israel.

Jabin. [Ja'bin]

1. King of Hazor in the north, who, with confederate kings, raised an enormous army 'as the sand that is upon the sea shore,' but was signally defeated by Joshua, after he had overthrown the confederacy in the south. Joshua 11: 1-11. Thus early in the history of Israel the kings of the south and the north appear on the scene, and perish.

2. Another king of Hazor, who oppressed Israel twenty years; he was defeated by Deborah and Barak. Judges 4: 2-24. Ps. 83: 9 calls upon God to do to the great northern confederacy in the last days as was done to this king.

Jabneel, [Jab'neel] Jabneh. [Jab'neh]

1. Border city between Judah and Dan. It was taken from the Philistines by Uzziah. Joshua 15: 11; 2 Chr. 26: 6. Identified with *Yebnah*, .

2. Border city of Naphtali. Joshua 19: 33. Identified with *Yemma*, .

Jachan. [Ja'chan]

Head of a family of Gad. 1 Chr. 5: 13.

Jachin. [Ja'chin]

1. Son of Simeon. Gen. 46: 10; Ex. 6: 15; Num. 26: 12. Apparently called JARIB in 1 Chr. 4: 24.

2. Head of the twenty-first course of priests. 1 Chr. 24: 17.

3. Priest in Jerusalem on the return from exile. 1 Chr. 9: 10; Neh. 11: 10.

Jachin. [Ja'chin]

One of the two notable pillars in Solomon's temple: it signifies 'He will establish.' 1 Kings 7: 21; 2 Chr. 3: 17. See BOAZ.

Jachinites. [Ja'chinites]

Descendants of Jachin, son of Simeon. Num. 26: 12.

Jacinth.

The word *ῥάκινθος* signifies *hyacinth*, and this, as a colour, is a deep purple. In Rev. 9: 17 the horsemen had breastplates of fire, jacinth, and brimstone, which seem to imply flashes of *coloured* light. In Rev. 21: 20 the jacinth garnishes the eleventh foundation of the heavenly Jerusalem. It is supposed by some to be the same as the *ligure*. The Greek word occurs in the LXX in Ex. 25: 4; Ex. 26: 1, etc., but is translated 'blue.'

Jacob. [Ja'cob]

Son of Isaac and Rebekah. Though a twin, he is called 'the younger,' being born after Esau. Before the children were born it was said, "the elder shall serve the younger." The promises made by God to Abraham were thus confirmed to Jacob, as they had been to Isaac. When they grew up, Esau became a hunter, whereas Jacob was a peaceful man, dwelling in tents. Isaac loved Esau, and Rebekah loved Jacob. The typical character of these three patriarchs has been described thus: "In general, Abraham is the root of all promise, and the picture of the life of faith; Isaac is a type of the heavenly Man, who receives the church; and Jacob represents Israel as heir of the promises according to the flesh." The difference may be seen by comparing Gen. 22: 17 ('stars' and 'sand'), with Gen. 26: 4 ('stars' only), and Gen. 28: 14 ('dust of the earth' only).

Though Jacob was heir of the promises, and valued God's blessing in a selfish manner, he sought it not by faith, but tried in an evil and mean way to obtain it: first in buying the birthright when his brother was at the point of death; and then, in obtaining the blessing from his father by lying and deceit: a blessing which would surely have

been his in God's way if he had waited: cf. Gen. 48: 14-20.

Jacob had then to become a wanderer; but God was faithful to him, and spoke to him, not openly as to Abraham, but in a dream. The ladder reaching to heaven, and the angels ascending and descending on it, showed that he on earth was the object of heaven's care. The promises as to the land being possessed by his descendants, and all nations being blessed in his Seed, were confirmed to him, with this difference that in connection with the latter promise it says "*in thee* and in *thy seed*," because it includes the earthly blessings to his seed in the millennium. God also said He would keep Jacob wherever he went, and bring him back to the promised land. Jacob called the place Beth-el, saying that it was the house of God, and the gate of heaven. It is figurative of Israel's position, not in heaven, but the 'gate' is theirs. He made a vow that if God would bless him and bring him back in peace, Jehovah should be his God. This was not the language of faith.

Jacob, who had tricked his brother, was treated in a similar way by Laban, and Leah was given to him as wife instead of Rachel, though he had Rachel, the one he loved, afterwards. He had not learnt to trust God, but used subtle ways to increase his possessions; and he also was dealt with in a like manner, having his wages changed 'ten times.' But God was watching over him and bade him return to the land of his fathers; and when Laban pursued after him, God warned him in a dream not to speak to Jacob either good or bad. They made a covenant together, and each went his way.

Immediately afterwards the angels of God met Jacob, and he recognised them as 'God's host.' Then he had to meet Esau, and doubtless conscience smote him, for he was greatly alarmed. He prayed to God for help, yet was full of plans, sending presents to appease his brother, and

dividing his people into two bands, so that if one of them were smitten, the other might escape. When he was alone God took him in hand: a 'man' (called 'the angel' in Hosea 12: 4) wrestled with him. He was lamed, yet he clung, and in faith said, "I will not let thee go, except thou bless me." He was accounted a victor, and his name was changed from Jacob to ISRAEL: "for as a prince hast thou

power with God and with men, and hast prevailed." God did not yet make known *His* name to him.

God protected him from Esau, as He had from Laban: they kissed each other and wept. He then feigned that he would follow Esau to Seir, but turned aside to Shechem, where he bought the portion of a field, thus settling down for his own ease in the midst of the Canaanites, instead of going to Beth-el, God's house, from whence he had started. His peace was soon disturbed by his daughter Dinah going to see the daughters of the land, and being dishonoured, which was avenged by the slaughter of the Shechemites by his sons Simeon and Levi, bringing Jacob into great fear.

God used this humiliating sorrow to discipline Jacob, and recover him to his true calling. He therefore bade Jacob go to *Beth-el*, and make an altar there. This disclosed a sad state of things: he had to meet God, and must purify himself, and his household must put away their strange gods. He built an altar and called it, 'El-beth-el;' 'the God of Bethel.' God renewed His promises and revealed Himself to Jacob as GOD ALMIGHTY.

Jacob loved Joseph more than all his other sons, which caused them to hate Joseph; they also hated him for the communications given to him through dreams, and eventually sold him to the Ishmeelites. Again Jacob was dealt with deceitfully; his sons pretended that they had found Joseph's coat stained with blood, and Jacob was greatly distressed. But God was watching and overruling all for good. When Jacob and his household arrived in Egypt, he as a prince of God blessed Pharaoh king of Egypt. He lived in Egypt seventeen years, and died at the good old age of 147.

Jacob at the close of his life rose up to the height of God's thoughts, and by faith blessed the two sons of Joseph, being led of God to cross his hands, and gave the richest blessing to Ephraim. Then, as a true prophet of God, he called all his sons before him, and blessed them, with an appropriate prophecy as to the historical future of each (considered under each of the sons' names). He fell asleep, and his body was embalmed and carried into Palestine to lie with those of Abraham and Isaac.

Jacob being named ISRAEL led to his descendants being called the CHILDREN OF ISRAEL. They are however frequently addressed as 'JACOB,' or 'house of Jacob,' as if they had not preserved the higher character involved in the name of 'Israel,' but must be addressed by the natural name of their forefather, Jacob. Gen. 25 — Gen. 49.

Jacob. [Ja'cob]

Father of Joseph the husband of Mary. Matt. 1: 15, 16.

Jacob's Well.

In the valley of Shechem, near to a city called Sychar, was the well where the Lord rested, and conversed with the woman of Samaria. John 4: 5-12. It is identified with *Bir Yakub*, at the base of Gerizim, , and is one of the few spots in Palestine the identification of which has not been disputed.

The well is cut out of the solid limestone, 7ft. 6in. in diameter, and is 115 feet deep. The well's mouth is below the surface of the ground and is covered with a stone with a hole in the centre. A traveller, John of Wurzburg (A.D. 1160-1170), says that when he visited the well a church was then being erected over it; but that has long since been destroyed and a Russian Orthodox Church built over it, though unfinished due to the Communist Revolution of 1917. See SYCHAR.

Jada. [Ja'da]

Son of Onam, a descendant of Judah. 1 Chr. 2: 28, 32.

Jadau. [Ja'dau]

One who had married a strange wife. Ezra 10: 43.

Jaddua. [Jad'dua]

1. One who sealed the covenant. Neh. 10: 21.

2. Son of Jonathan, a descendant of Jeshua the priest. Neh. 12: 11,

22.

Jadon. [Ja'don]

A Meronothite who helped to repair the wall of Jerusalem. Neh. 3: 7.

Jael. [Ja'el]

Wife of Heber the Kenite, a descendant of Jethro, father-in-law of Moses, who was head of an Arab clan which was established in the north of Palestine. When Sisera's army was defeated by Barak and Deborah, he left his chariot and fled on foot to the tent of Jael, whose husband was at peace with Jabin. Jael invited him into her tent, and bade him not to fear, gave him milk to drink, and covered him up. Being weary he fell asleep, and Jael with a hammer drove a tent-peg through his temples till it entered the ground. Judges 4: 17-22; Judges 5: 6, 24.

Great indignation has been expressed at this act of Jael, and even Christians have blamed her severely; but it was foretold that *Jehovah* would "sell Sisera into the hand of a woman;" and immediately after the deed, it is added, "So *God* subdued on that day Jabin the king of Canaan before the children of Israel." And Deborah, in her song of praise, pronounced Jael to be "blessed above women." It is clear from this song that Sisera was an enemy not only of God's people, but of the Lord Himself, for she prophetically utters the words, "So let all *thine* enemies perish, O Lord." Compare Num. 10: 35. Hence God empowered Jael to take his life — as He had led Joshua in some instances to destroy the women and children of the places conquered by him. Where an act is clearly the execution of God's righteous judgement, it rises altogether above what would be justifiable under ordinary circumstances of hospitality or of warfare. Of course in some instances the thing accomplished may be according to the will of God, but not the way in which it is effected.

Jagur. [Ja'gur]

Town in the south of Judah. Joshua 15: 21. Not identified.

Jah.

An abbreviated form of Jehovah. Ps. 68: 4. The same Hebrew word occurs many times, and is translated LORD. See GOD.

Jahath. [Ja'hath]

1. Son of Reaiah, a descendant of Judah. 1 Chr. 4: 2.
2. Son of Libni, a Gershonite. 1 Chr. 6: 20, 43.
3. Son of Shimei, a Gershonite. 1 Chr. 23: 10, 11.
4. Son of Shelomoth, a descendant of Levi. 1 Chr. 24: 22.
5. Descendant of Merari, and an overseer at the repairing of the temple under Josiah. 2 Chr. 34: 12.

Jahaz, [Ja'haz] Jahaza, [Jaha'za] Jahazah, [Jaha'zah] Jahzah. [Jah'zah]

Place east of the Jordan where Sihon king of the Amorites was conquered. It was allotted to Reuben, but afterwards became a Levitical city. Num. 21: 23; Deut. 2: 32; Joshua 13: 18; Joshua 21: 36; 1 Chr. 6: 78; Isa. 15: 4; Jer. 48: 21, 34. Not identified.

Jahaziah. [Jahazi'ah]

Son of Tikvah: a chief who supported Ezra in the matter of separating from foreign wives. Ezra 10: 15.

Jahaziel. [Jahazi'el]

1. A Benjamite who joined David at Ziklag. 1 Chr. 12: 4.
2. Priest who assisted at the bringing up of the ark. 1 Chr. 16: 6.
3. Son of Hebron, a descendant of Kohath. 1 Chr. 23: 19; 1 Chr. 24: 23.
4. Son of Zechariah, a Levite: the spirit of Jehovah came upon him

to encourage Jehoshaphat against the Moabites. 2 Chr. 20: 14.

5. Ancestor of some who returned from exile. Ezra 8: 5.

Jahdai. [Jah'dai]

One in the family of Caleb. 1 Chr. 2: 47.

Jahdiel. [Jahdi'el]

Head of a family in Manasseh. 1 Chr. 5: 24.

Jahdo. [Jah'do]

Son of Buz, a descendant of Gad. 1 Chr. 5: 14.

Jahleel, [Jah'leel] Jahleelites. [Jahlee'lites]

Son of Zebulun, and his descendants. Gen. 46: 14; Num. 26: 26.

Jahmai. [Jah'mai]

Son of Tola, a son of Issachar. 1 Chr. 7: 2.

Jahzah. [Jah'zah]

See JAHAZ.

Jahzeel, [Jah'zeel] Jahziel, [Jahzi'el] Jahzeelites. [Jahzee'lites]

Son of Naphtali, and his descendants. Gen. 46: 24; Num. 26: 48; 1 Chr. 7: 13.

Jahzerah. [Jahze'rah]

A priest, son of Meshullam. 1 Chr. 9: 12.

Jahziel. [Jahzi'el]

See JAHZEEL.

Jailor.

See PRISON.

Jair. [Ja'ir]

1. Son of Segub, a descendant of Judah but called 'son of Manasseh' from his mother the daughter of Machir. He is also called one of 'the sons of Machir, the father of Gilead.' He conquered the territory of Argob with some towns, which he called HAVOTH-JAIR, 'the towns of Jair.' Num. 32: 41; Deut. 3: 14; Joshua 13: 30; 1 Kings 4: 13; 1 Chr. 2: 22, 23.

2. A Gileadite who judged Israel twenty-two years. Judges 10: 3-5. He had thirty sons, who had thirty cities in the land of Gilead, which were also called 'HAVOTH-JAIR.'

3. A Benjamite, father of Mordecai. Esther 2: 5.

4. Father of Elhanan who slew Lahmi the brother of Goliath. 1 Chr. 20: 5. He is called JAARE-OREGIM in 2 Sam. 21: 19.

Jairite. [Jai'rite]

Designation of Ira, a ruler under David. 2 Sam. 20: 26.

Jairus. [Jai'rus]

Ruler of a synagogue in Galilee, whose daughter the Lord restored to life. Mark 5: 22; Luke

8: 41.

Jakan. [Ja'kan]

See JAAKAN.

Jakeh. [Ja'keh]

Father of Agur, whose 'words' are in Proverbs 30.

Jakim. [Ja'kim]

1. Son of Shimhi, a Benjamite. 1 Chr. 8: 19.

2. Head of the twelfth course of the priesthood. 1 Chr. 24: 12.

Jalon. [Ja'lon]

Son of Ezra, of the tribe of Judah. 1 Chr. 4: 17.

Jambres. [Jam'bres]

See JANNES.

James, Son of Zebedee.

One of the twelve apostles, and brother of John the apostle. He was a fisherman, and was called to the apostleship while mending his nets. He at once forsook all and followed the Lord. Matt. 4: 21; Matt. 10: 2; Mark 1: 19, 29; Luke 5: 10; Luke 6: 14; Acts 1: 13. James and his brother were named by the Lord BOANERGES, 'sons of thunder.' He with John asked if they should call down fire from heaven on the Samaritans. Luke 9: 54.

Peter, James, and John were privileged by the Lord to attend Him on several occasions, as on the mount of transfiguration. Matt. 17: 1; Mark 5: 37; Mark 9: 2; Mark 13: 3; Mark 14: 33; Luke 8: 51; Luke 9: 28. The mother of James and John requested that her two sons might sit, the one on the right hand and the other on the left of the Lord in His kingdom. This raised the indignation of the other disciples; but the Lord taught them all a lesson of humility: He Himself had come to minister and to give His life a ransom for many. Matt. 20: 20. James was killed by Herod Agrippa I. about A.D. 43. Acts 12: 2. The 'James' referred to in 1 Cor. 15: 7 may be this apostle.

James, Son of Alphaeus.

One of the twelve apostles. Matt. 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13. These are the only passages where with *certainty* this apostle is spoken of; but we find in the Acts of the Apostles a James

at Jerusalem after the son of Zebedee had been killed, and holding a sort of first place there. He spoke with a measure of authority at the conference respecting the law not being enforced on the Gentiles, saying, 'My sentence is,' etc. This suggests that he was an apostle, and the son of Alphaeus. Acts 12: 17; Acts 15: 13; Acts 21: 18; Gal. 2: 9, 12. He was most probably the writer of the Epistle of James, and the brother of Jude, or Judas, who was also an apostle. Luke 6: 16; James 1: 1; Jude 1.

James, the Lord's Brother.

Though the word ἀδελφός is used in the LXX in a wider sense than 'brother,' it has been judged that its use in the N.T. is restricted to those born of the same mother; and therefore the Lord's brother could not have been the same person as the son of Alphaeus. Nor is it probable that he was one of the twelve apostles, for we read that "neither did his brethren believe in him." John 7: 5. The first mention of the Lord's brethren being with the apostles is in Acts 1: 14, and there they are referred to as *distinct* from them. James the Lord's brother was seen at Jerusalem by Paul. Gal. 1: 19. The being thus designated distinguishes him from the apostle who is simply called James in Gal. 2: 9, 12. Learned authorities state that in Gal. 1: 19 the construction of the passage in the Greek does not necessarily imply that James the Lord's brother was an apostle. He is mentioned also in Matt. 13: 55; Mark 6: 3

James the Less.

This occurs in Mark 15: 40, and the same person is called simply James in Matt. 27: 56; Mark 16: 1; Luke 24: 10. He is only mentioned to point out *his mother*, whose name was Mary. James and Joses were common names and are found also among the brethren of the Lord. But James the Less may be, as some think, the same person as James the son of Alphaeus.

James, Epistle of.

This was written to the *twelve tribes* which were in the dispersion, viewing them as still in relationship with God, though it was only the Jewish remnant, now become Christians, who professed the

faith, which the Spirit gave, in the true Messiah. The moral measure of the life presented is the same as when the Lord was here among His disciples: it does not rise up to the position and principles of the church as found in Paul's epistles. The believers being in the midst of the Israelites, some of whom merely *professed* faith in Christ, accounts for the apostles address to the mass and the warning to professors. The epistle belongs in character to the transitional time in the early part of the Acts, when the believers went on with the temple worship, etc., before Paul's testimony came in. In some Greek MSS this epistle follows the Acts, preceding Paul's writings.

Referring to the various temptations into which saints fall, the apostle bids them count it all joy, inasmuch as the proving of faith works endurance. But this last must have her perfect work that they might be lacking in nothing. If wisdom be lacking, it should be sought in faith from God. The man who doubts will get nothing.

The poor and the rich had both that in which they could glory; the one in his exaltation, the other in his humiliation, being able rightly to judge of that which is but for a moment. The crown of life is for him who endures trial — for those in fact who love God.

There is however temptation from within, which is not from God, and this results in sin and death. What is from God is good, for He is the Father of lights. He has begotten us by the word of truth as a kind of first-fruits of His creatures. Hence let every one be swift to hear, but slow to speak, and slow to wrath: that is, swift to take in, but slow to give forth. The implanted word, received with meekness, is able to save the soul. But the believer must *do* it as well as hear it. If the tongue be unbridled, a man's religion is vain. Pure religion before God and the Father is deeply practical both as regards human need and separation from the world.

Chapter 2. The saints are warned against respect of persons in their meetings, the rich honoured above the poor. Did not rich men oppress them and blaspheme Christ? If indeed they kept the royal law (to love their neighbour as themselves) they did well. But they transgressed it in respecting persons. They should speak and act as those that were to be judged by the law of liberty.

The apostle then speaks of the folly of *saying* one had faith apart from works. Where faith is alive there will be these latter. The question is viewed here from man's standpoint: "*Show me thy faith,*" etc. Paul views it from that of God, who reckons people who believe "righteous without works." Both need to be apprehended.

Chapter 3. The danger of being many teachers is now the theme. The tongue is a small member, but is capable of great effects, and must therefore be restrained. A man who does not offend in word is a 'perfect man.' A wise man will show his works out of a good conversation with meekness of wisdom. This is in contrast to the mere self-constituted teacher. Heavenly wisdom leads to peace; but it is first pure; that is, God has His place in the soul; then peaceable, self has no place; while the outcome as regards others is that it is full of mercy and good fruits.

Chapter 4. The evil of lust and the world is set in contrast to the action of the Spirit in us. Lowliness, submission to God, and resistance to the devil, are urged upon the believers. They are warned against speaking evil one of another, in doing which they judged the law, which inculcates loving one's neighbour as oneself. None should exercise self-will; in going here or there the will of the Lord should be submitted to.

Chapter 5. The unrighteousness, self-indulgence, and oppression of the rich are solemnly inveighed against, and they are reminded of the day of retribution. The brethren are exhorted to patience in view of the coming of the Lord, while they are warned against a spirit of mutual complaint, lest they themselves should be judged. The prophets are held forth as examples of suffering and patience. Those who endure are called blessed. The *end* of the Lord, to which saints in trial must look, shows Him to be very pitiful and of tender mercy. A warning follows against the evil of swearing. Prayer is the resource of the suffering; singing psalms that of the happy. Encouraging instructions are given in relation to cases of sickness. Forgiveness and healing are in the governmental dealings of God. The saints are exhorted to mutual confession and to prayer, the efficacy of which is then enlarged on.

The epistle closes somewhat abruptly with a short statement of the

result achieved in the restoration of any who had erred from the truth; a soul is saved from death, and a multitude of sins are covered.

The epistle was doubtless written by James the son of Alphaeus; from whence it is not known, and its date is only conjectural, varying from A.D. 45 to 60. In the common versions it is called "the general, or catholic epistle," probably meaning no more than that it is not addressed to any particular assembly; but the word 'general' is not in any of the earlier Greek copies.

Jamin. [Ja'min]

1. Son of Simeon. Gen. 46: 10; Ex. 6: 15; Num. 26: 12; 1 Chr. 4: 24.
2. Son of Ram, a descendant of Judah. 1 Chr. 2: 27.
3. Priest, or Levite, who helped to explain the law to the people. Neh. 8: 7.

Jaminites. [Ja'minites]

Descendants of Jamin, son of Simeon. Num. 26: 12.

Jamlech. [Jam'lech]

A prince in the tribe of Simeon. 1 Chr. 4: 34.

Janna. [Jan'na]

Son of Joseph in the genealogy of the Lord Jesus. Luke 3: 24.

Jannes [Jan'nes] and Jambres. [Jam'bres]

These are mentioned by Paul as having withstood Moses; to whom he compares those who by imitation were resisting the truth in the church. 2 Tim. 3: 8. Jannes and Jambres were doubtless the leaders of the Egyptian magicians who imitated the first plagues before Pharaoh; but who, when it was a question of the creation of life, had to confess that the finger of God was there. The judgement of God fell upon them also, for they were smitten with the boils and blains. As their folly was manifest in contending with the God of Israel, so

shall be the folly of those who oppose the truth.

Janoah. [Jano'ah]

City of Naphtali. It was taken by Tiglath-pileser. 2 Kings 15: 29. Identified with *Yanuh*, 33 16' N, 35 18' E.

Janohah. [Jano'hah]

Border city of Ephraim. Joshua 16: 6, 7. Identified with *Yanun*, .

Janum. [Ja'num]

City in the highlands of Judah. Joshua 15: 53. Identified with *Beni Naim*, .

Japheth. [Japh'eth]

One of three sons of Noah. He was the father of Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. From these names it has been gathered that the descendants of Japheth spread over the whole of Europe and a great part of northern Asia. Noah prophesied of him, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." He is not here brought into relationship with God, as Shem is: enlargement on the earth is what is predicted, and this has been manifestly fulfilled. Gen. 5: 32; Gen. 6: 10; Gen. 7: 13; Gen. 9: 18, 23, 27; Gen. 10: 1, 2, 21; 1 Chr. 1: 4, 5.

Japhia. [Japhi'a]

1. King of Lachish, one of the five kings of the Amorites, defeated by Joshua. Joshua 10: 3.

2. Son of David, born at Jerusalem. 2 Sam. 5: 15; 1 Chr. 3: 7; 1 Chr. 14: 6.

3. Town on the boundary of Zebulun. Joshua 19: 12. Identified with *Yafa*, .

Japhlet. [Japh'let]

Son of Heber, a descendant of Asher. 1 Chr. 7: 32, 33.

Japhleti. [Japhle'ti]

"The border of the Japhletites," R.V., a boundary of Ephraim. Joshua 16: 3.

Japho. [Ja'pho]

Boundary of the tribe of Dan. Joshua 19: 46. It is the ancient name of JOPPA: now called *Yafa*, .

Jarah. [Ja'rah]

Son of Ahaz, a descendant of Saul. 1 Chr. 9: 42. Called JEHOADAH in 1 Chr. 8: 36.

Jareb. [Ja'reb]

Apparently a symbolical name for the king of Assyria. Israel had sent to Assyria for help; but Assyria had proved to be no help, but rather a *Jareb*, or 'adversary, enemy' (Fürst). Hosea 5: 13; Hosea 10: 6; cf. 2 Chr. 28: 16, 20.

Jared. [Ja'red]

Son of Mahalaleel, a descendant of Seth. Gen. 5: 15-20; Luke 3: 37. Called JERED in 1 Chr. 1: 2.

Jaresiah. [Jaresi'ah]

Son of Jeroham, a Benjamite. 1 Chr. 8: 27.

Jarha. [Jar'ha]

Egyptian servant to Sheshan, who gave him his daughter in marriage. 1 Chr. 2: 34, 35.

Jarib. [Ja'rib]

1. Son of Simeon. 1 Chr. 4: 24. See JACHIN.
2. One whom Ezra sent to fetch Levites for the house of God. Ezra 8: 16.
3. Priest who had married a strange wife. Ezra 10: 18.

Jarmuth. [Jar'muth]

1. City of Judah, taken from the Amorites by Joshua. Joshua 10: 3, 5, 23; Joshua 12: 11; Joshua 15: 35; Neh. 11: 29. Identified with *el Yarmuk*, .
2. City of Issachar, allotted to the Levites. Joshua 21: 29. Probably the same as REMETH in Joshua 19: 21, and RAMOTH in 1 Chr. 6: 73. Not identified.

Jaroah. [Jaro'ah]

Son of Gilead, a descendant of Gad. 1 Chr. 5: 14.

Jashen. [Ja'shen]

Father of one of David's valiant men. 2 Sam. 23: 32.

Jasher, [Ja'sher] Book of.

A book only referred to in Joshua 10: 13; 2 Sam. 1: 18, and of which nothing further is known. The quotations are poetical. There are several writings extant bearing the above title, but neither of them have any connection with the one alluded to in scripture.

Jashobeam. [Jashobe'am]

1. A Hachmonite, chief of David's captains. 1 Chr. 11: 11; 1 Chr. 27: 2.
2. A Korhite who resorted to David at Ziklag. 1 Chr. 12: 6.

Jashub. [Ja'shub]

1. Third son of Issachar. Num. 26: 24; 1 Chr. 7: 1. Apparently the same as JOB in Gen. 46: 13.

2. One who had married a strange wife. Ezra 10: 29.

Jashubilehem. [Ja'shubi-le'hem]

Person or place mentioned only in 1 Chr. 4: 22.

Jashubites. [Ja'shubites]

Descendants of Jashub, son of Issachar. Num. 26: 24.

Jasiel. [Jasi'el]

The Mesobaite, one of David's mighty men. 1 Chr. 11: 47.

Jason. [Ja'son]

The host of Paul and Silas at Thessalonica, whose house was attacked by the Jews, and himself arrested. Acts 17: 5-9. Perhaps the same as the one at Rome described as a kinsman of Paul. Rom. 16: 21.

Jasper,

yashpheh, ἵασπις. This is not considered to be the same as the modern jasper, which is an opaque variety of quartz of many different colours. To what gem scripture refers is not known: some suppose the diamond. In Rev. 21: 11 it is described as 'clear as crystal.' It had a place in the high priest's breastplate, and was one of the stones in the covering of the symbolical king of Tyrus in Eden. Ex. 28: 20; Ex. 39: 13; Ezek. 28: 13. He who sat on the throne in heaven, as seen by John, was 'to look upon like a jasper;' it is also used in the description of the heavenly Jerusalem. Rev. 4: 3; Rev. 21: 11, 18, 19. The jasper is a symbol of the communicable glory of God. Compare John 17: 22.

Jathniel. [Jathni'el]

Son of Meshelemiah, a Korhite. 1 Chr. 26: 2.

Jattir. [Jat'tir]

City in the highlands of Judah, allotted to the priests. Joshua 15: 48; Joshua 21: 14; 1 Sam. 30: 27; 1 Chr. 6: 57. Identified with ruins at *Attir*, 31 22' N, 35 E.

Javan. [Ja'van]

Fourth son of Japheth, and father of Elishah, Tarshish, Kittim and Dodanim. "From these came the distribution of the isles of the nations." Gen. 10: 2, 4; 1 Chr. 1: 5, 7. Corresponding to this is Isa. 66: 19, where God sends His messengers to Javan, to the isles afar off, where His glory shall be made known. In Dan. 8: 21, where the Hebrew is the same, Alexander the Great is king of Javan, agreeing with Dan. 10: 20; Dan. 11: 2; , Zech. 9: 13 that Javan refers to Greece. In Ezek. 27: 13 the Javan that traded with Tyre doubtless also refers to Greece; but in Ezek. 27: 19 it is supposed to point to southern Arabia, the verse being better translated "Vedan and Javan of Uzal traded in thy markets," etc.

Javelin.

1. *chanith*, a light, flexible spear, and often translated 'spear.' 1 Sam. 18: 10, 11; 1 Sam. 19: 9, 10; 1 Sam. 20: 33.

2. *romach*, spear or lance used by heavy-armed troops. Num. 25: 7.

Jazer. [Ja'zer]

See JAAZER.

Jaziz. [Jaz'iz]

A Hagerite, David's chief shepherd. 1 Chr. 27: 31.

Jealousy,

qana, 'to be inflamed.' The warm affection that cannot bear to see its loved one enticed by another, as a man is jealous of his wife, Num. 5: 14; as Paul felt for the Corinthian saints, 2 Cor. 11: 2; and as God regarded the people and the land which He had chosen, and upon which He had placed His name. Ps. 79: 5; Ezek. 39: 25; Joel 2: 18; Zech. 1: 14; Zech. 8: 2. "Jehovah, whose name is jealous, is a jealous God." Ex. 34: 14.

Moses speaks of Jehovah provoking Israel to jealousy by their seeing Gentiles coming into blessing. Paul also sought to do the same that they might be saved. Deut. 32: 21; Rom. 10: 19; Rom. 11: 11, 14.

THE IMAGE OF JEALOUSY, which provoketh to jealousy, was seen in a vision by the prophet, set up in the temple (Ezek. 8: 3-5), as when Manasseh set up the graven image in the house of Jehovah, 2 Kings 11: 7; though doubtless by the scope of the prophecy reference is made to secret idolatry in connection with the service of the temple, and to secret idols in the hearts of those who were professedly the worshippers of God: such would assuredly provoke the jealousy of Jehovah.

THE LAW OF JEALOUSY, when a man suspected his wife of being unfaithful to him, is given in Num. 5: 11-31. The woman was required to drink bitter water, composed of 'holy water,' in which was placed dust from the floor of the tabernacle (type of the Holy Spirit applying what death is, as God's judgement of sin, by the word to the conscience). If she had been unfaithful it would be a curse to her. It pointed figuratively to the question of Israel's unfaithfulness to Jehovah.

Jearim. [Jea'rim]

Mount on the northern border of Judah, on the side of which was CHESALON, *q.v.* Joshua 15: 10.

Jeaterai. [Jea'terai]

Son of Zerah, a descendant of Gershom. 1 Chr. 6: 21.

Jeberechiah. [Jeberechi'ah]

Father of Zechariah, in the reign of Ahaz. Isa. 8: 2.

Jebus, [Jebu's] Jebusi. [Jebu'si]

The original name of Jerusalem. Joshua 18: 16, 28; Judges 19: 10, 11; 1 Chr. 11: 4, 5. In Joshua 15: 8 it is called 'the Jebusite.'

Jebusites. [Jeb'usites]

A race of people, descendants of Canaan, son of Ham, living in Palestine when the land was promised to Abraham. Gen. 10: 16; Gen. 15: 21. They were described by the spies as dwellers in the mountains. Num. 13: 29. When the kings of the land combined against Gibeon for having made alliance with Israel, the Jebusites, who were apparently living in Jerusalem, were among them. They were defeated with great slaughter, and the king of Jerusalem was slain. Joshua 10: 1-23. They joined in another confederacy (Joshua 11: 3) and were again defeated, but they were not rooted out of the land; and Israel mingled with them in marriage. Judges 1: 21; Judges 3: 5.

When David came to Jerusalem he was defied by the Jebusite inhabitants, who apparently held it by a strong fort; but 'David took the stronghold of Zion,' and called it the city of David. Some of the Jebusites were however in Jerusalem long after; for it was the threshing floor of Araunah, or Ornan, the Jebusite, that David bought at the time of the plague. 2 Sam. 5: 6, 8;

2 Sam. 24: 16, 18.

Jecamiah. [Jecami'ah]

Descendant of Jeconiah. 1 Chr. 3: 18.

Jecholiah, [Jecholi'ah] Jecoliah. [Jecoli'ah]

Wife of Amaziah king of Judah, and mother of Azariah, or Uzziah. 2 Kings 15: 2; 2 Chr. 26: 3.

Jechonias. [Jechoni'as]

See JECONIAH.

Jecoliah. [Jecoli'ah]

See JECHOLIAH.

Jeconiah. [Jeconi'ah]

Another form of JEHOIACHIN king of Judah. 1 Chr. 3: 16, 17; Esther 2: 6; Jer. 24: 1; Jer. 27: 20; Jer. 28: 4; Jer. 29: 2. Its Greek form is JECHONIAS. Matt. 1: 11, 12.

Jedaiah. [Jedai'ah]

1. Son of Shimri, a descendant of Simeon 1 Chr. 4: 37.
2. Head of the second course of priests. 1 Chr. 24: 7.
3. Son of Harumaph: he helped to repair the wall of Jerusalem. Neh. 3: 10.
4. One who had returned from exile, apparently bringing gold and silver, of which crowns were made to be "for a memorial in the temple of Jehovah." Zech. 6: 10, 14.
- 5, etc. Some priests who returned from exile. 1 Chr. 9: 10; Ezra 2: 36; Neh. 7: 39; Neh. 11: 10; Neh. 12: 6, 7, 19, 21.

In Nos. 1 and 3 the Hebrew is different from the others.

Jediael. [Jedi'ael]

1. Son of Benjamin, and from whom descended 17,200 mighty men of valour. 1 Chr. 7: 6, 10, 11.

2. Son of Shimri and one of David's valiant men. 1 Chr. 11: 45.
3. A warrior of Manasseh who resorted to David at Ziklag. 1 Chr. 12: 20.
4. Son of Meshelemiah, a descendant of Korah. 1 Chr. 26: 2.

Jedidah. [Jedi'dah]

Daughter of Adaiah, and mother of Josiah king of Judah. 2 Kings 22: 1.

Jedidiah. [Jedidi'ah]

Symbolical name, signifying 'Beloved of Jehovah,' given by God to Solomon, when an infant. 2 Sam. 12: 25. This, following on the great sin of David with Bathsheba, is a remarkable instance of how grace can abound over sin.

Jeduthun. [Jedu'thun]

Son of Berechiah, a Levite, and one of David's chief musicians; he is also called the king's seer. Ps. 39, Ps. 62, and Ps. 77 are inscribed to him. Some of his descendants assisted in the service of song and some returned from exile. 1 Chr. 16: 38, 41, 42; 1 Chr. 25: 1-6; 2 Chr. 5: 12; 2 Chr. 35: 15; Neh. 11: 17.

Jeezer, [Jee'zer] Jeezerites. [Jee'zerites]

Son of Gilead and his descendants. Num. 26: 30. Apparently the same as ABIEZER and ABIEZRITES in Joshua 17: 2; Judges 6: 11, etc. (one letter being omitted).

Jegarsahadutha. [Jega'r-sahadu'tha]

Aramaic name given by Laban to the heap of stones raised as a witness between him and Jacob, which Jacob called GALEED, both signifying 'cairn of witness.' Gen. 31: 47.

Jehaleleel. [Jehal'eleel]

Descendant of Judah. 1 Chr. 4: 16.

Jehalelel. [Jehal'elel]

A Merarite, father of Azariah. 2 Chr. 29: 12.

Jehdeiah. [Jehdei'ah]

1. Son of Shubael, a Levite. 1 Chr. 24: 20.

2. A Meronothite, overseer of David's asses. 1 Chr. 27: 30.

Jehezekel. [Jehez'ekel]

Head of the twentieth course of priests. 1 Chr. 24: 16.

Jehiah. [Jehi'ah]

Door-keeper when the ark was brought to Jerusalem. 1 Chr. 15: 24.

Jehiel. [Jehi'el]

1. A Levite, musician and door-keeper in the time of David. 1 Chr. 15: 18, 20; 1 Chr. 16: 5.

2. Son of Laadan, a Gershonite: he had charge of the treasures. 1 Chr. 23: 8; 1 Chr. 29: 8.

3. Son of Hachmoni, and a companion of David's sons. 1 Chr. 27: 32.

4. Son of Jehoshaphat, slain by Jehoram. 2 Chr. 21: 2.

5. Son of Heman, a Levite. 2 Chr. 29: 14.

6. Levite, set over the dedicated things. 2 Chr. 31: 13.

7. A 'ruler of the house of God.' 2 Chr. 35: 8.

8. Ancestor of some who returned from exile. Ezra 8: 9.

9. Father of Shechaniah, who supported Ezra in the matter of the strange wives. Ezra 10: 2.

10, 11. Two who had married strange wives. Ezra 10: 21, 26.

12. Father of Gibeon, ancestor of Saul. 1 Chr. 9: 35.

13. Son of Hothan and one of David's valiant men. 1 Chr. 11: 44.

In Nos. 12 and 13 the Hebrew is different from the others.

Jehieli. [Jehie'li]

Gershonite family who had charge of the treasures. 1 Chr. 26: 21, 22. Apparently the patronymic of JEHIEL, No. 2.

Jehizkiah. [Jehizki'ah]

Son of Shallum: he opposed the captives from Judah being brought into Samaria. 2 Chr. 28: 12.

Jehoadah. [Jehoad'ah]

See JARAH.

Jehoaddan. [Jehoad'dan]

Wife of Joash king of Judah, and mother of Amaziah. 2 Kings 14: 2; 2 Chr. 25: 1.

Jehoahaz. [Jeho'ahaz]

1. Son and successor of Jehu king of Israel: he reigned from B.C. 856 to 841. He did that which was evil in the sight of the Lord, and was oppressed by Hazael king of Syria, who compelled him to reduce his army to fifty horsemen, ten chariots, and ten thousand foot soldiers. His submission to Syria continued under Benhadad. But when he prayed to the Lord a 'saviour' was raised up who delivered him out of the hand of the Syrians. 2 Kings 13: 1-25; 2 Kings 14: 1, 8, 17; 2 Chr. 25: 17, 25.

2. Son and successor of Josiah king of Judah: he reigned only three months, B.C. 610. He did that which was evil in the sight of the Lord, and was deposed by Pharaoh-Necho, who sent him in chains to Egypt, where he died. 2 Kings 23: 30-34; 2 Chr. 36: 1-4. He is called SHALLUM in 1 Chr. 3: 15; Jer. 22: 11. In the parable of the Lion's whelps in Ezek. 19: 1-9 this king is referred to as being carried in chains to Egypt.

3. Name given to AHAZIAH in 2 Chr. 21: 17. See AHAZIAH, No. 2.

Jehoash. [Jeho'ash]

See JOASH.

Jehohanan. [Jehoha'nan]

1. Son of Meshelemiah, a Korhite. 1 Chr. 26: 3.

2. Captain in the days of Jehoshaphat. 2 Chr. 17: 15.

3. Father of Ishmael one of the captains of Jehoiada. 2 Chr. 23: 1.

4. One who had married a strange wife. Ezra 10: 28.

5. Priest 'of Amariah.' Neh. 12: 13.

6. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 42.

Jehoiachin. [Jehoi'achin]

Son and successor of Jehoiakim king of Judah. According to 2 Kings 24: 8 he began to reign when he was eighteen years of age, but 2 Chr. 36: 9 says 'eight years' (one being apparently an error of the copyist). He reigned but three months, B.C. 599, when Jerusalem was taken by Nebuchadnezzar, and the great captivity of Judah was accomplished. Jehoiachin was carried to Babylon and kept in prison thirty-six years; on the accession of Evil-merodach, B.C. 561, he was released from prison and exalted above the other captive kings, and he ate bread before the king all the days of his life. 2 Kings 24:

6-15; 2 Kings 25: 27; 2 Chr. 36: 8, 9; Jer. 52: 31; Ezek. 1: 2. He is called JECONIAH in 1 Chr. 3: 16 17; Esther 2: 6; Jer. 24: 1; Jer. 27: 20; Jer. 28: 4 (where his return from Babylon is falsely prophesied of); Jer. 29: 2. He is also called CONIAH in Jer. 22: 24, 28; Jer. 37: 1, and JECHONIAS in Matt. 1: 11, 12.

Jehoiada. [Jehoi'ada]

1. Father of Benaiah one of David's officers. 2 Sam. 8: 18; 1 Kings 1: 8-44, etc. In 1 Chr. 27: 5 he is called 'a chief priest,' which makes it possible that he is the same person as No. 3; but in the *margin* he is called 'principal officer.'

2. High priest during the usurpation of Athaliah. He preserved the life of Joash, the infant son of Ahaziah, and succeeded, with wisdom and energy, in placing him on the throne, and then caused the death of Athaliah. It is recorded that Joash did that which was right in the sight of the Lord all the days of Jehoiada; but on the death of the priest, the king forgot his kindness and slew Zechariah his son. 2 Kings 11: 4-17; 2 Kings 12: 2, 7, 9; 2 Chr. 22: 11; 2 Chr. 23: 1-18; 2 Chr. 24: 2-25.

3. Leader of the Aaronites (or 'prince of Aaron') who resorted to David at Hebron. 1 Chr. 12: 27.

4. Son of Benaiah and one of David's counsellors. 1 Chr. 27: 34.

5. Son of Paseah: he repaired the 'old gate ' of Jerusalem. Neh. 3: 6.

6. Priest mentioned by the false prophet Shemaiah in his letters against Jeremiah. Jer. 29: 26.

Jehoiakim. [Jehoi'akim]

Name given by Pharaoh-Necho, to ELIAKIM son of Josiah king of Judah, whom he made king in the room of Jehoahaz his brother. He reigned from B.C. 610 to 599. 2 Kings 23: 34-36. He was at first tributary to Egypt; but Egypt being defeated by Assyria at Carchemish, B.C. 606, he became tributary to Babylon. Nebuchadnezzar visited Jerusalem, bound Jehoiakim in chains to

carry him to Babylon, but apparently altered his plans and left him at Jerusalem as a vassal; or, if he carried him to Babylon, allowed him to return. 2 Chr. 36: 5-8; Dan. 1: 2. After three years Jehoiakim revolted and God sent against him bands of the Chaldees, the Syrians, the Moabites, and the Ammonites to destroy Judah on account of their wickedness. 2 Kings 24: 1-5.

Jehoiakim was warned many times, but he resented the admonitions, and put Urijah the prophet to death. In the fourth year of his reign, Jeremiah wrote in a book his prophecies against Judah and Israel, which were read in the Lord's house; but when tidings of this reached the king he sent for the book, heard it read, and then cut it in pieces and burnt it. He ordered the arrest of Jeremiah and of Baruch who had written the book; but the Lord hid them. God declared he would punish him, and said, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem:" his end is not recorded. Jer. 22: 18, 24; Jer. 26: 21-23; Jer. 36: 9-32.

Jehoiarib. [Jehoa'rib]

1. Priest in Jerusalem, on the return from exile. 1 Chr. 9: 10.
2. Head of the first course of priests. 1 Chr. 24: 7.

Jehonadab. [Jehona'dab]

See JONADAB.

Jehonathan. [Jehona'than]

1. Son of Uzziah, overseer of David's storehouses. 1 Chr. 27: 25.
2. Levite sent by Jehoshaphat to teach the people. 2 Chr. 17: 8.
3. Priest 'of Shemaiah,' who returned from exile. Neh. 12: 18. Apparently called Jonathan in Neh. 12: 35.

Jehoram. [Jeho'ram]

See JORAM.

Jehoshabeath. [Jehoshabe'ath]

Daughter of Joram king of Israel, and wife of Jehoiada, high priest. She with her husband sheltered her nephew Joash until he was set on the throne. 2 Chr. 22: 11. She is called JEHOSHEBA in 2 Kings 11: 2.

Jehoshaphat. [Jehosh'aphat]

1. Son and successor of Asa king of Judah, B.C. 914 to 891. He sought God, walked in the 'first' ways of David, and took away the high places and groves out of Judah. God established the kingdom in his hand, and the fear of the Lord fell upon the kingdoms around. God gave him peace, and the Philistines and the Arabians brought him presents. He increased in riches, and was strengthened greatly. He not only feared the Lord himself, but he sent Levites and priests throughout all Judah, to teach the people. 2 Chr. 17: 1-12. He erred, however, in making alliance with idolatrous Israel, and in allowing his son to marry Athaliah, the daughter of Ahab and Jezebel. He went with Ahab to war against Ramoth-gilead, and nearly lost his life, but God delivered him. 1 Kings 22; 2 Chr. 18. He was rebuked by Jehu the seer, who said, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Then he sought the Lord, and set his heart to bring all his people to fear the Lord. 2 Chr. 19.

After this, the men of Moab and of Ammon, a great multitude, came against Jehoshaphat. He turned to the Lord, proclaimed a fast, and prayed for help in the house of the Lord, where the Lord had set His name, pleading that He was *their* God, who had given the land to the seed of Abraham His friend, pleading also His response to the prayer of Solomon. He was at once assured by a prophet that the battle was not theirs, but God's, whose name they had invoked: they should see the salvation of the Lord. Jehoshaphat and all the people fell down and worshipped the Lord, and the next morning they marched toward the enemy singing. They had no need to fight, for the enemy destroyed one another, and there was much spoil. Praise was given to Jehovah. Subsequently the king, forgetting what was due to the name of the Lord, associated himself with the wicked Ahaziah king of Israel in sending ships to Tarshish. This action was

condemned by the prophet Eliezer, and his ships were wrecked. 2 Chr. 20. He is called JOSAPHAT in Matt. 1: 8.

In Jehoshaphat there was a heart true to Jehovah, and a desire to bring his subjects to the true worship of God, but his history was marred by his inconsistently allying himself with the ungodly and idolatrous kings of Israel. The faithfulness of the Lord in chastening Jehoshaphat is very marked, and in not allowing him to be in a false position which practically denied the name of the Lord.

2. Son of Ahilud, and recorder to David and Solomon. 2 Sam. 8: 16; 2 Sam. 20: 24; 1 Kings 4: 3; 1 Chr. 18: 15.

3. Son of Paruah, and a commissariat officer of Solomon. 1 Kings 4: 17.

4. Son of Nimshi, and father of king Jehu. 2 Kings 9: 2, 14.

5. Priest who assisted in bringing up the ark. 1 Chr. 15: 24.

Jehoshaphat, [Jehosh'aphat] Valley of.

This is mentioned only in Joel 3: 2, 12, as a place where the nations will be judged for their treatment of God's people, when Judah is being brought into blessing. The name signifies 'Jehovah is judge,' and some think that it is used symbolically for the place where God will judge. In Joel 3: 14 occurs 'the valley of decision,' which is also connected with God's judgements.

Others however associate the above with the valley lying between Jerusalem and the Mount of Olives, now called the Valley of Jehoshaphat; but no trace of this name as attached to that particular valley can be found earlier than the fourth century. It was and is otherwise known as the Valley of the KIDRON, *q.v.*

Jehosheba. [Jeho'sheba]

See JEHOSHABEATH.

Jehoshua, [Jehoshu'a] Jehoshuah. [Jehoshu'ah]

Name in its uncontracted form given to Joshua by 'Moses. He "called OSHEA the son of Nun Jehoshua," thus altering his name from 'Deliverance' to 'Jehovah is Saviour.' Num. 13: 16; 1 Chr. 7: 27.

Jehovah. [Jeho'vah]

See GOD.

Jehovahjireh. [Jeho'vah-jir'eh]

Name, signifying 'Jehovah will see, or provide,' given by Abraham to the place where he had been told to offer up his son Isaac in memory of God having provided a substitute. Gen. 22: 14. "In the mount of the Lord it shall be seen" is added, which has led some to connect it with Mount Moriah in Jerusalem; but scripture does not reveal what mountain it was.

Jehovahnissi. [Jeho'vah-nis'si]

Name, signifying 'Jehovah my banner,' which Moses gave to the altar he built after the defeat of Amalek. Ex. 17: 15.

Jehovahshalom. [Jeho'vah-sha'lom]

Name, signifying 'Jehovah of peace,' which Gideon gave to the altar which he built when the Lord appeared to him and he feared he should die. Jehovah said to him, "Peace be unto thee; fear not: thou shalt not die." Judges 6: 24.

Jehovahshammah. [Jeho'vah-sham'mah]

Name, signifying 'Jehovah is there,' to be given to Jerusalem, when it is brought into full blessing in the millennium. Ezek. 48: 35 *margin*.

Jehovahtsidkenu. [Jeho'vah-tsidke'nu]

Name, signifying 'Jehovah our righteousness,' to be given to the

Lord Jesus when He reigns over restored Judah and Israel in the millennium. Jerusalem will also bear the same name. Jer. 23: 6; Jer. 33: 16 *margin*.

Jehozabad. [Johoza'bad]

1. Son of Shomer, or Shimrith: he, with Jozachar, slew Joash king of Judah. 2 Kings 12: 21; 2 Chr. 24: 26.

2. Son of Obedadom, a Korhite. 1 Chr. 26: 4.

3. A Benjamite, captain of king Jehoshaphat. 2 Chr. 17: 18.

Jehozadak. [Jehoza'dak]

Son of Seraiah: a priest carried into captivity. 1 Chr. 6: 14, 15. See JOSEDECH.

Jehu. [Je'hu]

1. Son of Jehoshaphat, a son of Nimshi: tenth king of Israel and founder of the fifth dynasty: he reigned from B.C. 884 to 856. Jehu was captain of Jehoram, and was stationed at Ramoth-gilead to keep in check the Syrians on the east of the Jordan. A young man of the prophets, who had been sent by Elisha, arrived at the camp and said he had a message for Jehu. On retiring into the house he anointed Jehu to be king over Israel, with instructions to smite the whole house of Ahab. The prophet opened the door and fled. On Jehu relating what had happened, his companions in arms at once proclaimed him king of Israel. 2 Kings 9: 1-13.

Jehu lost no time in fulfilling his mission; entering his chariot, he proceeded with some followers in haste to Jezreel, whither king Jehoram, being wounded, had gone to be healed. Jehu and his company were seen by the watchman of the city, and a horseman was despatched to meet him, and to ask if it was peace. Jehu detained him, and likewise a second messenger that was sent. The watchman now discerned that it was Jehu who was in the chariot, by his furious driving. Jehoram and Ahaziah king of Judah (who had come to visit the wounded king) at once each in his own chariot

issued forth to meet Jehu. Jehoram, being repulsed by Jehu, called out 'Treachery,' and attempted to flee, but an arrow from Jehu pierced his heart and he fell dead. His body was thrown into the field of Naboth the Jezreelite, which Ahab had gained by murder: cf. 1 Kings 21: 19-29. The king of Judah escaped after being wounded, but died of his wound. 2 Kings 9: 14-27.

As Jehu entered Jezreel, Jezebel taunted him; but she was thrown down from the window and her body was consumed by dogs, according to the word of the Lord. Jehu then caused the death of seventy of the sons of Jehoram and forty-two of the 'brethren of Ahaziah' who came to salute the royal family; and slew all that remained to Ahab, his great men and his priests. Meeting Jehonadab, he took him up in his chariot, saying, "Come with me, and see my zeal for the Lord." He then in craft gathered together all the priests and worshippers of Baal, for a great sacrifice, completely filling the house of Baal. At his command all were slain, the images burned, and the house destroyed. 2 Kings 9: 30 -2 Kings 10: 28.

Jehu was commended for carrying out the will of God in exterminating the house of Ahab, and Jehovah said to him that his children to the fourth generation should sit upon the throne. 2 Kings 15: 12. But he took no heed to walk in the law of the Lord with all his heart. He did not remove the golden calves, and he departed not from the sins of Jeroboam who made Israel to sin. Therefore God began to cut Israel short by the king of Syria. 2 Kings 10: 29-36; Hosea 1: 4.

The history of Jehu shows how one may have great zeal as far as outward activity goes without a *heart* set upon serving the Lord.

2. Son of Hanani and a prophet of Judah: he announced the judgement of God against Baasha and rebuked Jehoshaphat. 1 Kings 16: 1, 7, 12; 2 Chr. 19: 2; 2 Chr. 20: 34.

3. Son of Obed, and father of Azariah. 1 Chr. 2: 38.

4. Son of Josibiah, of the tribe of Simeon. 1 Chr. 4: 35.

5. An Antothite who joined David at Ziklag. 1 Chr. 12: 3.

Jehubbah. [Jehub'bah]

Son of Shamer, of the tribe of Asher. 1 Chr. 7: 34.

Jehucal. [Jehu'cal]

Son of Shelemiah and an officer of Zedekiah. Jer. 37: 3. He is Called JUCAL in. Jer. 38: 1.

Jehud. [Je'hud]

City of Dan. Joshua 19: 45. Identified with *el Yehudiyeh*, .

Jehudi. [Jehu'di]

Son of Nethaniah, and an attendant at the court of Jehoiakim. Jer. 36: 14-23.

Jehudijah. [Jehudijah]

See HODIAH.

Jehush. [Jehu'sh]

Son of Eshek, a descendant of Saul. 1 Chr. 8: 39.

Jeiel. [Jei'el]

1. A chief of the tribe of Reuben. 1 Chr. 5: 7.
2. Levite, musician and door-keeper in the time of David. 1 Chr. 15: 18, 21; 1 Chr. 16: 5.
3. Son of Mattaniah, a Levite of the sons of Asaph. 2 Chr. 20: 14.
4. Scribe to king Uzziah. 2 Chr. 26: 11.
5. Son of Elizaphan, a Levite. 2 Chr. 29: 13.
6. A chief of the Levites in the time of Josiah. 2 Chr. 35: 9.
7. Son of Adonikam: he returned from exile. Ezra 8: 13.

8. One who had married a strange wife. Ezra 10: 43.

Jekabzeel. [Jekab'zeel]

City in the extreme south of Judah. Neh. 11: 25. Called KABZEEL in Joshua 15: 21; 2 Sam. 23: 20; 1 Chr. 11: 22. Not identified.

Jekameam. [Jekam'eam]

Son of Hebron, son of Kohath. 1 Chr. 23: 19; 1 Chr. 24: 23.

Jekamiah. [Jekami'ah]

Son of Shallum, of the tribe of Judah. 1 Chr. 2: 41.

Jekuthiel. [Jeku'thiel]

Father of Zanoah, of the tribe of Judah. 1 Chr. 4: 18.

Jemima. [Jemi'ma]

Eldest daughter of Job after his restoration to health and prosperity. Job 42: 14.

Jemuel. [Jemu'el]

See NEMUEL.

Jephthah, [Jeph'thah] Jephthae. [Jeph'thae]

Son of Gilead by a 'strange woman.' Being turned out by his half-brothers he went into the land of Tob, where 'vain men' joined him, and went out with him, apparently as freebooters. But when the Ammonites attacked Israel, the men of Gilead called in the aid of this 'mighty man of valour.' He covenanted with them that if he was successful in the war he should be their head. After vainly seeking to divert the Ammonites from their unjust aggression, by maintaining that the Lord God of Israel had given them the land which Ammon now sought to possess, the Spirit of the Lord came upon Jephthah, and he prepared for the war; but before the battle, he vowed that if the Lord would deliver the Ammonites into his hand he would on

returning devote to the Lord whatever should first come out of his house to meet him.

The Ammonites were smitten with very great slaughter: he conquered twenty cities, for the Lord delivered them into his hand. On returning to his house, his daughter, his only child, came out to meet him. He rent his clothes, and was in deep trouble; but said he had opened his mouth to the Lord, and could not go back. His daughter coincided with this view, seeing that the Lord had taken vengeance on their enemies. Two months were occupied by her and her companions bewailing her virginity.

As to his daughter being really offered as a sacrifice, the vow was "I will offer it up for a burnt offering;" and at the end of the two months "she returned to her father, who did with her according to his vow which he had vowed:" which seems to imply that she was offered up as a sacrifice. If so, such a sacrifice would have been contrary to the law, only certain clean beasts and birds being eligible. One of these *may* have been offered for her in the spirit of Ex. 13: 13 and Lev. 26: and she have been devoted to perpetual virginity. This to an Israelite would have been a sufficient calamity to account for Jephthah's grief. Judges 11.

The men of Ephraim then gathered themselves together and complained that Jephthah had not called them to the war, beginning a quarrel, which ended with the death of 42,000 of the Ephraimites. Jephthah judged Israel six years. Judges 12: 1-7.

The history of Jephthah shows how Israel had fallen in having recourse to the captain of a troop of 'vain men.' Jephthah suffered severely through his rash vow, and he had not wisdom and humility to appease the anger of Ephraim. God did not desert His people, but their low state is very manifest. 1 Sam. 12: 11. The faith of Jephthah is spoken of in Heb. 11: 32. He maintained the title of God's people to the inheritance God had given them.

Jephunneh. [Jephun'neh]

1. Father of Caleb, of the tribe of Judah. Num. 13: 6; Num. 34: 19 etc.

2. Son of Jether, of the tribe of Asher. 1 Chr. 7: 38.

Jerah. [Je'rah]

Son of Joktan, of the family of Shem. Gen. 10: 26; 1 Chr. 1: 20.

Jerahmeel. [Jerah'meel]

1. Son of Hezron, a descendant of Judah. 1 Chr. 2: 9-42.

2. Son of Kish, a Merarite. 1 Chr. 24: 29.

3. Son of Hammelech and an officer of Jehoiakim. Jer. 36: 26.

Jerahmeelites. [Jerah'meelites]

Descendants of Jerahmeel, son of Hezron. 1 Sam. 27: 10; 1 Sam. 30: 29.

Jered. [Je'red]

Father or founder of Gedor. 1 Chr. 4: 18. See also JARED.

Jeremai. [Jere'mai]

One who had married a strange wife. Ezra 10: 33.

Jeremiah. [Jeremi'ah]

1. Man of Libnah, whose daughter Hamutal was the wife of Josiah. 2 Kings 23: 31; 2 Kings 24: 18; Jer. 52: 1.

2. Head of a family in the tribe of Manasseh. 1 Chr. 5: 24.

3. One who resorted to David at Ziklag. 1 Chr. 12: 4.

4, 5. Two of the Gadites who resorted to David at Ziklag. 1 Chr. 12: 10, 13.

6. Son of Hilkiyah, priest of Anathoth: the writer of the Book of Jeremiah. His history is contained in his prophecy. He was carried to Egypt by the rebellious Jews and his end is not recorded. 2 Chr. 35:

25; 2 Chr. 36: 12, 21, 22; Ezra 1: 1; Jer. 1 — Jer. 51.

7. Priest who sealed the covenant. Neh. 10: 2; Neh. 12: 1, 12, 34.

8. Father of Jaazaniah a Rechabite. Jer. 35: 3.

Jeremiah, [Jeremi'ah] Book of.

This prophecy commenced in the thirteenth year of Josiah, B.C. 629, and extended beyond the destruction of Jerusalem. The great captivity was in B.C. 599, when Zedekiah was left in Jerusalem by Nebuchadnezzar, and Jerusalem was not destroyed until B.C. 588, eleven years after. Great efforts were made by the prophet to bring Zedekiah to the fear of the Lord. What especially marks the spirit of the prophet personally is *sorrow*. It was a grief to him to see Judah departing from Jehovah, and to be obliged to predict the judgement of God upon them, the people he loved; added to which he actually *suffered* from the hand of those whom he sought to help. A similar sorrow is seen in the Lord Jesus respecting Jerusalem, and in Paul respecting the church. In some instances Jeremiah's parables were *acted*, so as the more forcibly to impress the careless people. The prophecies are not arranged chronologically, but there is doubtless a divine reason why that order is not followed. In the LXX the order of the chapters differs widely from that in the Hebrew and the A.V., but it is not known what led to the difference. The LXX appears to have been made from a faulty copy, or the text was misunderstood by the translators, for there are many deviations from the Hebrew. The phrase 'the Lord saith' is omitted sixty-four times, with other omissions — in all about one-eighth of the whole.

Jer. 1. Jeremiah is established in his office, to which he had been sanctified from his birth as prophet to the nations, Israel having been set in the midst of the Gentiles as the direct centre of God's government in the earth. He was in great fear, but was assured of God's presence. He saw a rod of an almond tree (which is the first tree to blossom) signifying that God would *hasten* to perform what He said. The prophet also saw a seething pot, and its face towards the north, answering to Chaldea.

Jer. 2 — Jer.6. This section is an appeal to Jerusalem, with

exhortations to repentance, and warnings as to what had befallen Israel. It was given in the days of Josiah, when there had been a reformation, but they had not turned to God with the whole heart: backsliding Israel had justified herself more than treacherous Judah. Jer. 3: 6, 11.

Jer. 7 — Jer. 10. This section is respecting the temple. The people boasted of possessing *the temple*, but there was insincerity and idolatry. Touching exhortations are made, and judgements declared.

Jer. 11 — Jer.12. The responsibility of the people is pressed: they had entered into covenant with God, yet they had gone into idolatry, so that the Lord asks, "What hath my beloved [people] to do in mine house?" Judgement must follow; but here and there future blessings are spoken of. There is deep grief that judgements are needed. Jer. 12: 14 shows the prophet's office against the nations — "mine evil neighbours."

Jer. 13. The destruction of the pride of Jerusalem is foretold under the figure of a marred girdle which Jeremiah had buried, the great sorrow being that though as a girdle cleaves to the loins of a man, the Lord had caused all Israel to cleave to Him for His glory, yet they had left Him: compare Luke 19: 41. [Some objectors consider it very improbable that Jeremiah would be told to go from Jerusalem to the Euphrates to hide the girdle, and then again to fetch it back. Some judge it to have been a vision only, and others that Ephrath (that is Bethlehem) is meant instead of the Euphrates. Jeremiah may however have gone but once, and it would have been a striking lesson of *obedience to Jehovah* to go such a long distance on such an errand.] The parable of the bottles of wine follows, with exhortations to repent of the abominations.

Jer. 14, Jer. 15. A grievous famine occurred: the Lord would not be interceded with for them, yet Jeremiah takes up the sin of the people, and acknowledges it; but the answer (Jer. 15) is terrible. The false prophets were no excuse: they were utterly rejected. Jeremiah, though he loved the people, was hated by them. He had stood before *the people* for the Lord, who now identified him with *the remnant*. It should be well with them. Meanwhile Jehovah's words were the joy of his heart. Jehovah would deliver him.

Jer. 16, Jer. 17. The prophet is told to take no wife: the children of the place should only come to death: compare Matt. 12: 46, 50. God would drive them out of the land, but there was mercy in store for the future. The prophet was mocked by the people: he had to call them to the observance of the Sabbath.

Jer. 18 — Jer. 20. God was the potter and the people were the clay: He could do as He pleased with them, or with any nation — either pull down or build up; but they determined to walk after their own devices. He would fulfil His word concerning them. The people laid plots against Jeremiah: he was put in the stocks, and smitten by Pashur, upon whom a doom was denounced. Jeremiah bemoaned his lot.

Jer. 21: — Jer. 24. When Nebuchadnezzar came against Jerusalem, Zedekiah sent to the prophet to know whether the Lord would appear for them. Jeremiah had to utter the dreadful news that God would Himself fight against them. To the people it was said that if they would surrender to the king of Babylon they should live; if not, they should die. They were exhorted to repentance, and the prophecies against Shallum, Jehoiakim, and Coniah are detailed. Woe to the shepherds, but there was a day of blessing coming, when the true Son of David, the righteous Branch and King, should reign and prosper. A lamentation was made against the false prophets. The people carried away with Jeconiah to Babylon by Nebuchadnezzar are compared to good figs; but those left in the land under Zedekiah to bad ones.

Jer. 25 gives a summary of God's judgements by Nebuchadnezzar, with a seventy years' captivity for Judah: then Babylon and all the nations that surrounded Palestine should come under God's judgements, but judgement begins with the city called by God's name.

Jer. 26. In the beginning of the reign of Jehoiakim, Jeremiah exhorted to repentance, but the priests and prophets demanded his death. The princes however protected him, and the elders reminded the people that Hezekiah did not put Micah to death. To this it was apparently responded that Jehoiakim had put the prophet Urijah to death. Ahikam however shielded Jeremiah.

Jer. 27. Most probably the name Jehoiakim in Jer. 27: 1 should be Zedekiah; but it may be that the prophecy was given to Jeremiah in the days of Jehoiakim though not related till the days of Zedekiah. The king is exhorted to submit to the king of Babylon.

Jer. 28. Hananiah prophesies falsely, and is opposed by Jeremiah, who foretells his death.

Jer. 29. Jeremiah wrote to the captives in Babylon, urging them to make themselves homes there, and God would bring them back at the end of the seventy years. The false prophets are condemned.

Jer. 30, Jer. 31. The captives should surely return; but these chapters apply to the future, and this restoration will be after the 'time of Jacob's trouble,' a tribulation such as has never been cf. Matt. 24; Mark 13. The new covenant blessings concern both Judah and Israel. God will appear for them, and the restoration will be full and complete with universal blessing.

Jer. 32, Jer. 33. Jeremiah was put in prison by Zedekiah, but he bought a field in token of his assurance of the captives' return. In Jer. 33 the prophecy goes on to the future, when the Lord Jesus will appear as the Branch of righteousness, and the successor of David. Jer. 33: 15.

Jer. 34. All who had Hebrew bondservants had made a covenant with Zedekiah, and had set them free, but afterwards they again made bondmen of them. This is denounced by Jeremiah and its punishment foretold.

Jer. 35. The faithfulness of the Rechabites is held up as a worthy example: God would bless them and their posterity.

Jer. 36. Jeremiah caused Baruch to write his prophecy against Jerusalem in a roll. On this being read to king Jehoiakim he burnt it, and sought to arrest the prophet and Baruch; but God hid them. Another roll was obtained and the prophecies re-written.

Jer. 37 — Jer. 39. The taking of Jerusalem was at hand. Jeremiah was about to leave the city, but was arrested, beaten, and put into

prison. Zedekiah gave him some relief; but on foretelling the fall of the city he was put into a dungeon, where he sank in the mire. He was delivered by Ebed-melech, an Ethiopian, on whom a blessing was pronounced. The city was taken. Zedekiah was captured by the Chaldeans; his sons were slain before his eyes, and he himself was blinded and taken to Babylon. Jeremiah was protected by Nebuchadnezzar.

Jer. 40 — Jer. 45. These chapters give the history of the remnant left in the land under Gedaliah, Jeremiah being with them. Gedaliah was murdered by Ishmael, sent by the king of the Ammonites, and the people were carried away. They were however rescued by Johanan, and Jeremiah was requested to inquire of God for them, the people promising obedience. God bade them abide in the land; but they, refusing to obey, went into Egypt, carrying Jeremiah with them. There they persistently practised idolatry, though warned by Jeremiah. The end of Jeremiah is not recorded.

Jer. 46 — Jer. 51. Judgements are pronounced against the various nations that had been in contact with Israel. God had used some of them as His instruments; but their pride, malice, and cruelty had afterwards to be punished. Judgements were to fall upon Egypt, the Philistines, Moab, the Ammonites, Edom, Damascus, Kedar, Elam, and Babylon. The prophecy against Babylon was written in a book, and given to Seraiah, 'a quiet prince,' to carry to Babylon, to be read there; then he was to bind a stone to the book and cast it into the Euphrates. Babylon was to be desolate for ever.

Babylon has a special place in the prophecy of Jeremiah: Israel and Judah had been unfaithful, and the government of the world was entrusted to Babylon; but Babylon failed and its destruction was the setting free of Judah to return to their land. This was a sort of type of the judgement of the last empire in a future day when Israel will be fully restored and blessed. This is foreshadowed in some places, as in Jer. 50: 17-20, which speaks of both Judah and Israel being pardoned. Jer. 51: closes with "Thus far are the words of Jeremiah."

Jer. 52 is historical and nearly the same as 2 Kings 24: 18 - 2 Kings 25: 30.

The prophet's name occurs in the N.T. in Matt. 2: 17; Matt.16: 14; Matt.27: 9 under the forms of JEREMIAS and JEREMY.

Jeremias. [Jeremi'as]

Jeremiah the prophet. Matt. 16: 14.

Jeremoth. [Jere'moth]

1. A chief man among the Benjamites. 1 Chr. 8: 14.

2 . Son of Mushi, a son of Merari. 1 Chr. 23: 23. Same as JERIMOTH in 1 Chr. 24: 30.

3. Son of Heman, appointed to the service of song. 1 Chr. 25: 22. Same as JERIMOTH in 1 Chr. 25: 4.

4, 5. Two who had married strange wives. Ezra 10: 26, 27.

Jeremy. [Jer'emy]

Jeremiah the prophet. Matt. 2: 17; Matt. 27: 9.

Jeriah, [Jeri'ah] Jerijah. [Jeri'jah]

Descendant of Hebron the Kohathite. 1 Chr. 23: 19; 1 Chr. 24: 23; 1 Chr. 26: 31.

Jeribai. [Jeri'bai]

Son of Elnaam and one of David's valiant men. 1 Chr. 11: 46.

Jericho.

The strongly fortified city that was the first to be taken by Israel when entering the land. The spies had been sheltered there by Rahab the harlot, from whom they heard that the terror of Israel had fallen upon the inhabitants. The city and all therein was accursed, and was to be utterly destroyed, except the silver, and gold, and vessels of brass and iron, which were consecrated to the Lord: typical of the power of Satan in the world that stops the progress of the Christian:

he must count it all as accursed, though God may use such things by consecrating them to Himself.

The capture of the city was altogether of God, after it had been compassed six days by the people, accompanied by the ark and the priests blowing the trumpets: in that way they proclaimed the rights of the Lord of all the earth to the land, while Jericho was the fortress of the enemy. On the seventh day, after being compassed seven times (double type of perfection) the priests blowing their trumpets, the people shouted, and the walls of the city fell down. The city was destroyed and all that had life was put to the sword, except Rahab and those she had with her sheltered under the scarlet line. Joshua 2: 1-22; Joshua. 6; Heb. 11: 30. A curse was pronounced upon the man who should re-build the city. This was verified when Hiel built it. 1 Kings 16: 34.

Jericho was allotted to Benjamin, Joshua 18: 21; but later was taken possession of by Eglon the king of Moab. It is designated 'the city of palm trees.' Deut. 34: 3; Judges 1: 16; Judges

3: 13; 2 Chr. 28: 15. Afterwards 'sons of the prophets' dwelt there: they said that the situation of the city was 'pleasant,' but the water was bad. It was Elisha's first miracle, he cast in salt and the water was healed. It was the ministration of the heavenly blessing in the place of the curse. 2 Kings 2: 18-22. Some who returned from exile are described as 'children of Jericho.' Ezra 2: 34; Neh. 7: 36.

But little more is known of Jericho until Antony gave its palm groves and balsam gardens to Cleopatra; from her the place was rented by Herod the Great, who had a palace there, and it was there he died. It was burned down soon after, but was rebuilt by Archelaus. This was the city visited by the Lord, when He lodged with Zacchaeus and cured the blind men. Matt. 20: 29; Mark 10: 46; Luke 18: 35; Luke 19: 1.

The *Ain es Sultan*, , is held to be the fountain healed by Elisha, and the ruins around mark the site of the ancient city, five miles from the Jordan; but this is not the site of the Jericho of N.T. times, which may or may not agree with the situation of the miserable village of *Eriha*, which is sometimes called Jericho: it is a mile and a half S.E.

of the ancient site.

Jericho, [Jer'icho] Plains of.

The part of the Jordan valley between the river and the mountains near Jericho. 2 Kings 25: 5; Jer. 39: 5; Jer. 52: 8.

Jeriel. [Jeri'el]

Son of Tola, a son of Issachar. 1 Chr. 7: 2.

Jerijah. [Jeri'jah]

See JERIAH.

Jerimoth. [Jeri'moth]

1, 2. Son of Bela and son of Becher, Benjamites. 1 Chr. 7: 7, 8.

3. One who resorted to David at Ziklag. 1 Chr. 12: 5.

4. Son of Mushi, a son of Merari. 1 Chr. 24: 30. Same as JEREMOTH in 1 Chr. 23: 23.

5. Son of Heman: appointed to the service of song. 1 Chr. 25: 4. Same as Jeremoth in 1 Chr. 25: 22.

6. Son of Azriel and a ruler of Naphtali. 1 Chr. 27: 19.

7. Son of David: his daughter Mahalath was wife of Rehoboam. 2 Chr. 11: 18.

8. One of the Levites who had charge of the dedicated things in the time of Hezekiah. 2 Chr. 31: 13.

Jerioth. [Jeri'oth]

Wife or concubine of Caleb, son of Hezron. 1 Chr. 2: 18.

Jeroboam (1). [Jerobo'am]

Son of Nebat, of the tribe of Ephraim, and king of Israel. He reigned

twenty-two years: B.C. 975-954. He had been an officer under Solomon, but Ahijah the prophet, having found him, tore his new garment into twelve pieces, and gave him ten of them, telling him that he should be king over ten of the tribes. Solomon thereupon sought to kill him, but he fled to Egypt and stayed there till the death of Solomon. On the division of the kingdom, Jeroboam was made king of the ten tribes. Fearing that his subjects, if they went up to Jerusalem to worship, would be alienated from him, he made two golden calves, placing one in Beth-el in the south, and the other in Dan in the north; and declared that these were the gods that had brought Israel out of Egypt. Priests of the common people were ordained by him, sacrifices were offered, and feast days devised. Thus the nation through their king sank at once into open idolatry: a warning to those in Christendom who devise out of their own heart their forms of worship, etc.

A man of God came from Judah to cry against the altar at Beth-el, and the king's hand, on being put forth to seize him, was dried up. On the prophet entreating the Lord his hand was restored, but he repented not of his idolatry. He had been told that if he would follow the Lord as David had done, his house should be established; but his dynasty extended only to his son Nadab. Jeroboam is charged with doing evil above all that had been before him, and his doings became a proverb. For Israel to sin "as Jeroboam the son of Nebat," was a mark of consummate wickedness. 1 Kings 11: 26-40; 1 Kings 12.- 1 Kings 14., etc.

Jeroboam (2). [Jerobo'am]

Son of Jehoash, or Joash, and his successor on the throne of Israel. He was made co-regent in B.C. 836, and reigned alone 41 years: B.C. 825-784. Very little is recorded of this king except that he obtained signal victories over the Syrians, and Hamath and Damascus were recovered, for the Lord had mercy on Israel. "He departed not from all the sins of Jeroboam the son of Nebat." Amos announced his death by the sword. 2 Kings 13: 13; 2 Kings 14: 16-29; 2 Kings 15: 1, 8; 1 Chr. 5: 17; Hosea 1: 1; Amos 1: 1; Amos 7: 9-11.

Jeroham. [Jero'ham]

1. Son of Elihu a Kohathite, and grandfather of Samuel. 1 Sam. 1: 1; 1 Chr. 6: 27, 34.
- 2, 3. Two heads of Benjamite families. 1 Chr. 8: 27; 1 Chr. 9: 8.
4. Son of Pashur, a priest. 1 Chr. 9: 12; Neh. 11: 12.
5. Man of Gedor, whose two sons resorted to David at Ziklag, 1 Chr. 12: 7.
6. Father of Azareel a prince of Dan. 1 Chr. 27: 22.
7. Father of Azariah a captain of a hundred. 2 Chr. 23: 1.

Jerubbaal. [Jerub'baal]

Name, signifying 'Let Baal plead,' given to GIDEON, *q.v.*

Jerubbesheth. [Jerub'besheth]

Name, signifying 'Let the shameful thing plead,' given to GIDEON, *q.v.*

Jeruel. [Jeru'el]

A wilderness where Jehoshaphat was to find his enemies, the Ammonites, the Moabites, and the inhabitants of Mount Seir, who destroyed one another. 2 Chr. 20: 16, 23. Doubtless in some part of the wilderness west of the Dead Sea, but it is not definitely identified.

Jerusalem. [Jeru'salem]

Great interest naturally attaches to this city because of its O.T. and N.T. histories, and its future glory. The signification of the name is somewhat uncertain: some give it as 'the foundation of peace;' others 'the possession of peace.' Its history has, alas, been anything but that of peace; but Hag. 2: 9 remains to be fulfilled: "in this place will I give peace," doubtless referring to the meaning of 'Jerusalem.' The

name is first recorded in Joshua 10: 1 when Adoni-zedec was its king, before Israel had anything to do with it, and four hundred years before David obtained full possession of the city. 2 Sam. 5: 6-9. This name may therefore have been given it by the Canaanites, though it was also called JEBUS. Judges 19: 10. It is apparently symbolically called SALEM, 'peace,' in Ps. 76: 2;* and ARIEL, 'the lion of God,' in Isa. 29: 1, 2, 7; in Isa. 52: 1 'the holy city,' as it is also in Matt. 4: 5; Matt. 27: 53. The temple being built there, and Mount Zion forming a part of the city, made Jerusalem typical of the place of blessing on earth, as it certainly will be in a future day, when Israel is restored.

* On the TELL AMARNA TABLETS (see THE TELL AMARNA TABLETS under 'Egypt') Jerusalem occurs several times as *u-ru-salim*, the probable signification of which is 'city of peace.'

Jerusalem was taken from the Jebusites and the city burnt, Judges 1: 8; but the Jebusites were not all driven out, for some were found dwelling in a part of Jerusalem called the fort, when David began to reign over the whole of the tribes. This stronghold was taken, and Jerusalem became the royal city; but the great interest that attaches to it arises from its being the city of Jehovah's election on the one hand, and the place of Jehovah's temple, where mercy rejoiced over judgement. See ZION and MORIAH. In Solomon's reign it was greatly enriched, and the temple built. At the division of the kingdom it was the chief city of Judah. It was plundered several times, and in B.C. 588 the temple and city were destroyed by the king of Babylon. In B.C. 536, after 70 years (from B.C. 606, when the first captivity took place, Jer. 25: 11, 12; Jer. 29: 10), Cyrus made a declaration that God had charged him to build Him *a house* at Jerusalem, and the captives were allowed to return for the purpose. In B.C. 455 the commission to build *the city* was given to Nehemiah. It existed, under many vicissitudes, until the time of the Lord, when it was part of the Roman empire. Owing to the rebellion of the Jews it was destroyed by the Romans, A.D. 70.

Its ruins had a long rest, but in A.D. 136 the city was rebuilt by Hadrian and called Ælia Capitolina. A temple to the Capitoline Jupiter was erected on the site of the temple. Jews were forbidden, on pain of death, to enter the city, but in the fourth century they

were admitted once a year. Constantine after his conversion destroyed the heathen temples in the city. In A.D. 614 Jerusalem was taken and pillaged by the Persians. In 628 it was re-taken by Heraclius. Afterwards it fell into the hands of the Turks. In 1099 it was captured by the Crusaders, but was re-taken by Saladin. In 1219 it was ceded to the Christians, but was subsequently captured by Kharezmian hordes. In 1277 it was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan, and became a part of the Turkish empire. It has already sustained about thirty sieges, and although in the hands of the Jews now its desolations are not yet over!

The beautiful situation of Jerusalem is noticed in scripture; it stands about 2593 feet above the sea, and the mountains round about it are spoken of as its security. Ps. 125: 2; Lam. 2: 15. Between the mountains and the city there are valleys on three sides: on the east the valley of the Kidron, or Jehoshaphat; on the west the valley of Gihon; and on the south the valley of Hinnom. The Mount of Olives is on the east, from whence the best view of Jerusalem is to be had. On the S.W. lies the Mount of Offence, so called because it is supposed that Solomon practised idolatry there. On the south is the Hill of Evil Counsel; the origin of which name is said to be that Caiaphas had a villa there, in which a council was held to put the Lord to death. But these and many other names commonly placed on maps, have no other authority than that of tradition. To the north the land is comparatively level, so that the attacks on the city were made on that side.

The city, as it now stands surrounded by walls, contains only about one-third of a square mile. Its north wall running S.W. extends from angle to angle, without noticing irregularities, about 3930 feet; the east 2754 feet; the south 3425 feet; and the west 2086 feet; the circumference being about two and a third English miles. Any one accustomed to the area of modern cities is struck with the small size of Jerusalem. Josephus says that its circumference in his day was 33 stadia, which is more than three and three-quarters English miles. It is clear that on the south a portion was included which is now outside the city. Also on the north an additional wall enclosed a large portion, now called BEZETHA; but this latter enclosure was

made by Herod Agrippa some ten or twelve years after the time of the Lord. Traces of these additional walls have been discovered and extensive excavations on the south have determined the true position of the wall.

Several gates are mentioned in the O.T. which cannot be traced; it is indeed most probable they do not now exist. On the north is the Damascus gate, and one called Herod's gate walled up; on the east an open gate called St. Stephen's, and a closed one called the Golden gate; on the south Zion gate, and a small one called Dung gate; on the west Jaffa gate. A street runs nearly north from Zion gate to Damascus gate; and a street from the Jaffa gate runs eastward to the Mosque enclosure. These two streets divide the city into four quarters of unequal size. Since the formation of the State of Israel a large modern city has built up to the North West of the Old City.

There is a *fifth* portion on the extreme S.E. called MORIAH, agreeing, as is supposed, with the Mount Moriah of the O.T., on some portion of which the temple was most probably built. It is now called 'the Mosque enclosure,' because on it are built two mosques. It is a plateau of about 35 acres, all level except where a portion of the rock projects near the centre, over which the Mosque of Omar is built. To obtain this large plain, walls had to be built up at the sides of the sloping rock, forming with arches many chambers, tier above tier. Some chambers are devoted to cisterns, and others are called Solomon's stables. That horses have been kept there at some time appears evident from rings being found attached to the walls, to which the horses were tethered.

Josephus speaks of Jerusalem being built upon two hills with a valley between, called the TYROPOEON VALLEY. This lies on the west of the Mosque enclosure and runs nearly north and south. Over this valley the remains of two bridges have been discovered: the one on the south is called the 'Robinson arch,' because that traveller discovered it. He judged that some stones which jutted out from the west wall of the enclosure must have been part of a large arch. This was proved to have been the case by corresponding parts of the arch being discovered on the opposite side of the valley. Another arch was found complete, farther north, by Captain Wilson, and is called the 'Wilson arch.' Below these arches were others, and aqueducts.

Nearly the whole of this valley is filled with rubbish. There may have been another valley running across the above, as some suppose; but if so, that also is choked with debris, indeed the modern city appears to have been built upon the ruins of former ones, as is implied in the prophecy of Jer. 9: 11; Jer. 30: 18. The above-named bridges would unite the Mosque enclosure, or Temple area, with the S.W. portion of the city, which is supposed to have included ZION.

The Jews are not allowed in the Temple area, therefore they assemble on a spot near Robinson's arch, called the JEWS' WAILING PLACE, where they can approach the walls of the area which are built of very large and ancient stones. On Fridays and feast days they assemble in numbers; they kiss the stones and weep, and pray for the restoration of their city and temple, being, alas, still blind to the only true way of blessing through the Lord Jesus whom they crucified.

The Christian population gave names to the streets, and point out traditional sites of many events recorded in scripture, but of course without the slightest authority. Of these arbitrary identifications the one that appears the most improbable is that of the CHURCH OF THE HOLY SEPULCHRE, said to cover the spots where the Lord was crucified and where He was buried, which is *within* the city. See CALVARY.

About a hundred yards east of the Damascus gate is the entrance to a quarry, which extends a long way under the city, and from which a quantity of stone must have been extracted. There are heaps of small chips showing that the stones were *dressed* there; perhaps the 'great and costly' stones for the temple, built by Solomon were made ready there. 1 Kings 5: 17; 1 Kings 6: 7. There are blackened nooks where apparently lamps were placed to give the workmen light; marks of the tools are easily discernible, and some blocks are there which have been only partially separated; everything has the appearance of workmen having but recently left their work, except that there are no tools lying about.

As to the future of Jerusalem, scripture teaches that a portion of the Jews will return in unbelief (and indeed many have now returned),

occupy Jerusalem, rebuild the temple, and have a political existence. Isa. 6: 13; Isa. 17: 10, 11; Isa. 18; Isa. 66: 1-3. After being under the protection of the future Roman Empire, and having received Antichrist, they will be brought through great tribulation. The city will be taken and the temple destroyed. Isa. 10: 5, 6; Zech. 14: 1, 2. But this will not be the final destiny of Jerusalem. We read "it shall not be plucked up nor thrown down any more for ever." Jer. 31: 38-40. "Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8: 4, 5. The temple will also be rebuilt, the particulars of which are given in the prophet Ezekiel. See TEMPLE.

The sides of the square space allotted to the future city measure 5000 enlarged cubits (of probably 24-1/2 inches), a little less than 2 miles: the city itself to occupy a square of 4500 cubits each way, with a margin all round of 250 cubits, with large suburbs east and west. The 4500 cubits equal about 1.8 mile, and give about three and a quarter square miles, which, by the dimensions given above, will be seen to be very much larger than the present Old City. Ezek. 48: 15-20. The formation of the hills and valleys were thought to be a difficulty, but the New City is already built outside the walls, and there will be physical changes in the country: living waters will flow from the city, half of them running into the western sea and half of them into the eastern sea: cf. Zech. 14: 8-10. The new city will have twelve gates, three on each of its sides. "The name of the city from that day shall be THE LORD IS THERE." Ezek. 48: 30-35.

Jerusha, [Jeru'sha] Jerushah. [Jeru'shah]

Daughter of Zadok, wife of Uzziah, and mother of Jotham, king of Judah. 2 Kings 15: 33;

2 Chr. 27: 1.

Jesaiah. [Jesai'ah]

1. Son of Hananiah, a descendant of David. 1 Chr. 3: 21.

2. Benjamite whose descendants returned from exile. Neh. 11: 7.

Jeshaiah. [Jeshai'ah]

1. Son of Jeduthun: appointed to the service of song. 1 Chr. 25: 3, 15.

2. Son of Rehabiah, a Levite. 1 Chr. 26: 25.

3. Son of Athaliah: one who returned from exile. Ezra 8: 7.

4. A Merarite who returned from exile. Ezra 8: 19.

Jeshanah. [Jesha'nah]

City taken from Jeroboam by Abijah. 2 Chr. 13: 19. Identified with *Ain Sinia*, 31 58' N,

35 14' E.

Jesharelah. [Jeshare'lah]

Levite appointed to the service of song. 1 Chr. 25: 14. See ASARELAH.

Jeshebeab. [Jesheb'eab]

Head of the fourteenth course of priests. 1 Chr. 24: 13.

Jesher. [Je'sher]

Son of Caleb the son of Hezron. 1 Chr. 2: 18,

Jeshimon. [Jeshi'mon]

Plain or desert seen from the tops of Pisgah and Peor. Num. 21: 20; Num. 23: 28. Perhaps the same as that mentioned in 1 Sam. 23: 19, 24; 1 Sam. 26: 1, 3. It was in the south, on the west of the Dead Sea. Some do not treat Jeshimon as a proper name, but translate it 'the waste' in all places.

Jeshishai. [Jeshi'shai]

Son of Jahdo, of the tribe of Gad. 1 Chr. 5: 14.

Jeshohaiah. [Jeshoha'iah]

A prince among the descendants of Simeon. 1 Chr. 4: 36.

Jeshua, [Jeshu'a] Jeshuah. [Jeshu'ah]

1. Head of the ninth course of priests. 1 Chr. 24: 11; Ezra 2: 36; Neh. 7: 39.

2. Levite who assisted in the distribution of the offerings of the people. 2 Chr. 31: 15; Ezra 2: 40; Neh. 7: 43.

3. Son of Jozadak: a high priest who aided Ezra and Nehemiah. Ezra 2: 2; Ezra 3: 2, 8, 9; Ezra 4: 3; Ezra 5: 2; Ezra 10: 18; Neh. 7: 7; Neh. 12: 1, 7, 10, 26. He is called JOSHUA in Haggai and Zechariah: See JOSHUA No. 4.

4. Levite, father of Jozabad. Ezra 8: 33.

5. Ancestor of some who returned from exile. Ezra 2: 6; Neh. 7: 11.

6. Father of Ezer who helped to repair the wall of Jerusalem. Neh. 3: 19.

7. Levite who explained the law to the people. Neh. 8: 7; Neh. 9: 4, 5; Neh. 12: 8.

8. Son of Kadmiel, and a chief of the Levites. Neh. 12: 24.

9. JOSHUA the son of Nun. Neh. 8: 17.

10. Son of Azaniah: a Levite who sealed the covenant. Neh. 10: 9.

11. City in which some dwelt who returned from exile. Neh. 11: 26.

Jeshurun to Joshua

Jeshurun, [Jeshu'run] Jesurun. [Jesu'run]

Name given to Israel, probably signifying 'upright ones;' others prefer 'beloved of Jehovah.' Jehovah was the 'God of Jeshurun;' and Moses, 'king in Jeshurun.' Deut. 32: 15; Deut. 33: 5, 26; Isa. 44: 2.

Jesiah. [Jesi'ah]

1. One of the Korhites who resorted to David at Ziklag. 1 Chr. 12: 6.
2. Son of Uzziel, a Kohathite. 1 Chr. 23: 20.

Jesimiel. [Jesi'miel]

A prince among the descendants of Simeon. 1 Chr. 4: 36.

Jesse. [Jes'se]

Son of Obed, a Bethlehemite, and father of David. Little is recorded of Jesse, but his name constantly occurs in the description of David as 'the son of Jesse.' Ruth 4: 17, 22; 1 Sam. 16: 1-22; 1 Sam. 17: 12-20, 58; Ps. 72: 20; Matt. 1: 5, 6; Luke 3: 32. The Lord Jesus is referred to as a branch and a root of Jesse. Isa. 11: 1, 10; cf. Rev. 22: 16.

Jesui, [Jesu'i] Jesuites. [Jesu'ites]

See ISHUAI.

Jesurun. [Jesu'run]

See JESHURUN.

Jesus. [Je'sus]

1. The Greek form of Joshua, it occurs in Acts 7: 45; Heb, 4: 8, for Joshua the son of Nun.
2. Jesus called JUSTUS. A fellow-worker who had been a comfort

to Paul while a prisoner at Rome. Col. 4: 11.

Jesus, [Je'sus] The Lord.

Jesus is the pre-announced name of the Son of God as man. It signifies 'Jehovah the Saviour.' Matt. 1: 21. What is revealed of Him historically may be thus divided:-

1. His birth and early years until He was about thirty years old.
2. His baptism by John; His being anointed with the Holy Ghost, and consequently John's testimony that He was the Lamb of God, the Baptiser with the Holy Ghost, and the Son of God. This testimony attracted, as to a new centre, some of John's disciples. Subsequently, and before entering upon His public ministry, He was led of the Spirit into the wilderness to be tempted of the devil.
3. His public ministry, extending over the period of three-and-a-half years.
4. His sufferings and death upon the cross.
5. His resurrection and subsequent exaltation to glory.

1. Begotten by the power of the Holy Ghost, He was born of the Virgin Mary, as predicted in Isa. 7: 14. The details of this wonderful event are given in the gospels of Matthew and Luke. The former gospel records the accomplishment of the prophetic word that God would be present with His people, signified by the name Immanuel, 'God with us.' The latter, that the babe born of Mary was 'that Holy thing,' called "the Son of God." For thirty years He led a life of lowly retirement, but the references of scripture to this period show that He grew up under the eye of God in the perfection of manhood, and yet in conscious Sonship to the Father, the vessel of the grace and wisdom of God.

2. At thirty years of age He took His place in Jordan with the repentant remnant of Israel, entering in by the door according to divine appointment, and He fulfilled righteousness in being baptised of John. He was at once owned of God by being sealed with the

Holy Ghost, as distinct from all the others baptised, a voice from heaven declaring "Thou art my beloved Son; in thee I am well pleased." The gospel of John, at this moment, shows the momentous issues which hung upon the truth of His person. The taking away of the sin of the world by the Lamb of God, the baptising with the Holy Ghost, and Himself as the powerful attraction and commanding object for repentant sinners. The gospels of Matthew and Luke here record His being led of the Spirit into the wilderness to be tempted of the devil. It was necessary that the tempter of man should be overcome by man, and Jesus overcame all the wiles of Satan by the spiritual power of the word of God. Thus vanquished, the devil left Him for a season.

3. In the power of the Spirit (John the Baptist's preparatory ministry having closed through his imprisonment by Herod) He now commenced the marvellous ministry of divine words and works of grace and power which is presented to us in the four gospels.

In *Matthew* we see Him as the Seed of promise, the Son of Abraham, and as the Son of David, the Heir of the throne of the Lord in Israel; He is also Emmanuel, the Jehovah of Israel.

In *Mark* He is viewed as the Son and Servant of God, acting and speaking for God in the midst of the circumstances of sin and sorrow into which He had entered.

In *Luke* He is Son of man, yet altogether of a new order of manhood, the vessel of grace for man in the like circumstances of sin and sorrow.

In *John* He is the Word, the Light and Revelation of God, but He became flesh and tabernacled here, full of grace and truth; and, as the only begotten Son who is in the bosom of the Father, He fully declared God, whom no man had seen at any time. It is said of Him, that He "went about doing good and healing all that were oppressed of the devil." He relieved man of every pressure which sin had brought upon him. He preached glad tidings to the poor, and brought to man the light of another sphere — the kingdom of God. It is also said of Him, that "God was in Christ reconciling the world unto himself, not imputing their trespasses." He refused to judge, for He

came to save. He perfectly set forth God to men, and in Him as Man God found His delight. His words were the words of God (John 3: 34), and the Father who dwelt in Him did the works. John 14: 10. His presence among men exposed men and revealed the thoughts of many hearts, and divine wisdom in Him detected the hollow religiousness, the infidelity, and the worldliness of the heart of man. As sent to do the will of God, He received all that came to Him, drawn by the grace of the Father. He led them and went before them as the Good Shepherd, held them in His hand, securing them thus for eternal life, and finally laid down His life for the sheep. In death He wrought redemption and by that work gave effect to His ministry.

4. From the first He was refused by the leaders of Israel, and 'the world knew him not.' From the mount of transfiguration, where God gave Him honour and glory, He descended to suffer at the hands of men, though His death was according to "the determinate counsel and foreknowledge of God." Because of this enmity of man, He retired beyond Jordan till the time came for the counsels of God to be accomplished in His death. During that period He visited Bethany to raise Lazarus, but again retired into the wilderness till six days before the Passover. He then presented Himself to Zion as her king, cleansed the temple of God, and judged with divine wisdom all the questions by which they sought to entrap Him. Then approached the 'hour' of man and of 'the power of darkness.' Jesus, knowing that this hour was at hand, ate the last Passover with His disciples, and instituted the Lord's supper. He then crossed the Kidron valley into the garden of Gethsemane. There His soul was 'exceeding sorrowful even unto death' in the anticipation of the cup which He had to drink, but, in the submission which flowed from His perfect accord with the Father's will, He received the cup from the Father's hands, and went forth to drink it. On the cross the judgement of God as to sin was fully executed; God was glorified as to it, and redemption was accomplished, hence a dying malefactor who turned to Jesus could that day be with Him in Paradise. He gave up His life, and the blood and water which flowed from His dead side witnessed that expiation and cleansing for man are alone found in His death. His death also laid the righteous ground for God to effectuate His counsels with regard to man, and to fulfil His promises.

5. Though rejected here by men, He was "raised up from the dead by the glory of the Father," and "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." As Lord, He administers everything for God according to the redemption He has accomplished, and the place He has taken in resurrection life and glory. He is there as the last Adam and the Second man, the Head and pattern of a new race of men. He is also the Advocate, Intercessor, and High Priest on behalf of those who believe on Him, who are still in weakness on earth and need His support and aid.

He is sitting at the right hand of God until His enemies are made His footstool. It is revealed that He will descend from heaven into the clouds to receive His own to Himself: the living changed and the dead raised in glory will be caught up to meet Him in the air. He will come with all His saints to reign where once He was rejected. He will purge out of His kingdom all evil and reign in righteousness, King of Righteousness and King of Peace. He will finally, having put down all enemies, deliver up the kingdom to God, even the Father; and, as the Son who has assumed manhood, take the place of subjection to Him who put all things under Him, that God may be all in all — supreme in a vast universe of bliss, the Son being the Head and Pattern of the whole redeemed and blessed race of man.

He is Judge of living and dead, and all that have done evil He will exclude from the presence of God, in the hopeless and helpless misery prepared for the devil and his angels. He will thus have brought to an issue the whole question of good and evil. Good will be for ever secured, and evil be in its own place of powerless misery.

Jether. [Je'ther]

1. Gideon's firstborn son. Judges 8: 20.

2. An Ishmeelite, father of Amasa. 1 Kings 2: 5, 32; 1 Chr. 2: 17. He is called ITHRA, an Israelite, in 2 Sam. 17: 25. He may have been

an Ishmeelite by birth, and have become a proselyte.

3. Son of Jada, of the tribe of Judah. 1 Chr. 2: 32.

4. Son of Ezra, of the tribe of Judah. 1 Chr. 4: 17.

5. Descendant of Asher. 1 Chr. 7: 38.

Jetheth. [Jetheth']

Duke of Edom, a descendant of Esau. Gen. 36: 40; 1 Chr. 1: 51.

Jethlah. [Jeth'lah]

City of the tribe of Dan. Joshua 19: 42. Identified by some with ruins at *Beit Tul*, .

Jethro. [Jeth'ro]

Father-in-law of Moses, and a priest of Midian, with whom Moses spent forty years of his life. He brought to Moses his wife and their two sons soon after Israel had left Egypt. He advised Moses to appoint judges for minor cases. He rejoiced and blessed God for the deliverance He had given to His people, and said, "Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly he was above them." He also took a burnt offering and sacrifices for God: and Aaron and all the elders of Israel came to eat bread with him before God. He thus prefigures the joy of the Gentiles in the Lord's salvation and deliverance witnessed to them in His dealings with Israel. Deut. 32: 43; Ps. 67; Ps. 117. He departed again to his own land. Ex. 3: 1; Ex. 4: 18; Ex. 18: 1-12.

He is apparently called REUEL in Ex. 2: 18; and HOBAB in Num. 10: 29, where RAGUEL is REUEL in the Hebrew. This passage says that Raguel, the Midianite, was the father of HOBAB, the father-in-law of Moses (see also Judges 4: 11), so that in Ex. 2: 18 'father' may signify 'grandfather.' Hobab may have been the personal name, and Jethro an official name. In Judges 1: 16 Moses' father-in-law is called a Kenite, but the exact signification of this term is not known.

Jetur. [Jetur']

Son of Ishmael. Gen. 25: 15; 1 Chr. 1: 31; 1 Chr. 5: 19. His descendants were defeated by the tribes who dwelt on the east of the Jordan. See ITURAEA.

Jeuel. [Jeu'el]

Descendant of Zerah: he returned from exile. 1 Chr. 9: 6.

Jeush. [Jeush']

1. An Edomite duke, son of Esau. Gen. 36: 5, 14, 18; 1 Chr. 1: 35.
2. Son of Bilhan, a Benjamite. 1 Chr. 7: 10.
3. Son of Shimei, a Gershonite. 1 Chr. 23: 10, 11.
4. Son of king Rehoboam. 2 Chr. 11: 19.

Jeuz. [Jeuz']

A chief man in the tribe of Benjamin. 1 Chr. 8: 10.

Jew.

A man of Judah. The term does not occur until after the division of the kingdom. 2 Kings 16: 6; 2 Kings 25: 25. It is applied to any one belonging to the two tribes, and it may have been used respecting any of the ten tribes who remained in the land at the captivity or returned thither. The name is principally found in the O.T. in Ezra, Nehemiah, Esther, and Jeremiah. In Esther the name is applied to *all the Hebrews* in Persia. In the N.T. the name occurs most frequently in the gospel of John, where it is applied to those of Jerusalem and Judaea in distinction from 'the people' who may have been Galileans or visitors from a distance. John speaks of 'the Jews,' 'the Jews' passover,' etc., as though he were not a Jew. They had rejected the Lord, and in spirit John was separate from them.

In the addresses to the seven churches we twice read of those who "say they are Jews, and are not." The name is there used of those

claiming to be the people of God by descent, but not so morally, as in another place there are some "who say they are apostles, and are not." Rev. 2: 2, 9; Rev. 3: 9. In a similar way the Jews prided themselves in being 'sons of Abraham,' whereas, the Lord declared that they were not such morally. The name JEWESS occurs only in Acts 16: 1; Acts 24: 24.

Jewels.

A general name for costly ornaments of dress, of silver, gold, or precious stones. Ex. 3: 22; Cant. 7: 1; Isa. 3: 21; Hosea 2: 13, etc. In Gen. 24: 53 the word is used for the equipment of the bride. In Mal. 3: 17 it is used symbolically for the remnant that will be precious to the Lord of hosts in a future day, as the saints are now during the rejection of the Lord Jesus by the world.

Jewry. [Jew'ry]

Same as Judaea in Luke 23: 6; John 7: 1. In Dan. 5: 13 it refers to Judah.

Jews' Language.

The Hebrew language, common to the Jews. Rab-shakeh was asked to speak in the Syrian language (the Aramaic); but he, wishing the people of Jerusalem to understand him, spoke in Hebrew. 2 Kings 18: 28; Neh. 13: 21; Isa. 36: 13.

Jezaniah. [Jezani'ah]

See JAAZANIAH.

Jezebel. [Jez'ebel]

Daughter of Ethbaal king of the Zidonians, wife of Ahab king of Israel, and mother of Ahaziah, Joram, and Athaliah. She was a bold, wicked idolatress, and stirred up her husband to do evil against the Lord. She 'cut off' the prophets of Jehovah, and had four hundred prophets of Baal that ate at her table. When these were slain by Elijah, she threatened the life of the prophet, but he escaped out of

her hands. When Ahab longed for the vineyard which Naboth refused to sell, Jezebel caused Naboth to be falsely accused and stoned to death, and then told her husband to go and take possession. Elijah was soon on the spot to tell Ahab his doom, and of his wife he said, "The dogs shall eat Jezebel by the wall of Jezreel." Jehu was to be the instrument of vengeance. He killed Joram and wounded the king of Judah, then as he rode into Jezreel, Jezebel, with painted face and head attired, looked from a window and taunted him with "Had Zimri peace who slew his master?" But on Jehu asking who was on his side, the eunuchs looked out, and at his request they threw her down to the ground. Her blood was sprinkled on the wall and she was trodden under foot. When Jehu told them to bury the 'cursed woman,' it was found that, as foretold by the prophet, the dogs had eaten her, except her skull, her hands and her feet. In the N.T. she is mentioned as symbolical of an evil seducing system in the professing church that leads others into idolatrous associations. 1 Kings 16: 31; 1 Kings 18: 4, 13, 19; 1 Kings 19: 1, 2; 1 Kings 21: 5-29; 2 Kings 9: 7-37; Rev. 2: 20.

Jezer, [Je'zer] Jezerites. [Je'zerites]

Third son of Naphtali, and his descendants. Gen. 46: 24; Num. 26: 49; 1 Chr. 7: 13.

Jeziah. [Jezi'ah]

One who had married a strange wife. Ezra 10: 25.

Jeziel. [Jezi'el]

A Benjamite who resorted to David at Ziklag. 1 Chr. 12: 3.

Jezliah. [Jezli'ah]

Son of Elpaal, a Benjamite. 1 Chr. 8: 18.

Jezoar. [Jezo'ar]

Son of Ashur, of the tribe of Judah. 1 Chr. 4: 7.

Jezerahiah. [Jezerah'ah]

Leader of the singers at the dedication of the wall of Jerusalem. Neh. 12: 42.

Jezeel. [Jez'reel]

1. Descendant of 'the father of Etam.' 1 Chr. 4: 3. (Six Hebrew MSS, the LXX, and the Vulgate read 'sons' instead of 'father'.)

2, 3. Symbolical name both of the son of Hosea and of Israel. Hosea 1: 4, 11. Jezeel is interpreted both 'God scatters' and 'God sows.' Hosea 1: 4 refers to judgement upon the house of Jehu and the house of Israel; and Hosea 1: 11 to blessing, when of both Israel and Judah it will be said, "Ye are the sons of the living God." Then "great shall be the day of Jezeel:" cf. Hosea 2: 22, 23; "I will sow her unto me in the earth." Then God will say to her, "Thou art my people; and they shall say, Thou art my God."

4. City of Judah, from whence David married Ahinoam. Joshua 15: 56; 1 Sam. 25: 43;

1 Sam. 29: 1, 11.

5. City in Issachar, the abode of Ahab and Jezebel, and principally connected with their history. It was the scene of Jezebel's tragical end. Joshua 19: 18; 2 Sam. 2: 9; 2 Sam. 4: 4; 1 Kings 18: 45, 46; 1 Kings 21: 1, 23; 2 Kings 8: 29; 2 Kings 9: 10-37; 2 Kings 10: 1-11. Identified with *Zerin*, .

6. The extensive valley or plain in which the last-named city was situated, in southern Galilee. It has been called the battle-field of Palestine. It was where Barak triumphed, and where Josiah was defeated, Judges 5: 19; 2 Chr. 35: 22 — Megiddo being in the same locality. It is also perhaps the place where the great battle of Armageddon will be fought. Rev. 16: 16. It is a very fertile plain, and is now well cultivated (cf. Hosea 2: 22); Joshua 17: 16; Judges 6: 33; Hosea 1: 5. The name ESDRAELON is given to this valley in the Apocryphal Book of Judith 3: 9, etc. Now called *Merj Ibn Amir*.

Jezreelite, [Jez'reelite] Jezreelitess. [Jez'reelitess]

Inhabitants of Jezreel. 1 Sam. 27: 3; 1 Sam. 30: 5; etc.; 1 Kings 21: 1-16; 2 Kings 9: 21, 25; etc.

Jibsam. [Jib'sam]

Son of Tola, a son of Issachar. 1 Chr. 7: 2.

Jidlaph. [Jid'laph]

Son of Nahor, Abraham's brother. Gen. 22: 22.

Jimna, [Jim'na] Jimnah. [Jim'nah]

See IMNAH.

Jimnites. [Jim'nites]

Descendants of Jimna. Num. 26: 44.

Jiphtah. [Jiph'tah]

City of Judah. Joshua 15: 43.

Jiphthahel, [Jiph'thah-el] Valley of.

The boundary of Asher and Zebulun. Joshua 19: 14, 27. Not identified.

Joab. [Jo'ab]

1. Son of Zeruah the sister of David. He was a bold and successful warrior, and was made David's commander-in-chief; but he is not mentioned as associated with David until he was established at Hebron, and he is not classed among David's valiant men. He treacherously slew Abner in cold blood, avowedly because Abner had killed Asahel, Joab's brother; but the latter had been slain in battle. 2 Sam. 3: 23-27. He was the unscrupulous instrument of David's sin in causing the death of Uriah. 2 Sam. 11: 14-17. The return of Absalom was brought about by his means, but when

Absalom revolted Joab remained faithful to David, and with his own hand slew Absalom. 2 Sam. 18: 11-15. Though David on this occasion needed to be reminded that his life and throne had been saved, yet Joab's arrogant and threatening language to the king was unjustifiable; and Amasa was made captain of the host in the room of Joab.

This roused the jealousy of Joab, and he craftily slew Amasa and resumed his place at the head of the army. 2 Sam. 20: 4-10. David had said before this, "These men, the sons of Zeruiah, be too hard for me;" but his own sin in the matter of Uriah made him feeble in the presence of Joab's murder of Amasa.

When David wished the people to be numbered, Joab endeavoured to dissuade him from it. The worldly wisdom in which he always acted, and not in faith, perceived the impolicy of the act. 2 Sam. 24: 1-4. His aiding Adonijah led to his ruin. When Solomon was declared king, David reminded him of what Joab had done *to him*, and how he had slain two captains in time of peace, and asked that his hoar head should not go down to the grave in peace. 1 Kings 2: 5, 6. When Joab heard of the failure of Adonijah's cause, he saw his danger, fled to the tabernacle, and caught hold of the horns of the altar. Refusing to leave when summoned, he was put to death at the altar. Thus punishment for the murders he had committed, though long delayed, fell now in righteous judgement upon him. 1 Kings 2: 33, 34.

2. Descendant of Caleb the son of Hur. 1 Chr. 2: 54.

3 . Son of Seraiah: described as "the father of the valley of Charashim," or craftsmen. 1 Chr. 4: 14.

4, 5. Two whose descendants returned from exile. Ezra 2: 6; Ezra 8: 9; Neh. 7: 11.

Joah. [Jo'ah]

1 . Son of Asaph and an officer in the household of Hezekiah. 2 Kings 18: 18, 26, 37; Isa. 36: 3, 11, 22.

2. Son of Zimmah, a Gershonite. 1 Chr. 6: 21.
3. Son of Obed-edom, a Korhite. 1 Chr. 26: 4.
4. Son of Zimmah, a Gershonite. 2 Chr. 29: 12.
5. Son of Joahaz, and recorder: he was sent by Josiah to repair the temple. 2 Chr. 34: 8.

Joahaz. [Joa'haz]

Father of Joah, No. 5. 2 Chr. 34: 8.

Joanna. [Joan'na]

1. Son of Rhesa in the genealogy of the Lord Jesus. Luke 3: 27.
2. Wife of Chuza, Herod's steward: she ministered to the Lord of her substance, and was one who carried news of His resurrection to the apostles. Luke 8: 3; Luke 24: 10.

Joash. [Jo'ash]

1. Son of Ahaziah king of Judah. When his grandmother Athaliah attempted to cut off all the seed royal, Joash, then an infant, was hidden and preserved by his aunt, Jehosheba, the wife of Jehoiada the high priest. When he was about seven years old, Jehoiada succeeded in placing him, as the preserved seed of David, on the throne, and putting Athaliah to death. Thus, at that time, did the Lord secure the sure mercies centred in the house of David. He reigned forty years, from B.C. 878 to 839.

During the life of Jehoiada, Joash did that which was right in the sight of the Lord, and with zeal caused the temple to be repaired. But on the death of the high priest, the princes of Judah and the king turned to idolatry. God sent them prophets, but they would not hear. Zechariah, son of Jehoiada, attempted to call them back to the worship of God, but by command of the king he was stoned to death in the court of the temple. God sent the Syrians to punish them: a small company of whom overcame a very great host of Judah, the princes were destroyed, and Joash gave all the treasures of the

temple and of the king's house to the Syrians. Joash was now greatly diseased; and his servants conspired against him and slew him. He is very frequently called JEHOASH. 2 Kings 11: 2, 21; 2 Kings 12: 1-20; 2 Kings 13: 1, 10; 2 Chr. 22: 11; 2 Chr. 24: 1-26; 2 Chr. 25: 23, 25.

2. Son and successor of Jehoahaz, king of Israel: he reigned sixteen years: B.C. 841 to 825. He did that which was evil in the sight of the Lord, even as Jeroboam; but when Elisha was dying Joash visited him, and wept over him, uttering the same words which Elisha had uttered as he beheld Elijah taken to heaven. Joash had the sense that the power which translated Elijah had been with Elisha, who was now departing. Elisha then prophesied that he should smite Syria. He told the king to smite upon the ground with arrows, and he smote three times. Elisha said that if he had smitten more times he would have consumed Syria; but now he should defeat them only three times. This was fulfilled, Joash smote them three times and recovered the cities of Israel that the king of Syria had taken. After this Amaziah king of Judah asked Joash to let them 'look one another in the face.' Joash in a parable called Judah a thistle, and himself a cedar, and advised Amaziah to stay at home; but he would not, and Judah was smitten. Joash went to Jerusalem, brake down the wall of it, and took away all the treasures of the temple and of the king's house, and returned with hostages to Samaria. Thus the two kingdoms punished each other. 2 Kings 13: 9-25; 2 Kings 14: 1-27; 2 Chr. 25: 17-25; Hosea 1: 1; Amos 1: 1. Called also JEHOASH.

3. Father of Gideon: he defended his son when he had thrown down the altar of Baal, saying, If Baal "be a god, let him plead for himself." Judges 6: 11, 29-31; Judges 7: 14; Judges 8: 13, 29, 32.

4. Son of Ahab king of Israel. 1 Kings 22: 26; 2 Chr. 18: 25.

5. Descendant of Shelah, a son of Judah. 1 Chr. 4: 22.

6. Son of Becher, a son of Benjamin. 1 Chr. 7: 8.

7. Son of Shemaah: he resorted to David at Ziklag. 1 Chr. 12: 3.

8. One who had the care of the stores of oil in the time of David. 1

Chr. 27: 28.

Joatham. [Jo'atham]

Son of Ozias in the genealogy of the Lord Jesus. Matt. 1: 9. The same as JOTHAM, the son of Uzziah.

Job.

1. The 'perfect and upright man' whose history is given in the book of Job.
2. Son of Issachar. Gen. 46: 13. See JASHUB.

Job, Book of.

All that is known of the history of Job is found in the book bearing his name. He lived in the land of Uz, which was probably named after Uz, or Huz (the Hebrew is the same), the son of Nahor, Abraham's brother. Another link with that family is also found in that Elihu was the son of Barachel the Buzite, for Buz was the brother of Huz. Gen. 22: 21. The land of Uz is supposed to be in the S.E. of Palestine toward Arabia Deserta. Job is called "the greatest of all the men of the east." No date is given to the book, but there being no reference in it to the law, or to Israel, makes it probable that Job lived in patriarchal times, as the name Almighty, which was revealed to Abraham, was known to Job, his three friends, and Elihu. He is described as "perfect and upright, and one that feared God, and eschewed evil;" yet he suffered the loss of all his property; his children were killed; and his body was grievously afflicted. The great problem of the book is, the *government* of God, not directly as with Israel, but providentially in a world into which sin and death had entered, and where Satan, if permitted of God, can exercise his antagonistic power. God's dealings with men in government and chastening are for good; but this brings out another question, How can man be just with God? — a question answered only in the gospel.

Job's three friends entirely misunderstood this government of God, asserting that he must have been doing evil or he would not have been thus dealt with. Job resented their judgement of him, and in justifying himself blamed God in His ways with him. The key to this part of the book is that Job was being tested: his heart was being searched that his true state might be brought out, and that he might learn to know God in His wisdom and power, and that His ways are in view of blessing to man.

The testing, all came from God: it was He who introduced Job to the notice of Satan, in the wonderful vision of the *unseen*, where the 'sons of God' presented themselves before God. Satan was ever ready to afflict man and to impute motives; but he was foiled. When all Job's property and his sons and daughters were swept away, still he worshipped, saying the Lord who gave was the Lord who had taken away; and he blessed the name of the Lord. Then, when his body was full of sores, his wife was used of Satan to try and induce him to curse God; but he replied, "What! shall we receive good at the hand of God, and shall we not receive evil?" "In all this did not Job sin with his lips." Satan was defeated, and he is not again mentioned in the book.

Then come Job's three friends, and though thus far he had not sinned with his *lips*, yet his friends bring out what was in his *heart*. Though they did not understand God's government with him, and falsely accused him, they said many right things as to that government in *other* cases. In short, Eliphaz went upon personal experience. He said "I have *seen* they that plough iniquity, and sow wickedness, reap the same." Job 4: 8. Bildad is the voice of tradition and the authority of antiquity. He said, "Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers." Job 8: 8. Zophar exhibited law and religiousness. He said, "If iniquity be in thine hand, put it far away, . . . then shalt thou lift up thy face without spot." Job 11: 14, 15.

All this led Job to assert his integrity as *among men*. He said to God, "Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Thine hands have made me, and fashioned me together round about; yet thou dost destroy me." Job 10: 7, 8. "I will maintain mine own ways before him . . . behold now, I have

ordered my cause: I know that I shall be justified." Job 13: 15, 18. Then, provoked by the suspicions and misjudgement of his friends, he falsely judged God, saying, "God hath delivered me to the ungodly, and turned me over into the hands of the wicked." "Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgement." "Let me be weighed in an even balance, that God may know mine integrity." Job 16: 11; Job 19: 7; Job 31: 6. Yet, as *before God*, he owned, "If I justify myself, mine own mouth shall condemn me;" and again, "If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch and mine own clothes shall abhor me." Job 9: 20-30, 31. But the unsolved question in Job's mind was, Why should God set his heart upon man? He so great, and man so fleeting and wretched: why would not God let him alone to fill out his day? For Job had the sense that it was *God* who was dealing with him, and that he was not suffering from ordinary providential causes. His friends could not explain it.

Elihu then came forward: he is a type of Christ as mediator, and spoke on God's behalf. He said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life I am according to thy wish in God's stead." Job 33: 4-6. He showed that Job was not just in justifying himself rather than God. He spoke of God's dealings with mankind; how He speaks to man, even in dreams, to give him instruction; and if there be an interpreter, one among a thousand, who can show him how his soul can stand in truth before God, he may be delivered from going down to the pit; for God has found a ransom. God chastises man to bring him into subjection, so that He may be favourable to him.

In Job 36 Elihu ascribes righteousness to his Maker, and assures Job that "He that is perfect in knowledge is with thee." God despiseth not any and He withdraweth not His eyes from the righteous; and if they are afflicted it is for their blessing. He closes with dwelling on the *incomprehensible* power of God.

God Himself then takes up the case of Job, and, by speaking of the acts of His own divine wisdom and power in nature, shows by contrast the utter insignificance of Job. As to the wisdom of God's ways, would Job pretend to instruct Him? Job replied '*I am vile*,' and

is silent. God continues to argue with him, "Wilt thou disannul my judgement? wilt thou condemn me, that thou mayest be righteous?" And He again points to His power in nature. Job confesses that he had uttered what he understood not: things too wonderful for him, which he knew not. He said, "I have heard of thee by the hearing of the ear: but now mine eye *seeth thee*: wherefore *I abhor myself*, and repent in dust and ashes."

Job had now learned the lesson God intended to teach him: he is in his proper place of nothingness before God. There God can take him up. In 1 Cor. 1 Christ is seen to be the wisdom and power of God when man is brought to nothing by the cross. Job had seen God, and all was changed. God reproved Job's friends: they had not spoken of *Him* what was right as Job had. They must take a sacrifice, and Job must pray for them: Job was God's servant, and him God would accept. God blessed his latter end more than the beginning: he had great possessions, and seven sons and three daughters. He lived after his restoration 140 years.

Twice Job is mentioned along with Noah and Daniel in connection with 'righteousness' when the state of Israel had become so iniquitous that if these three men had been there, even their righteousness would have delivered their own souls only, but would not have saved so much as a son or a daughter. Ezek. 14: 14, 20. Job is also held up as an example of endurance, and as showing what the *end* of the Lord is, that He is very pitiful, and of tender mercy. James 5: 11.

Jobab. [Jo'bab]

1. Son of Joktan, a descendant of Shem. Gen. 10: 29; 1 Chr. 1: 23.
2. Son of Zerah and king of Edom. Gen. 36: 33, 34; 1 Chr. 1: 44, 45.
3. King of Madon, conquered by Joshua. Joshua 11: 1.
4. Son of Shaharaim, a Benjamite. 1 Chr. 8: 9.
5. Son of Elpaal, a Benjamite. 1 Chr. 8: 18.

Jochebed. [Jo'chebed]

Wife and aunt of Amram, and mother of Aaron, Moses, and Miriam.
Ex. 6: 20; Num. 26: 59.

Joed. [Jo'ed]

Son of Pedaiah, a Benjamite. Neh. 11: 7.

Joel. [Jo'el]

1. Eldest son of Samuel: he and his brother Abiah acted as judges; their corrupt practices were the plea upon which Israel demanded a king. 1 Sam. 8: 2; 1 Chr. 6: 33; 1 Chr. 15: 17. Apparently Joel is called VASHNI in 1 Chr. 6: 28; but it is possible that the word Joel has dropped out: the passage would then read "the firstborn Joel, and 'the second' Abiah," as in the R.V.

2. Prince in the tribe of Simeon. 1 Chr. 4: 35.

3. A Reubenite, father of Shemaiah, or Shema. 1 Chr. 5: 4, 8.

4. A chief man among the Gadites. 1 Chr. 5: 12.

5. Son of Azariah, a Kohathite. 1 Chr. 6: 36.

6. Son of Izrahiah, a descendant of Issachar. 1 Chr. 7: 3.

7. One of David's mighty men. 1 Chr. 11: 38.

8. A chief of the sons of Gershom. 1 Chr. 15: 7, 11.

9. Son of Jehieli, and descendant of Laadan, a Gershonite. 1 Chr. 23: 8; 1 Chr. 26: 22.

10. Son of Pedaiah, of the tribe of Manasseh. 1 Chr. 27: 20.

11. Son of Azariah, a Kohathite of Hezekiah's time. 2 Chr. 29: 12.

12. One who had married a strange wife. Ezra 10: 43.

13. Son of Zichri, and overseer of the Benjamites in Jerusalem. Neh. 11: 9.

14. Son of Pethuel: the prophet. Joel 1: 1.

Joel, [Jo'el] Book of.

Of the minor Prophets, Joel is judged to be the earliest in connection with Judah, though there are no dates given in the prophecy itself. The key-note of the prophecy is 'the day of Jehovah,' which is five times mentioned in connection with the future judgements, which will bring in the full blessing of Israel and the earth, when the Lord also will have His portion, a meat offering, and a drink offering for Himself.

Joel 1. The Prophet takes occasion by the devastation wrought in his day by an army of insects to call the priests, the princes, and the people to a fast, and a solemn assembly in the house of the Lord, there to cry unto Jehovah. Then he adds, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Here it is *destruction*, open judgement, as in the day when God will judge the world in righteousness. The army of insects was but a precursor, but as a present thing, instead of joy and gladness being in the house of God, God was judging. The prophet said '*is at hand*;' but God's long-suffering deferred its full execution, and defers it still.

Joel 2. The day of Jehovah is nigh at hand, and the trumpet is to sound an alarm of war: cf. Num. 10: 9. The army of insects is still alluded to, but it looks forward to the future, when God will bring His judgements upon the land. The army is His, and the camp is His: the day of Jehovah. is great and very terrible. The people are called to repentance, to rend their hearts and not their garments, for God is merciful and gracious. The trumpet was to be blown in Zion for a solemn assembly: cf. Num. 10: 7. Priests and all are called to weep and pray. God will hear, and will destroy their enemies, especially the northern army (Joel 2: 20, elsewhere alluded to as Assyria) and He will bring His people into great blessing. When they repent, the Holy Spirit will be poured out upon them and upon all flesh. This was quoted by Peter in Acts 2: 16-21, but the *nation* did not then

repent, it was only a remnant that turned to the Lord and entered into the blessing that God was bestowing — not outward and visible benefits as it will be in the future. There will also be signs in the heavens and in the earth before the great and terrible day of the Lord. There were some such omens, according to the historians, before the destruction of Jerusalem, so this passage, quoted in Acts 2, may have had a partial fulfilment then, though it remains to be fully verified in a future day.

Joel 3. This enters into the details of the last days as far as Judah and Jerusalem are concerned, the restoration of the ten tribes not being the subject here. The nations have oppressed God's people in many ways, and sold them as slaves. God will requite this on their own heads. They are called to arm themselves, to bring all their mighty men, and to come unto the valley of Jehoshaphat, which is the valley of judgement, and there God will deal with them. In the valley of decision (or threshing) they will be cut to pieces. The enemies of God and of Judah being destroyed, there will be great blessing for His people, whom He had chastened in His love; but, cleansed and restored, He will dwell among them.

Joelah. [Joe'lah]

Son of Jeroham of Gedor: he resorted to David at Ziklag. 1 Chr. 12: 7.

Joezer. [Jo'ezer]

A Korhite who resorted to David at Ziklag. 1 Chr. 12: 6.

Jogbehah. [Jog'behah]

City of Gad. Num. 32: 35; Judges 8: 11. Identified with *el Jubeihat*, 32 2' N, 35 52' E.

Jogli. [Jog'li]

Father of Bukki, a prince of Dan. Num. 34: 22.

Joha. [Jo'ha]

1. Son of Beriah, a Benjamite. 1 Chr. 8: 16.
2. The Tizite, one of David's mighty men. 1 Chr. 11: 45.

Johanah. [Joha'nah]

1. Son of Kareah and captain among the Jews left in the land after the destruction of Jerusalem. He warned Gedaliah of the plot against his life, and when Gedaliah was slain, and the people carried away, he was the means of rescuing them. He would not however listen to Jeremiah and remain in the land, but headed the remnant in going to Egypt, where they practised idolatry. 2 Kings 25: 23; Jer. 40: 8-16; Jer. 41: 11-16; Jer. 42: 1-8; Jer. 43: 2, 4, 5.

2. Eldest son of Josiah king of Judah. 1 Chr. 3: 15.
3. Son of Elieoenai, a descendant of David. 1 Chr. 3: 24.
4. Son of Azariah, a priest. 1 Chr. 6: 9, 10.
- 5, 6. Two who resorted to David at Ziklag. 1 Chr. 12: 4, 12.
7. An Ephraimite, father of Azariah. 2 Chr. 28: 12.
8. Son of Hakkatan: he returned from exile. Ezra 8: 12.
9. Son of Eliashib, a Levite. Ezra 10: 6; Neh. 12: 22, 23.
10. Son of Tobiah the Ammonite. Neh. 6: 18.

John.

1. Kinsman of Annas the high priest. Acts 4: 6.
2. Son of Mary. See MARK.

John the Baptist.

Son of Zacharias, priest of the order of Abia, or Abijah (1 Chr. 24:

10), and of Elizabeth, a descendant of Aaron, born when they were both old. The conception was foretold by the angel Gabriel, who announced that John was to be a Nazarite, and should be filled with the Holy Ghost from his birth. His mission was also foretold: in the spirit and power of Elias he would be the forerunner of Christ, and would call the people to repentance, according to the prophecy in Isaiah 40: 3. All that is recorded of his early life is "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke 1: 80.

When he began his ministry he is described as having on "raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey." He preached in the wilderness, calling on the people to repent, for the kingdom of heaven was at hand. The people went out to him, and were baptised of him in the Jordan, confessing their sins. Matt. 3: 1-6. A godly remnant morally apart from the nation was thus prepared in spirit for the Lord. With these (the excellent in the earth, Ps. 16) the Lord Jesus identified Himself.

To the Pharisees and the Sadducees he was especially severe, calling *them* a 'generation of vipers' (Matt. 3: 7), but in Luke the multitude are so designated, for all must flee from the wrath to come, and bring forth fruits meet for repentance. The axe was laid to the root of the tree. There was One coming with the winnowing fan, who would divide the wheat from the chaff.

When the religious authorities at Jerusalem sent to John to ask who he was, he declared that he was not the Christ, nor Elias, nor 'that prophet.' Deut. 18: 15, 18. He was "the *voice* of one crying in the wilderness, Make straight the way of the Lord," as Isaiah had prophesied. John 1: 19-23. The Lord, in speaking of John, said, "Elias is indeed come," Mark 9: 13, which seems to clash with John 1: 21; another passage however explains it: "If ye will receive it, this is Elias which was for to come." Matt. 11: 14. He had come in the spirit and power of Elias, as foretold by Gabriel; and he was Elias to those who received him and who afterwards followed the Lord, as Andrew and another in John 1: 40.

So far we have considered John's official place as the forerunner of Christ, but in John's gospel the Baptist's testimony is given to the

Lamb of God. He also adds, "I knew him not," but he had been told that He upon whom he saw the Holy Spirit descend and remain was the Baptist with the Holy Ghost; and he adds, "I saw, and bare record that this is the Son of God." He may have known Jesus in a natural way, but his knowing Him as Son of God was by a divinely-given testimony. John proclaimed Jesus as "the Lamb of God that taketh away the sin of the world;" and in the hearing of two of his own disciples he said, "Behold the Lamb of God." Jesus was to be the object of their hearts, and they followed Him. Afterwards, when John was told that Jesus was baptising, and that all the people were going to Him, he gave a remarkable answer: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: *this* my joy therefore is fulfilled. He must increase, but I must decrease." John was the friend of the bridegroom. The Lord said that among those born of women no one was greater than John; but the least in the kingdom of heaven was greater than he, because the latter was in a new dispensation, John being connected with the law and the prophets of the old dispensation. Matt. 11: 11-13.

While in prison John's faith or patience seems in measure to have failed him, and he sent two of his disciples to the Lord with the question, "Art thou he that should come, or do we look for another?" He evidently had not apprehended the humiliation and rejection of the Messiah, and expected to have been delivered from prison by the power which he knew had been exercised in grace by the Lord. The Lord wrought various miracles while John's disciples were there, and bade them tell him what they had seen and heard, adding, "Blessed is he, whosoever shall not be offended in me." Luke 7: 19-23.

It was because of John's faithfulness in reproving the sins of Herod Antipas that he had been by him cast into prison. This led to his death through Salome and her guilty mother. John's work was done; he was faithful unto death. Mark 6: 14-29.

John the Apostle.

Son of Zebedee, and brother of James. James and John were fishermen, but when the Lord called them, they forsook all and

followed Him. The Lord surnamed them BOANERGES, 'sons of thunder.'

John, Peter, and James were the three selected to be with the Lord on the mount of transfiguration, and in the garden of Gethsemane. In the Acts of the Apostles John was with Peter when the lame man was healed, and they were both cast into prison. They boldly declared that they could not but speak the things they had seen and heard. John was associated with Peter in visiting the Samaritans, who had received the word preached by Philip, and through the laying on of their hands the Holy Spirit was given. Acts 8.

John was one of the apostles at Jerusalem who, when Paul went thither, gave to him and Barnabas the right hand of fellowship, that they should go to the heathen. Gal. 2: 9. He was afterwards banished to the Isle of Patmos, probably under the emperor Nero or Domitian; it is not known with certainty which, nor at what date. There he had the visions recorded in the Revelation. He also wrote the Gospel and the three Epistles bearing his name, which are generally judged to have been written after the other Gospels and Epistles.

John in his gospel calls himself 'the disciple whom Jesus loved;' at the last Passover he leaned upon the bosom of Jesus, and to his care did the Lord when on the cross commend His mother.

John, The Gospel by.

This Gospel is different in character from the other three, which are often called 'the Synoptical Gospels,' because they each give a fuller account of events than is found in John. The gospel by John has often been judged to be supplementary to the others; but this is not a true view of it. It stands by itself, complete in itself. Each gospel has its own characteristic line: for this see under GOSPELS.

It is the gospel in which we have most distinctly the revelation of the Godhead. The Father is revealed in the Son in both words and works; and in the rejection of the Son the Father was rejected. And, consequent on the Son going back to the Father who had sent Him, the Holy Ghost was to be sent from the Father in His name. See John 14 — John 16.

In John, together with the state of man, is brought out the gift of eternal life, as if the Lord Jesus had been rejected and redemption had already been accomplished. Israel is viewed as reprobate throughout: the feasts are not spoken of as the feasts of Jehovah, but as 'of the Jews,' and 'the Jews' (those of Jerusalem and Judaea) are distinguished from 'the people,' who may have been Galileans or visitors at the feasts from districts outside Judaea.

John 1. All the essential names of the Lord are brought out in this chapter. His essential Godhead before creation; He is the Creator; the true Light; the only-begotten of the Father (His eternal Sonship); He is the Incarnate, 'the Word became flesh;' the Lamb of God; the Son of God; the Messiah; the king of Israel; and the Son of man. The Jews, 'his own,' received Him not; but to those who received Him He gave authority to become children of God. The Lord became a centre for such, and

- 1, His dwelling place an abode for them;
- 2, He is the One to be followed down here;
- 3, He is the hope of Israel.

A glimpse of millennial glory is given in the declaration at the close of the chapter as to angels ascending and descending upon the Son of man.

John 2 gives a type of millennial blessing in the marriage feast (Jesus being the source of the 'good wine' — the best joy — when the wine of Israel had run out), and His divine right in cleansing the temple would be proved by His power in raising the temple of His body, by which, for the time, the material temple was set aside. John 2: 23-25 belong to John 3. The Lord discerns who are really His.*

* The 'third day' of John 2: 1 probably refers to the millennial day: John's testimony being the first, John 1: 35; Christ's ministry the second, John 1: 43; and the millennium the third.

John 3. Man, such as he is by nature, and even under privilege needs a work of the Spirit in him for the apprehension of, or entrance into

the kingdom of God. He must be born of water and of the Spirit: that which is born of the Spirit is spirit in contrast to flesh, and the water no doubt signifies the word morally: cf. John 15: 3; 1 Peter 1: 23. This should have been known by a teacher of Israel from the prophetic announcement with regard to earthly blessing in Ezek. 36: 25, etc. But the Lord proceeds to speak of heavenly things. Man, being a sinner, his whole status as in the flesh, whether Jew or Gentile, is regarded as judged and set aside in the lifting up of the Son of man, the antitype of the brazen serpent, and life is found for man beyond death. This introduces the testimony of the love of God to the world, and His purpose for man in His giving His only begotten Son, namely, that whosoever believeth in Him should not perish, but have eternal life. The love of God is not limited to the Jews.

A further and touching testimony is rendered to the Lord by John the Baptist, whose joy was fulfilled in hearing His voice, though he himself should be eclipsed. The last two verses are doubtless the words of the evangelist. The Son being presented, the issue would be either eternal life or the wrath of God.

John 4. Being obliged to withdraw through the jealousy of the Pharisees from Judaea, the Lord on His road to Galilee must needs pass through Samaria, where He meets with a poor empty-hearted woman — empty spite of all her efforts to find satisfaction in sin. To her He speaks of God being a *giver*, and that He Himself was ready to give her living water — water that should be in the one receiving it a fountain of water springing up into eternal life — doubtless that which is called in Rom. 8 "the Spirit of life in Christ Jesus," a source of perennial satisfaction within. Connected with this the Father is revealed as seeking worshippers. At the close of the chapter the Lord restores a nobleman's son who was at the point of death, typical of that which He was doing in Israel to sustain the faith of the godly remnant ready to perish.

John 5. The impotent man was enabled to carry that whereon he lay. The blessing which had resided in vain in the pool of Bethesda, so far as he was concerned, was now superseded by what was in the word of the Son of God.* This miracle being performed on the Sabbath served to bring out His glory. "My Father worketh hitherto

and I work." The Father and the Son are one in the activity of grace. The Father does not judge; the Son quickens and judges. The one who hears His word, and believes on the Father who sent Him, has everlasting life, and will not enter into judgement — is passed, in fact, out of death into life. Those morally dead hear His voice now, and those who have heard shall live. Those in their graves shall also hear, and shall come forth, and there shall be a resurrection of life, and one of judgement. † Life in this chapter is viewed in connection with the voice of the Lord as the Son. He brings the soul into the light of the Father. Apart from the testimony of John, there was the three-fold witness to His glory: His works, the Father, and the scriptures.

* Some editors omit from 'waiting,' ver. 3, to end of ver. 4; but it is doubtless a portion of what God caused to be written, and should be retained.

† 'Judgement' in vers. 22, 27, 30; 'condemnation' in ver. 24; and 'damnation' in ver. 29, are all the same Greek word, κρίσις.

John 6. Five thousand men are fed by the power of the Lord. Struck by this sign of power the multitude, recognising Him as the Prophet, would make Him king. But He retires to a mountain apart, typically in the place of Priest. The disciples meanwhile were on the sea amid darkness and storm. The Lord went to them, walking on the sea. All this would seem to have its application to Israel — the Lord being seen as Prophet, King, and Priest. He will bring them to their desired haven.

What follows has a present application. The Son of man was the true bread from heaven, and the work of God was that people should believe on Him. There is a contrast here between the manna and the new and heavenly food; and life is presented from the point of view of man's appropriation, rather than as the quickening power of the Son of God, as in John 5. "If any one shall have eaten of this bread he shall live for ever." But for this Christ must die — must give His flesh for the life of the world. "He that eats my flesh, and drinks my blood, has life eternal; and I will raise him up at the last day." To

appropriate His death is to accept death to all that in which the flesh lives morally, to find life in Him who is out of heaven, and who is gone back thither. This puts every one to the test.

John 7. The earthly blessing, of which the Feast of Tabernacles is typical, is deferred, owing to Christ's rejection: even His brethren did not believe in Him. But the great day of the feast is the eighth, typical of the day of new creation and of eternal blessing; of this the Spirit is the earnest, as sent from a glorified Christ. On this day Jesus stood and cried, "If any one thirst, let him come to me and drink. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water. But this he said concerning the Spirit, which they that believed on him were about to receive." The Jews are left in dissension and darkness.

John 8 — John 10. The Lord is now manifested as the Light, according to what is said of Him in John 1. Those who brought to Him a case of flagrant sin in the expectation of putting Him in a dilemma, were themselves convicted by the light of His word: "He that is without sin among you, let him first cast a stone at her." They went out of His presence one by one, convicted by their own conscience. The testimony of His own word as the light of the world follows, and is definitely rejected by the Jews; and when He at length bears witness, "Verily, verily, I say unto you, Before Abraham was, I am," they took up stones to cast at Him.

Passing through the midst of them the Lord went on His way, and in John 9 gives sight to a man born blind. Here the testimony is that of His *work*. The leaders of the Jews were themselves blind, and said of Jesus, "We know that this man is a sinner." Being confounded at the poor man's simple reasoning, they cast him out of the synagogue. Upon this Jesus reveals Himself to him as Son of God, and as such he worships Him. Cast out, he finds himself in the company of One whose glorious Person is thus made known. But the Jew is made blinder by the light that has come in.

Rejected both in word and work, the Lord is now revealed as the Shepherd of the sheep in John 10, which must be read in close connection with what precedes. If the Jews cast His disciples out of the synagogue, it was the Lord who led them out of the Jewish fold.

For this He was the Shepherd, and the door of the sheep. No doubt His death is supposed here. By Him if any one entered in he should be saved, and find liberty and food, in contrast to the Jewish system in which these were not found. He is the good Shepherd, and gives His life for the sheep; and there is a reciprocal knowledge or an intimacy between Himself and the sheep who are of a new and heavenly order, as there is between the Father and Himself. Also there is no fold now, but one flock and one Shepherd: thus Jews and Gentiles are joined in one flock. Furthermore, He gives His sheep eternal life, and preserves them as given Him of the Father, on the absolute security of His own and His Father's hand. The Jews seeking again to take Him, He departed beyond Jordan.

John 11. Here the glory of the Son of God is revealed, Jesus setting Himself forth to the faith of His own as the resurrection and the life. Lazarus is allowed to die, but it was for the glory of God, that the Son of God might be glorified thereby. He embodies and expresses in His own person victory over death, and an entirely new order of life in man, which only the Son become man, and dying, could make available to us. In the resurrection of Lazarus this is set forth in pattern; but at the same time a crisis was reached as regards His testimony to the Jews, and He is now conspired against by the leaders of the people, who decide that it was expedient that one man should die for the nation. The high priest spoke this by inspiration, and the Spirit adds, "and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." All was now ready for the final act.

John 12. Mary, in communion with His own mind, anoints His body for His burial, and the house is filled with the odour of the ointment. The godly remnant at Bethany is distinguished by the place He had in their hearts, and Mary by her deep appreciation of His worth. A final testimony is given to the daughter of Zion as her king rode into Jerusalem, sitting on an ass's colt, amid the acclamations of the crowd, who gave witness to His having raised Lazarus. The Pharisees for the moment were confounded.

His glory as Son of God having been displayed, and He being presented to Jerusalem as Son of David, certain Greeks now express a desire to see Jesus. These were Gentiles, and their petition serves

to bring out yet another glory of the Lord Jesus. He is the Son of man; and the hour was come that the Son of man should be glorified. He could not take the kingdom, and bring in blessing either for Jews or Greeks without dying; and, while the kingdom glory would be deferred, He would Himself be glorified as Son of man, and would, in dying as the grain of wheat, bring forth much fruit. But this was for another world — for life eternal; one's life in this world must be hated, and a rejected Christ followed. We here see what the counsels of God are in regard to man being glorified in heaven, and how the death of the Son of man would bring them about. But the world is now definitely judged and its prince cast out, and a lifted-up Son of man becomes the attractive object and gathering point for faith. The chapter closes with the utter rejection of the Jews. Thenceforward the ministry of the Lord is in private with His own.

John 13, 14. In John 13 the Lord washes the disciples' feet, the hour having come that He should depart out of this world unto the Father; in view, that is, of this great fact. The point was to maintain them in moral suitability to the new place to which He was going, in which they should have part with Him. The action of the word (the water) would free them morally to enter into and enjoy communion with Him when gone to the Father. At the outset they had been washed or bathed all over (as in the consecration of the priests) and this was not to be repeated; but, to enjoy heavenly things, a continuous practical cleansing was necessary, signified by the washing of the feet alone. (See WASHING.) This gracious work is set forth as a pattern for the disciples to do to one another — to remove, that is, by the ministry of the word, all that hinders communion. They were to be suited as servants to represent the Lord in this world, and for this they must first be suited to Himself. To Judas however these things could not apply. Having received the sop at the hands of the blessed Lord, Judas went out immediately to betray Him; and it was night. The chapter shows the Lord's knowledge of every form of evil to which His people could be exposed in this world.

In contrast to what is here discovered as to man, the Lord brings forward the glorification of the Son of man, in whom the glory of God would first be secured. He should be immediately glorified. His

disciples would be known as His by their love one to another, this being the new commandment given by the Lord. What the flesh is, even in a saint of God, is set forth in Peter's sincere but self-confident assertion of faithfulness even to death. In view of all that man is, there was enough to appal the disciples in the prospect of Christ leaving them, but they were to believe in Jesus (John 14) as they believed in God; and hence their heart need not be troubled. He was going away to prepare a place for them in His Father's house, and would come again to receive them to Himself. He was Himself the way, the truth, and the life — the revealer of and way to the Father — a divine Person, who could say, "I am in the Father and the Father in me." He was going to the Father, and whatever they should ask in the Son's name the Father would do. And further, "If ye shall ask anything in my name I will do it." This supposes that they would be in the knowledge of His interests during His absence. They were to keep His commandments, if they loved Him.

He would ask the Father, who would give them another Comforter, the Spirit of truth, who would remain with them for ever: He would be in them. Furthermore, He would not leave them orphans, He would Himself come to them. The Comforter would teach them all things and bring to their remembrance what He had said to them. He left them peace, and gave them His own peace. If they loved Him they would rejoice that He was going to the Father. All this discourse, preparatory to His departure, was to fit the disciples to serve His interests when He should be gone from them.

John 15. The Lord in this chapter shows how He had taken the place of the vine, which Israel had been set to be by Jehovah (Ps. 80; Isa. 5.), but in which it had utterly failed, so far as fruit was concerned. The Lord was the true Vine, and no fruit could be borne but as abiding in Him: as He said, "Without me ye can do nothing." The disciples were to abide in His love, keeping His commandments. He calls them friends, no longer bondsmen, for all things He had heard of His Father He had made known to them. But they were to love one another. The world would hate them because they were not of it: it had however hated Him first. But when the Comforter was come, the Spirit of truth, He should bear witness concerning the Lord, and the disciples would do so likewise, because they had been with Him

from the beginning.

John 16. The Lord warns the disciples of the persecution they would meet with from the world. He was about to leave them; but this was for their advantage, because the Comforter would come to them in His stead. This great event would on the one hand have its bearing on the world; and on the other, on the disciples. To the world the Holy Spirit would bring demonstration of sin, righteousness, and judgement; while the disciples would be guided by Him into all the truth. He would glorify the Son, and show to them the things of the Father which were the Son's. The Lord would be withdrawn from them for a little while by death, but they would see Him again, as indeed they did, a foretaste of what is yet to come in a still more blessed manner. They should thus have a joy which no one could take from them, in the knowledge and enjoyment of the new relationship with the Father, into which He was introducing them. The world however would rejoice at being rid of Him: terrible testimony to its state.

The disciples failed to apprehend the true import of the Lord's discourse about the Father, in which He assured them of the Father's love for them, by reason of which they might henceforward address themselves immediately to Him in the name of the Son, that is, in His interests, and be assured of their petitions. For the moment they would be scattered, and, but for the Father's presence with Him, would leave Him alone. The Lord spoke these things to them that in Him they might have peace, whereas in the world they should have tribulation.

John 17. There follows a prayer to the Father, in which, in the most affecting manner, the Lord allows us to know His desires for His own according to the counsel of the Father. It is divided into three parts; the first, down to the end of John 17: 5, having reference to His own glory, and the consequent glory of the Father; the second, to John 17: 19, referring to the disciples then present — the eleven; the third, to those who should believe on Him through their word. Eternal life; the revelation of the Father's name, and the relationship with Him in which the disciples were placed in consequence; their place in the world; their oneness in the present and in the future; glory with Christ, in which all who believe share; and the love of the

Father to the Lord Jesus, into which His own are brought, are some of the subjects in this portion.

John 18. Jesus in the garden is betrayed by Judas. The agony of the Lord is not recorded here, which may be owing to His being seen in this gospel as Son of God; and those sent to arrest Him fall to the ground. He is arraigned before Caiaphas and before Pilate, to whom He confesses that He is a king. The Jews choose Barabbas.

John 19. Jesus is pronounced to be guiltless, but is condemned by Pilate, after being presented to the Jews as their king. They call for His crucifixion, declaring that they have 'no king but Caesar.' On the cross He commits His mother to John. Jesus having fulfilled all, Himself delivers up His spirit. From His pierced side flow blood and water: cf. 1 John 5: 6-8.

John 20 records the resurrection of the blessed Lord and its result. Mary Magdalene, ignorant of the great event, but with the deepest affection for her Lord, came in the early morning of the first day of the week to the sepulchre. He was no longer there. She summoned Peter and John, who, running and looking into the sepulchre, took note of what they saw as evidence on which they believed. They then went home again. She, with less intelligence but more affection, lingered still. To her the Lord revealed Himself, and not suffering her to touch Him (no doubt as indicating that the relationship with His own was no longer of an earthly kind), He sent her with the surprising message to His disciples, "I ascend unto my Father, and your Father; and to my God, and your God." He put them in His own relationship as man before His Father and God. Then we have a picture of the assembly gathered in the truth of this relationship, in the midst of which He Himself took His place. He brought peace to them, assuring them that He was in very deed the same who had been pierced and nailed to the cross. He then gave them their commission: "As the Father sent me forth, I also send you," again pronouncing peace. Having said this, He breathed into them and said, "Receive [the] Holy Spirit." This must not be confounded with Acts 2, in which the descent of the Holy Ghost is connected more with power. Here it corresponds with the Spirit of life in Christ Jesus. Rom. 8: 2. Thomas, who saw and believed, represents the Jewish remnant in the latter day, who will believe

when they *see* the Lord.

John 21. This is on the ground of the synoptic gospels, that is to say, is dispensational in its character — the draught of fishes is identified with the work of Christ in connection with earth. Led by Peter the disciples go fishing, but catch nothing. The Lord appears to them, and tells them to cast the net on the right side of the ship; and now they were not able to draw it for the multitude of fishes. There is no breaking of the net here, and 153 great fishes are secured. They now recognise the Lord, and find a dinner ready prepared, of which they are invited to partake. All this points to a resumption of the Lord's earthly association with His people Israel, whom He will use for an abundant ingathering of souls from among the sea of nations after the close of the present period.

After this we have the full restoration of Peter in a passage of most touching grace, and obscurely the relative portion and service of both Peter and John.

It is not surprising that a book, in which the divine glory of the Son of God is especially unfolded, should be concluded by the surmise of the apostle, that the world itself could not contain all that might be written of His doings.

John, First Epistle of.

This was doubtless written after the epistles of Peter and Paul. Morally John's writings have their place when the church as a testimony had failed, and the 'last time' had arrived. The three Epistles come in between the Gospel of John and the Revelation. The real remedy for the evils spoken of is the coming in of the Lord as the faithful witness.

Near the end of the first century the error had arisen that Christ had no real body — had not come in flesh: this doctrine is condemned in this epistle. Others held that only the germ of Christianity could be found in existing teachings, and that *development* must be looked for (an error prevalent also in the present day), which was met by the apostle insisting on 'that which was from the beginning' — the revelation of *life* in Christ Himself.

The leading truth of this epistle is that eternal life had come down from the Father in the person of Christ; and it was written that

1. The believer's joy might be full, through being in communion with the Father and with His Son Jesus Christ by means of inspired and apostolic revelation, He as Advocate maintaining the same.

2. That believers should not sin. 1 John 2: 1.

3. That believers might know that they have eternal life, which is in the Son. 1 John 5: 13. The epistle presents things largely in their own proper character, touching but little upon what is *experimentally* different therefrom, and thus contains tests of profession.

1 John 1 presents that which the apostles had heard, seen, contemplated, and handled of the Word of life in the person of the Son become man. It is that which was set forth in a Man. That which was with the Father, namely, the eternal life, was thus manifested to the apostles, who reported what they had seen and heard to the disciples, that they might have fellowship with them, and that their joy might be full. The apostles' fellowship was with the Father and His Son Jesus Christ. But it is in the light that it is enjoyed, where also christian fellowship is known, and the blood of Christ is the foundation of all.

1 John 2. What is inconsistent and consistent with the light is then referred to, leading on to the unfolding of the advocacy of "Jesus Christ the righteous" with the Father, and its effects in case any one sinned. The test of the knowledge of God is keeping His commandments, and the love of God is perfected in him who keeps His word. But this commandment of love is no new one; what is new is that which is true both in Him and in His disciples. They are in the light now, for God is fully revealed, and they are in the light of this revelation. He who hates his brother is in darkness. Different stages of growth in Christians are now spoken of, namely, fathers, young men, and babes. What is characteristic of each is presented, together with certain besetting dangers, against which young men

and babes are warned. 1 John 2: 12 and 1 John 2: 28 speak of all Christians under the general term 'little children.' It may be noticed that even the babes have the Holy Ghost — the unction from the Holy One.

1 John 3 gives the nature of the Christian's place and blessings as given of the Father's love, and the actual result of being born of God, both in the practice of righteousness and in loving one another. In these things the children of God are manifested; while in the practice of sin, and the hatred of their brother, the children of the devil are discerned. In John's epistle people are viewed absolutely as either one thing or the other.

Jesus Christ is set forth as the perfect pattern both of righteousness and of love. He is here viewed as veritably God, and the One who came to undo the works of the devil, and He has 'laid down his life for us.' He fully vindicated the rights of God, which sin had compromised, and He loved even unto death.

In fine, this chapter declares, on the one hand, what believers are before God, in present relationship, Christ Himself being the completion and measure of all their blessing; on the other hand, the test of it as regards men, Christ abiding in them that His character may come out in them. In the concluding verse the Spirit is introduced in connection with the conscious knowledge believers have that God abides in them. It is by Him they know it.

1 John 4 gives a test for distinguishing spirits, namely, the confession of Jesus Christ come in flesh, which could only be by the Spirit of God. There were those who, denying this great foundation of the faith, spoke as of the world, and who had the world's approval. Christians are qualified to discriminate as to what is presented to them. Then it is shown that those towards whom God's love is so great ought to love one another. The character of God morally, which had been seen in Christ, is now seen in those who are the objects of His love; they are identified even in this world with Christ as He is, from whom they derive everything in new creation. He who does not love, does not know God. It is in loving one another that believers come out before the world as the disciples of Christ. In this chapter it is said that we know 'that we abide in

Him' (1 John 4: 13), not merely that He abides in us: cf. 1 John 3: 24.

1 John 5 gives a test whereby believers may know that they love God's children, namely, when they love God and keep His commandments. Those born of God get the victory over the world — those, in fact, who believe that Jesus is the Son of God. The glory of His person eclipses all that naturally appeals to them, and they are thus delivered from the influence of the world. This leads the apostle to speak of eternal life, which he shows is not in the first man, but in God's Son. "He that hath the Son hath life: he that hath not the Son of God hath not life." The water and the blood show that it involves clearance from all that is morally of the first man, and the Spirit proves it is in another Man. The Spirit is the 'truth' here: but it is to bring believers into the conscious knowledge of eternal life, which is set forth objectively in the person of the Son of God. Christians are brought by the Spirit, through the application of death, into the present enjoyment of eternal life, and He leads their hearts into the heavenly things into which the Son of God, the Man Christ Jesus, has entered.

The epistle closes with a kind of summary of Christian knowledge from its particular point of view. Christians know first the nature of one begotten of God. Then they know that they are of God, and that the whole world lies in the wicked one — the difference morally between Christians and the world. Lastly, they know that the Son of God has come, and that He has given them an understanding to know Him, in whom God is perfectly revealed. They know moreover that they are in God's Son, Jesus Christ, who is the true God and eternal life. No other object should govern the heart. "Little children, keep yourselves from idols."

John, Second Epistle of.

This is addressed to 'the elect lady,' but gives no intimation as to who she was. Some suppose the word *κυρία* to be a proper name, and read 'To Kyria the elect.' She is warned against countenancing in any way those who brought not true doctrine as to Christ. Love is governed by truth, accompanied with obedience — in a word, Christ. Obedience would prove the apostle's work to be real, and he

would receive a full reward. As in the first epistle, 'that which was from the beginning' is enforced, in opposition to any supposed development. It is an important principle that one bidding 'God speed' to a false teacher, is partaker of his evil deeds.

John, Third Epistle of.

This is addressed to 'the beloved Gaius,' but whether he is the same person as either of those mentioned elsewhere is not known. Gaius is commended for receiving and helping on those that travelled about doing the Lord's work; and Diotrefes is denounced for refusing to aid such, and for putting some out of the assembly. The spirit of clericalism was found thus early in the church. The apostle had no greater joy than to hear that his children were walking in *the truth* which was ever precious to him. Demetrius is commended, and greetings sent to Gaius and to 'the friends.'

Joiada. [Joia'da]

Son of Eliashib, a descendant of Jeshua the priest. Neh. 12: 10, 11, 22; Neh. 13: 28.

Joiakim. [Joia'kim]

Son of Jeshua the priest. Neh. 12: 10, 12, 26.

Joiarib. [Joia'rib]

1. One sent by Ezra to fetch Levites for the house of God. Ezra 8: 16.

2. Son of Zechariah, the son of Shiloni. Neh. 11: 5

3. A priest, father of Jedaiah. Neh. 11: 10. Perhaps the same that is mentioned in Neh. 12: 6, 19.

Jokdeam. [Jok'deam]

City in the hill country of Judah. Joshua 15: 56. Not identified.

Jokim. [Jo'kim]

Son of Shelah, a son of Judah. 1 Chr. 4: 22.

Jokmeam. [Jok'meam]

Levitical city, in Ephraim. 1 Chr. 6: 68. Probably the same as JOKNEAM in 1 Kings 4: 12, where the R.V. has JOKMEAM. The Hebrew is the same in both places. Not identified.

Jokneam. [Jok'neam]

1. Levitical city in Zebulun. Joshua 12: 22; Joshua 19: 11; Joshua 21: 34. Identified with *Tell Keimun*, .

2. See JOKMEAM.

Jokshan. [Jok'shan]

Son of Abraham and Keturah. Gen. 25: 2, 3; 1 Chr. 1: 32.

Joktan. [Jok'tan]

Son of Eber, of the family of Shem. Gen. 10: 25, 26, 29; 1 Chr. 1: 19, 20, 23. His descendants are traced to southern Arabia.

Joktheel. [Jok'theel]

1. City in the lowlands of Judah. Joshua 15: 38.

2. Name given by Amaziah to Selah (the 'rock') in Edom when captured by him. 2 Kings 14: 7.

Jona.

See JONAS.

Jonadab. [Jon'adab]

1. Son of Shimeah and nephew of David: he subtly led his cousin Amnon into sin. 2 Sam. 13: 3, 5, 32, 35.

2. Son of Rechab the founder of the Rechabites. Jehu took him with him to see his zeal for the Lord. He also is called JEHONADAB. 2 Kings 10: 15, 23; Jer. 35: 6-19.

Jonah. [Jo'nah]

Son of Amittai and the prophet of Gath-hepher (in Galilee: cf. John 7: 52). His prophecy is in the main the history of himself. It shows that the prophet embodied in himself the testimony of God through Israel to the Gentiles (comp. Matt. 24: 14), and also the important fact that God regards the contrition and turning from evil of a city or nation. Jonah was directed to go and cry against that great city Nineveh; but instead of obeying, he fled from the presence of the Lord. He himself tells us why he fled — he knew Jehovah was *gracious*: if he foretold the destruction of the city, and God spared it, he would lose his reputation. Jonah 4: 2. It was the same with Israel: they could not bear grace being shown to the Gentiles: cf. Acts 13: 45; 1 Thess. 2: 16. Jonah was God's servant, but unfaithful: his unfaithfulness brought him into the depths of judgement, but he then embodied in his own person the truth of the testimony he proclaimed, and yet while proclaiming the judgement, he was unprepared for the extension of mercy to the Gentiles. God stopped him in his course, and though he slept, the sailors called him to account. After praying to their gods, they drew lots and the lot fell on Jonah. He had to confess he was fleeing from Jehovah, the God of heaven who *made the sea* and the dry land. Thus Jehovah was made known to those Gentile seamen. They cried unto Him not to lay the blood of Jonah upon them, and they cast him into the sea. They feared Jehovah exceedingly, offered a sacrifice to Him and made vows. In like manner the obduracy of the Jews only opened the door wider for grace to go to the Gentiles.

Jonah 2. God prepared a great fish to swallow Jonah, for he was His servant. When in the depths he cried to Jehovah, "out of the belly of Sheol:" as the remnant of Israel will plead when they feel that the sentence of death is passed upon them. Salvation is of the Lord. Jonah was raised out of death, as the Lord was raised after being in the grave; and as Israel will arise out of the dust of the earth: cf. Dan. 12: 2.

Jonah 3. A second time Jonah receives his commission. God will not set His purpose aside because of the failure of His servant. Jonah now obeyed, and proclaimed "Yet forty days, and Nineveh shall be overthrown." The king called for a fast, put on sackcloth, and ordered all to do the same, and even to clothe the beasts with sackcloth, and he commanded all to turn away from their evil ways. God saw that the repentance was real, and He turned from the destruction that was predicted. See NINEVEH.

Jonah 4. God's clemency greatly displeased Jonah, and he was very angry; what would become of his reputation? In his prayer he repeated what he had at first said to himself about the *grace* of God. He asked God to take away his life: how could he be a prophet to such a God? Alas, he was filled with his own importance. As he watched to see what would become of the city, God prepared a gourd to give him shade from the heat of the sun, and he rejoiced over the gourd; but the next day it withered, and under the power of the sun and the east wind he fainted, and again asked to die. He said to God that he did well to be angry about the gourd, but God condescended to reason with him, saying that as Jonah had had pity on the gourd which cost him nothing; so God had had pity on Nineveh, a city with more than 120,000 inhabitants who knew not their right hand from their left, besides very much cattle.

We may hope that Jonah humbled himself ere being used by the Spirit to write his own history — a history which shows what the heart of even a servant of God was, and the means employed by God to teach him. Jonah is once spoken of elsewhere as having prophesied of events which came to pass in the days of Jeroboam 2. This places Jonah as one of the earliest of the Minor Prophets. 2 Kings 14: 25. He is called JONAS in the N.T. where a contrast is drawn between the Ninevites repenting at the preaching of Jonah, and the Jews not repenting though a greater than Jonah was then among them. Allusion is also made to Jonah being in the fish's belly as a type of the Lord's burial 'in the heart of the earth.' Matt. 12: 39-41; Matt. 16: 4; Luke 11: 29-32.

Jonan. [Jo'nān]

Son of Eliakim in the genealogy of the Lord Jesus. Luke 3: 30.

Jonas, [Jo'nas] Jona. [Jo'na]

1. The Greek form of JONAH, *q.v.*
2. The father of Peter. John 1: 42; John 21: 15, 17.

Jonathan. [Jon'athan]

1. Son of Gershom and grandson of Moses or Manasseh, *q.v.* Though only a Levite he acted as priest in the house of Micah, who had a graven image, an ephod, and teraphim. He afterwards became priest to the tribe of Dan. He inquired of the Lord for them, and gave a reply as if God had answered him. Judges 17: 7-13; Judges 18: 1-30. He was called 'a young man out of Beth-lehem-judah, of the family of Judah.' This may mean that he had merely resided there. Bethlehem was not a Levitical city. He had been sojourning where he could in those troublous times.

2. Son of Saul and friend of David. Jonathan was a valiant man, and a man of faith. He slew the garrison of the Philistines in Geba. 1 Sam. 13: 2, 3. This caused the Philistines to gather together their armies; and Jonathan went secretly and alone with his armour-bearer, but in reliance on the Lord, up to their garrison, and the Philistines were smitten. But Jonathan, in pursuing them, tasted a little wild honey, not knowing that his father had pronounced a curse upon any that should taste food until evening. Desiring to follow up the victory, Saul inquired of God but received no reply, therefore lots were cast to discover why God would not answer — the lot fell on Jonathan and his father said he must die; but the army rescued him. 1 Sam. 14: 1-46.

On David's slaying Goliath, Jonathan made a covenant with him because he 'loved him as his own soul,' and gave to David his robe and his weapons. 1 Sam. 18: 1-4. He afterwards sheltered David from the malice of Saul, and gave proof of his love in that though he was heir to the throne, he agreed that David should be king, and he would be next to him. 1 Sam. 19: 1-7; 1 Sam. 20: 1-42; 1 Sam. 23: 16-18. Nevertheless Jonathan remained with his father, rather than with the one who was anointed by God to be His king, and with his father he perished. In this he was a type of the future remnant, who,

having left the true David, will go through the tribulation. 1 Sam. 31: 2.

3. Son of Abiathar the high priest. 2 Sam. 15: 27, 36; 2 Sam. 17: 17, 20; 1 Kings 1: 42, 43.

4. Son of Shimeah, David's brother. He killed the giant who had twelve fingers and twelve toes. 2 Sam. 21: 21; 1 Chr. 20: 7.

5, 6. Two of David's mighty men. 2 Sam. 23: 32; 1 Chr. 11: 34.

7. Son of Jada, a descendant of Judah. 1 Chr. 2: 32, 33.

8. Uncle of David: his counsellor and secretary 1 Chr. 27: 32.

9. Ancestor of some who returned from exile. Ezra 8: 6.

10. Son of Asahel: he superintended the separation of the Jews from their strange wives. Ezra 10: 15.

11. Son of Joiada, a priest. Neh. 12: 11.

12. Priest 'of Melicu.' Neh. 12: 14.

13. Son of Shemaiah, a priest. Neh. 12: 35. Apparently called JEHONATHAN in Neh. 12: 18.

14. The scribe in whose house Jeremiah was imprisoned. Jer. 37: 15, 20; Jer. 38: 26.

15. Son of Kareah. Jer. 40: 8.

Jonathemrechokim. [Jonath-elem-rechokim]

Words signifying "dove of silence in far-off lands," found only in the title of Ps. 51: its allusion is not known.

Joppa. [Jop'pa]

Town and sea-port in the tribe of Dan. It was the port of Jerusalem. Timber was cut in Lebanon and brought in 'floats' by sea to Joppa,

for the temple at Jerusalem. 2 Chr. 2: 16; Ezra 3: 7. It was the port from which Jonah took ship to go to Tarshish. Jonah 1: 3. It was where Dorcas was restored to life, and where Peter had the vision of the sheet from heaven, with instructions to visit Cornelius. Acts 9: 36-43; Acts 10: 5-33; Acts 11: 5, 13. It was originally called JAPHO, Joshua 19: 46; and is now called *Jaffa* or *Yafa*, .

It has been destroyed many times, but now it is part of Tel Aviv, the major city and port of Israel. In its vicinity fine palms, oranges, pomegranates, figs, bananas, and water-melons are grown and exported.

Joppa, [Jop'pa] Sea of.

In Ezra 3: 7, the meaning is 'the sea at Joppa.'

Jorah. [Jo'rah]

Ancestor of some who returned from exile, Ezra 2: 18. Apparently called HARIPH in Neh. 7: 24.

Jorai. [Jo'rai]

Head of a family of Gad. 1 Chr. 5: 13.

Joram, [Jo'ram] Jehoram.

1. Son and successor of Jehoshaphat, king of Judah: he reigned eight years, B.C. 892-885. He, as of the seed of David, formed an unholy alliance by marrying Athaliah, daughter of Ahab and Jezebel. He put to death his six brothers, and established Baal worship at Jerusalem. He was punished by the Philistines and Arabians taking possession of his treasures, and carrying his wives and children into captivity. He was warned as to his course by 'a writing' from the prophet Elijah (which was doubtless written some time before, 2 Chr. 21: 12), foretelling that God would smite His people with a great plague; the king's disease should be such that his bowels should fall out; and it was thus that he miserably died. 1 Kings 22: 50; 2 Kings 1: 17; 2 Kings 8: 16-29; 2 Kings 11: 2; 2 Kings 12: 18; 1 Chr. 3: 11; 2 Chr. 21: 1-20; 2 Chr. 22: 1, 11; Matt. 1: 8.

2. Son of Ahab and Jezebel. He succeeded his brother Ahaziah, king of Israel, and reigned twelve years, B.C. 896-884. He wrought evil in the sight of the Lord, but put away the image of Baal that his father had made. The king of Moab revolted against him, and he asked Jehoshaphat king of Judah to go with him to punish the Moabites. These two kings, with the king of Edom, assembled their armies, but there was no water to drink. They then appealed to Elisha for help, but he said that except Jehoshaphat had been there he would not have looked upon Joram. A miracle was wrought and there was abundance of water. God also gave them a great victory over the Moabites, which led the king of Moab to offer his eldest son as a burnt offering to his god, and the Israelites departed.

The time however was approaching for God's judgement on the house of Ahab. Joram and Ahaziah king of Judah went against the Syrians in Ramoth-gilead. There Joram was wounded, and he returned to Jezreel to be healed, leaving his army at Ramoth-gilead. In the meantime a prophet, sent by Elisha, visited the camp and anointed Jehu to be king of Israel, with instructions to smite the house of Ahab totally. Jehu being proclaimed king, he hastily drove to Jezreel to fulfil his mission and Joram, as he fled before Jehu, was killed by an arrow. 2 Kings 1: 17; 2 Kings 3: 1-25; 2 Kings 8: 16-29; 2 Kings 9: 14-26, 29; 2 Chr. 22: 5-7.

3. Son of Toi king of Hamath. 2 Sam. 8: 10. Apparently the same as HADORAM in 1 Chr. 18: 10.

4. Son of Jeshaiiah, a Levite. 1 Chr. 26: 25.

5. Priest, who was sent by Jehoshaphat to teach the people. 2 Chr. 17: 8.

Jordan. [Jor'dan]

The river of Palestine is first referred to when Lot chose the plain of Jordan, because it was well watered, as the garden of the Lord. Gen. 13: 10. The first great event at the river was when the waters from above were driven back, and those below failed and were cut off, and Israel marched over on dry land. They had previously passed through the Red Sea, but the details of the two passages are quite

different. At the Red Sea Moses lifted up his rod and the waters divided; but at the Jordan it was when the feet of the priests bearing the ark were dipped in the water that it divided. The ark also remained *in* the river until all had passed over. Twelve stones were taken *out* of the river to form a cairn on the land, and twelve stones were placed in the bed of the river to be covered by the water. The waters were piled up at Adam, some twenty miles from where the Israelites crossed; but at the Red Sea the water was as a wall on each side. Joshua 3: 8-17; Joshua 4: 1-24. (The waters being piled up 'at Adam' [Joshua 3: 16] is according to the Hebrew text [see also R.V. and Mr. Darby's Trans.]; the reading '*from Adam*' is according to the *Keri*.)

All this was typical: the passage of the Red Sea typified Christ dying *for* the believer (by which the believer escapes death and judgement); the passage of the Jordan typified the believer dying *with* Christ, and being raised *with* Him (the path of death becomes the path of life), according to Col. 2: 20; Col.3: 1. The waters of the river overflowing its banks at that time typified that the full power of death was met, and overcome by the death and resurrection of Christ. The Jordan itself has often been taken as a type of death having to be passed in order to enter heaven; but it is rather a figure of the entrance, while on earth, through death with Christ to the heavenly position of the Christian, where he has to stand for the Lord in conflict with spiritual powers of wickedness (cf. Eph. 6: 10-18), as Israel had to fight the Canaanites, and so make good the Lord's possession through them of the promised land.

The Jordan may further be regarded as the boundary of the promised land, so that the two and a half tribes who stayed on the east of the Jordan stopped short of their privileges. They are a type of many Christians who do not in faith accept the heavenly portion, through death and resurrection, that God intends for them. They are thus more exposed to the attacks of the enemy, as were the two and a half tribes who were the first to be carried into captivity.

The 'SWELLING' OF JORDAN is alluded to as causing dangers or difficulties. It not only prevented persons crossing at the usual fords, but it disturbed the wild beasts in their lairs on its banks, as is thrice alluded to. Jer. 12: 5; Jer. 49: 19; Jer. 50: 44. Various incidents and

conflicts occurred at the river or on its banks which do not call for remark. In the N.T. it was where John baptized.

The Jordan is like no other river in the world. The Hebrew name for it, *Yarden*, always has the article, and signifies 'the Descender.' It is remarkable for the great fall it has from its source to the Dead Sea. It may be said to have three sources: the highest near Hasbeiya, between Hermon and Lebanon, some 3000 feet above the level of the sea; the second, near the ruins of Banyas, the ancient Caesarea-Philippi; and the third near *Tell el Kady*, the ancient Dan. The three streams unite with other smaller ones (the Iyon River is now considered to be another source) and entered the lake of Huleh, which was also called 'the waters of Merom.' This is estimated to be seven feet above the level of the sea, this lake was drained in 1957. The Jordan falls from here in a stream about a hundred feet wide, running south. About two miles from the lake is a bridge called *Jisr Benat Yakub*, 'Bridge of Jacob's Daughters,' where Jacob is supposed to have crossed. Its banks from this point contract, and the stream rushes violently down a rocky bed, but gets more gentle before it reaches the Lake of Gennesaret. The distance from lake to lake is about ten miles, but the windings of the river make its length about thirteen miles. The Lake of Gennesaret is 682 feet *below* the level of the sea, giving a fall of 689 feet in the thirteen miles.

The river leaves this lake about a hundred feet wide and soon passes the remains of a Roman bridge. Some six miles from the lake is a bridge called *Jisr el Mujamia*. The river here was deep and rapid but much water is now extracted for irrigation; about fifteen miles farther south an island divides the river and there it is often fordable, as it is also near Jericho, and at low water in many other places. Another bridge is called *Jisr ed Damieh*, about 32 6' N. The river's greatest width is mentioned as 180 yards and it is about three feet deep in entering the Dead Sea. This is 1292 feet below the level of the sea, being 610 below the Lake of Gennesaret; the distance is about 65 miles, but the water-way has been estimated to be as much as 200 miles: during its course it has 27 rapids. There are several streams that run into the Jordan both on the east and the west. The two principal ones are on the east: the *Yarmuk* or *Wady Hieromax* and the Jabbok, now called *Wady Zerka*. They are both at times

called rivers.

The valley in which the Jordan runs is called the *Ghor*. On the east it is bounded by a high table land and on the west by high hills. In the valley is a terrace of vegetation, and in the middle of this are the true banks of the river, having in places a jungle of willows, reeds, canes, etc. See SALT SEA.

Jorim. [Jo'rim]

Son of Matthat in the genealogy of the Lord Jesus. Luke 3: 29.

Jorkoam. [Jo'rkoam]

Son of Raham, a descendant of Judah. 1 Chr. 2: 44.

Josabad. [Jo'sabad]

The Gederathite who resorted to David at Ziklag. 1 Chr. 12: 4.

Josaphat. [Jo'saphat]

Another form of Jehoshaphat. Matt. 1: 8.

Jose. [Jo'se]

Son of Eliezer in the genealogy of the Lord Jesus. Luke 3: 29.

Josedech. [Jo'sedech]

Father of Joshua, or Jeshua, the priest, who returned from exile, and superintended the rebuilding of the temple. Hag. 1: 1, 12, 14; Hag. 2: 2, 4; Zech. 6: 11. He is called JOZADAK in Ezra 3: 2, 8; Ezra 5: 2; Ezra 10: 18; Neh. 12: 26. Perhaps the same as JEHOZADAK in 1 Chr. 6: 14, 15.

Joseph. [Jo'seph]

Eleventh son of Jacob and first of Rachel. The interesting history of Joseph is too well known to need being given in its detail, but attention should be given to the many respects in which Joseph was

a striking type of the Lord Jesus. He was the beloved one of his father: this with the intimations given to him of his future position, destined for him by God in the midst of his family, stirred up the envy of his brethren and resulted in his being sold to the Gentiles: as the Lord was hated by His brethren the Jews, and sold by one of them. Joseph was accounted as dead. He was brought very low, being cast into prison, under a false accusation against him because he would not sin: his feet were 'made fast in the stocks,' and the iron entered his soul: in all these circumstances he was foreshadowing the Lord in His humiliation.

On the elevation of Joseph to power he was unknown to his brethren, as the Lord in exaltation is now to His brethren after the flesh. During this time he had a Gentile wife and children and became 'fruitful': so while the Lord is rejected by the Jews, God is gathering from the nations a people for His name. Joseph ruled over the Gentiles, as the Lord will do. Then all Joseph's brethren bowed down to him, as eventually all the twelve tribes will bow down to the Lord. This is followed by all the descendants of Jacob being placed in a fruitful part of the country, as the nation will be gathered to the pleasant land in the millennium.

The beautiful and touching way in which Joseph dealt with his brethren, will be repeated in a magnified way by the Lord's tender and loving dealing with the remnant of Judah when they come to speak to Him about the wounds in His hands, and to mourn over the way He was treated by them. They will then see that, notwithstanding their hatred, He laid the foundation in His death for their future blessing.

When Jacob prophetically blessed His sons, Joseph had a prominent place. Gen. 49: 22-26. He was to be very fruitful, with branches running over the wall: so the blessing of Israel through Christ extends to the Gentiles. He was sorely grieved, hated, and shot at, as was the Lord; but his bow abode in strength, and from him was the shepherd, the stone of Israel (two titles of the Lord). Then the blessings of heaven and of the deep, of the breasts and of the womb, are multiplied on the head and on the crown of Joseph, as the one separated from his brethren: all foreshadowing, though to be far exceeded by, the many crowns and the glory in heaven and on earth

of the true Nazarite, now sanctified in heavenly glory, the Lord Jesus. For the blessing by Moses cf. Deut. 33: 13-17. Joseph, when about to die, had faith that God would surely deliver Israel from Egypt and gave directions concerning his bones. Gen. 37 — Gen. 50; Ex. 13: 19. For the Egyptian king under whom it is supposed that Joseph lived, see EGYPT.

2. Father of Igal, of Issachar. Num. 13: 7.

3. Son of Asaph: appointed to the service of song. 1 Chr. 25: 2, 9.

4. One who had married a strange wife. Ezra 10: 42.

5. Priest 'of Shebaniah' who returned from exile. Neh. 12: 14.

6. Husband of Mary the mother of Jesus. He was 'a just man,' and was obedient to the instructions he received from God as to his wife, and in protecting the infant Jesus. He was of the house and lineage of David, his genealogy being given in Matt. 1 and perhaps in Luke 3. The visit to Jerusalem, when the Lord was twelve years old, is the last incident recorded of him. He is once called 'the carpenter,' Matt. 13: 55, as is the Lord also in Mark 6: 3. It was a custom for all Jews to learn a trade. Matt. 1: 16-25; Matt. 2: 13, 19; Luke 1: 27; Luke 2: 4-43; Luke 3: 23; Luke 4: 22; John 1: 45; John 6: 42.

7. Joseph of Arimathea, an honourable counsellor, and a rich man. He was a secret disciple of Jesus, and had not consented to the action of the Sanhedrim in condemning the Lord. He boldly asked for the body of Jesus, and interred it in his own new tomb, thus fulfilling Isa. 53: 9; Matt. 27: 57, 59; Mark 15: 43; Luke 23: 50; John 19: 38.

8-10. Son of Mattathias; son of Juda; and son of Jonan — three in the genealogy of the Lord Jesus. Luke 3: 24, 26, 30.

11. Disciple, also called BARSABAS, surnamed JUSTUS, who, with Matthias, was selected as fit to take the place of Judas, but the lot fell on Matthias. Acts 1: 23.

Joses. [Jo'ses]

1. One of the brethren of the Lord. Matt. 13: 55; Mark 6: 3.

2. Son of a Mary who beheld the crucifixion. Matt. 27: 56; Mark 15: 40, 47. See MARY, WIFE OF CLEOPHAS.

3 . A Levite of Cyprus, named also BARNABAS, 'son of consolation,' who sold his land, and laid the proceeds at the apostles' feet. Acts 4: 36. See BARNABAS.

Joshah. [Jo'shah]

Son of Amaziah, a descendant of Simeon. 1 Chr. 4: 34.

Jo'shaphat.

The Mithnite, one of David's valiant men. 1 Chr. 11: 43.

Joshaviah. [Joshavi'ah]

Son of Elnaam and one of David's valiant men. 1 Chr. 11: 46.

Joshebekashah. [Joshebeka'shah]

Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 24.

Joshua. [Josh'ua]

1. Son of Nun, of the tribe of Ephraim. His name was originally OSHEA, or HOSHEA, but it was changed by Moses into Jehoshua, and this was contracted into Joshua, which is the same as JESUS in the Greek, and signifies 'Jehovah the saviour.' Joshua was one of the twelve spies, and he with Caleb brought up a true report of the land, and was one of the two survivors of the men who came out of Egypt that entered the land. The first notice of Joshua is when he led the army against the Amalekites and overcame them while Moses' hands were held up. Ex. 17: 9. He is afterwards called the 'minister' of Moses, and as such he went up with him into the mount of God. Ex. 24: 13; Ex. 32: 17. Joshua was appointed the successor of Moses, not as law-giver, but as leader. He had 'the spirit,' and some of the

honour of Moses was put upon him. Num. 27: 18-23; Deut. 1: 38; Deut. 3: 28.

The principal work of Joshua was to lead the Israelites into the land of promise, not on the ground of their righteousness, but of the promises made to the fathers; the subjugation of the former inhabitants, and dividing the land as a possession for the twelve tribes, and these things are recorded in the BOOK OF JOSHUA. In these points Joshua was a type of Christ as leader or Captain of His saints. He is once called JESHUA. Neh. 8: 17.

2. A Beth-shemite in whose field the cows stopped when they brought up the ark from the Philistines. 1 Sam. 6: 14, 18.

3. Governor of the city of Jerusalem in the days of Josiah. 2 Kings 23: 8.

4. Son of Josedech: high priest, who on the return from exile was called upon to be strong in building the temple. Hag. 1: 1, 12, 14; Hag. 2: 2, 4. He is also referred to as representing the people, clothed with filthy garments, and Satan standing as his enemy. Jehovah rebuked Satan, for He had chosen Jerusalem. Joshua could not make himself fit, but the filthy garments were taken away and he was clothed, and had a fair mitre placed upon his head. His experience represents how God will bring Israel into blessing under Christ the Branch, though it may be applied to the salvation of a sinner now. Zech. 3: 1-9; Zech. 6: 11. He is called JESHUA in Ezra and Nehemiah. See JESHUA, No. 3.

Joshua (Book of) to Kiss

Joshua, [Josh'ua] Book of.

This book gives the history of Israel in crossing the Jordan, their conquests over the nations, and the division of the land among the twelve tribes. It is typical of the believer's entering, in the power of the Spirit, into the purpose of God, as quickened together with Christ; of his conflict with the spiritual powers of wickedness in the heavenlies; and of his enjoyment of the promises of God. Joshua was commissioned by God Himself. Courage and obedience, under

God, would ensure success. He is exhorted to be strong and God would not fail him. Israel had a title to all that was promised to Abraham, but they would possess that whereon the soles of their feet trod, and thus it would become theirs. So the Christian must make his calling and election sure, entering into the possession of his heavenly privileges.

Joshua 2. The spies learned that the fear of Israel had fallen upon the people of the land, and the faith of Rahab saved her and her family. A Gentile gets a place in the promised possession by faith. See RAHAB.

Joshua 3, Joshua 4. For the passage into the land see JORDAN.

Joshua 5. The first thing on entering the land was that the males must be circumcised: this was done at Gilgal, and the reproach of Egypt was rolled away. What answers to this with the Christian is found in Col. 2: 11 — Col. 3: 3-5; the renunciation of the life of flesh through Christ having been cut off on the cross; of those it can be said, "Ye are dead . . . mortify therefore your members which are upon the earth." The Passover was also kept, a type of the peaceful remembrance by the believer of that death which has enabled him to enjoy the promise; and they ate of the old corn of the land (type of a heavenly Christ), and the manna ceased: cf. 2 Cor. 5: 16. This was all fitting them to take their place as the Lord's host. Then Jehovah was manifested to Joshua as Captain of the host, with a drawn sword in His hand. Joshua fell to the earth and worshipped.

Joshua 6, Joshua 7. Jericho (type of the world antagonistic to the Lord's rights ranged under Satan) was the first city taken, and the manner of its destruction showed plainly that power for conquest was really in Jehovah. God said the whole was accursed and must be destroyed, and a curse should rest upon the man who should rebuild the city. All was not however destroyed, for Achan had taken of the accursed things. Unconscious of this sin and confiding in their own strength, they attacked Ai in vain. The sin of Achan was accounted as a sin of the people: 'Israel hath sinned,' God said; and there could be no power or blessing until the evil was put away (as in the action enjoined upon the church at Corinth).

Joshua 8. The evil being judged, Ai was destroyed, and in this case the cattle and spoil were taken. An altar was built unto Jehovah, and the law was written upon stones, the whole of it being read before all the congregation: cf. Deut. 27: 2-8. This shows the conditions on which they were to possess the land, namely, obedience to the word.

Joshua 9, Joshua 10. When the kings in the south heard of the destruction of Jericho and Ai, they conspired together to oppose Israel. But the Gibeonites wrought deceitfully, saying they had come from very far. Type of the *devices* of Satan, against which the Christian is warned. Prayer was overlooked, and there was confidence in human wisdom. Five kings attacked Gibeon for making the league with Israel, but were totally defeated by Joshua, and the kings were hanged. To lengthen the day for conquest the sun and moon stood still, for it was Jehovah who fought for Israel. Thus the confederacy of the south was overthrown, and the country of the south was conquered, and Joshua returned to *Gilgal*. Type of the Christian abiding in the place of renunciation of self, and mortifying the deeds of the flesh in the power of resurrection.

Joshua 11, Joshua 12. From Gilgal Joshua went again in strength against the confederacy of the north, being encouraged by Jehovah, and conquered everywhere, cutting off the Anakims from the mountains, and "so Joshua took the whole land according to all that the Lord said unto Moses." The Gibeonites and their allies from three other cities (Joshua 9: 17) were the only ones that made a league with Israel. The names then are given of the two kings conquered by Moses on the east of Jordan and thirty-one kings on the west smitten by Joshua.

Joshua 13. Chapter 12 closes the first part of the book, which says that the whole land had been taken; but Joshua 13 opens with the statement that there remained "yet very much land to be possessed." In one sense they had taken all from north to south, so that they could divide the land among the tribes; but all their enemies were not destroyed, and they did not really possess all the land promised unto Abraham. This is typical of the Christian having all things, and yet failing to enter into his full heavenly position. The tribe of Levi had a peculiar standing: "the Lord God of Israel was their inheritance;" and "the sacrifices of the Lord God of Israel made by

fire" were their inheritance. These are a type of Christians as priests, who do not belong to earth, but to heaven. There were minor conquests in taking possession, and mention is made of Balaam the soothsayer being slain: God's judgement had reached the wicked man.

Joshua 14 — Joshua 17. In dividing the land Caleb had a privileged portion. Of Joseph it was said, "Thou art a great people, and hast great power:" in Ephraim and Manasseh Joseph had two portions. The details are given as to the boundaries of the tribes.

Joshua 18, Joshua 19. The tabernacle was set up at Shiloh, which was fairly central, 32 3' N, and the allotment of the possessions of the tribes was made in Shiloh before the Lord, at the door of the tabernacle of the congregation. Type of the Christian getting his position from heaven. To Joshua was given an inheritance, Timnath-serah in mount Ephraim.

Joshua 20. Six cities of refuge were appointed to which the manslayer could flee. See REFUGE.

Joshua 21. Forty-eight cities were appointed for dwelling places for the Levites. Then it is repeated that "Jehovah gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein." They had rest, and not any good thing that Jehovah had promised failed them. Yet, as we have seen, there were parts that they had not made their own, and in which there dwelt those who were ready to seduce them on the one hand, and to oppress them on the other.

Joshua 22. The warriors of the two and a half tribes, who had crossed the Jordan to aid in the conquest of the land on the west, were dismissed to their possessions on the east of Jordan, with the blessing of Joshua. These tribes staying on the east led to difficulty. By the border of the Jordan they built a great altar 'to see to;' which they afterwards described as a witness that they had part in Jehovah. They were beginning to feel the consequences of having fallen short of God's calling, and of taking lower ground. The tribes on the west feared that the altar had been built in separation from the worship of Jehovah, and sent princes with Phinehas the priest to protest against

it, but on hearing the explanation given, they were satisfied that the tribes on the east were faithful in heart.

Joshua 23, Joshua 24. In conclusion Joshua rehearses the dealings of the Lord with their ancestors, and the great things He had done for them. There were blessings for them if they were obedient; but curses if they forsook the Lord. The people, not knowing their own weakness, declared that they would serve the Lord. They thus still remained under law, their obedience being the condition of their living in peace, and being blessed by Jehovah. Thus a covenant was made with the people that day, a statute, and an ordinance in Shechem. A great stone was set up as a witness of the covenant. Joshua, the faithful servant of the Lord, died, being 110 years old. To this is added the testimony that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."

Josiah. [Josi'ah]

1. Son and successor of Amon king of Judah: he reigned thirty-one years, B.C. 641-610. He did that which was right in the sight of the Lord. He began to reign when eight years old, and at the age of sixteen he sought after God. When he was about twenty years old he began to destroy all the high places, and groves, and images, and altars. He burnt the bones of the priests of Baalim upon their altars, as foretold in 1 Kings 13: 2. These things he did not only in Judah but also in the cities of Manasseh, Ephraim, and Simeon, even unto Naphtali. 2 Kings 22: 1, 2; 2 Chr. 34: 1-7.

Having purged the land of idolatry he set his hand to repair the house of the Lord. While this was in progress Hilkiah the priest *found* a copy of the law, which had evidently been lost sight of. It was read to the king, who was so moved on hearing its precepts, and knowing how they had been violated, that he rent his clothes, and sent to inquire of the Lord. The answer was that the evil and the curses found in the book should fall upon the people; but, because Josiah's heart was tender, and he had humbled himself, the judgement should not be executed in his days. He then assembled all the people at the temple; made them hear the law, and renew the

covenant of obedience to Jehovah their God. And it is added that "all his days they departed not from following the Lord, the God of their fathers." 2 Kings 22: 3-20; 2 Kings 23: 1-20; 2 Chr. 34: 8-33.

In the eighteenth year of Josiah, the Passover and the Feast of Unleavened Bread were kept. The ark was restored to its place in the temple, from which apparently it had been removed for some purpose. The testimony is that "there was no Passover like to that kept in Israel from the days of Samuel the prophet." Thus was Josiah enabled to recall the people to a sense of their responsibility, and to the means of their communion with God in the ordinance of the Passover. 2 Kings 23: 21-28; 2 Chr. 35: 1-19.

In the thirty-first year of his reign, Josiah, perhaps from fidelity to former treaties with Assyria, went out to oppose the king of Egypt when he himself was in no way attacked; and, though warned 'from the mouth of God,' he persisted in his purpose. He disguised himself, yet he was wounded and died. Jeremiah lamented for him and the singers also in their songs. 2 Chr. 35: 20-26. His reign was like the last shining of God's lamp in Judah: though he had zealously followed the Lord, the heart of the people was not changed. Jer. 3: 6-10: cf. Zephaniah. In Matt. 1: 10, 11 the name is JOSIAS.

2. Son of Zephaniah, at whose house Zechariah assembled the chief men of the captivity when Joshua the son of Josedech was crowned. Zech. 6: 10.

Josibiah. [Josibi'ah]

Son of Seraiah, a descendant of Simeon. 1 Chr. 4: 35.

Josiphi'ah.

Ancestor of some who returned from exile. Ezra 8: 10.

Jot.

This refers to the Hebrew letter *yod*, the smallest letter in the language. Matt. 5: 18. The word used is *iota*, which is the Greek equivalent for the same letter.

Jotbah. [Jot'bah]

Native place of queen Meshullemeth. 2 Kings 21: 19.

Jotbath , [Jot'bath] Jotbathah. [Jot'bathah]

One of the halting places of Israel. Num. 33: 33, 34; Deut. 10: 7. It is described as 'a land of rivers of waters.'

Jotham. [Jo'tham]

1. Gideon's youngest son who escaped the massacre by Abimelech. He boldly declared the parable 'The Reign of the Bramble' in the hearing of the men of Shechem. Judges 9: 5-21, 57.

2. Son and successor of Uzziah, or Azariah, king of Judah: he reigned sixteen years: B.C. 758-742, besides ruling during the leprosy of his father. Jotham did that which was right in the sight of the Lord. He erected the high gate of the house of the Lord, and built much on Ophel; also in the mountains of Judah he built cities, castles, and towers. He conquered the Ammonites, and for three years they paid him tribute. He became mighty *because* he prepared his way before the Lord his God. 2 Kings 15: 5-38; 2 Chr. 27: 1-9; Isa. 1: 1; Isa. 7: 1; Hosea 1: 1; Micah 1: 1. Called JOATHAM in Matt. 1: 9.

3. Son of Jahdai, a descendant of Judah. 1 Chr 2: 47.

Journeys of the Israelites.

See WANDERINGS.

Joy.

Joy, or gladness, is what man craves and is set upon finding; and he does find it when he finds God, and only then. He retains it too in proportion as he grows in the knowledge of God. God is the author of true joy as of every good and perfect gift. Being Himself perfectly good and above all evil, He is even represented as finding His own joy in the repentance of the sinner who returns to seek Him. Sin having come in, and man being thus, alas, alienated from God, his

idea of joy is to be as happy as he can make himself without God and away from Him. (See the prodigal in Luke 15.) But disappointment and bitterness here and eternal sorrow hereafter alone can result from such a course as that. When however, on the contrary, the light of God's love, revealed in the gift and the death of His Son, breaks upon the heart, it is filled at once "with joy unspeakable and full of glory."

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The fruit too of the Spirit is love, joy, peace, with other beautiful traits, and this is produced in the believer's heart by the Spirit for God's glory. The apostle desired for the Romans that the God of hope would fill them with all joy and peace in believing. Rom. 15: 13. The Thessalonians too had received the word in "much affliction with joy of the Holy Ghost." Many more passages might be cited to show how joy is one of the leading characteristics of those who have been brought to know God. The one only Man who never had to be so brought — because His delight was ever in God, as God's was in Him: He who is called a "man of sorrows" — this perfect and blessed One had His own deep joy in communion with and in dependence upon God; and He desires for His own in the world that this His joy might be theirs.

True joy is unknown in the world in its present state; but there is a day coming when sorrow, suffering, death, and all the gloomy fruits of sin, will be done away, and God Himself will wipe away all tears and fill the universe with joy unclouded and eternal. That day is depicted in Rev. 21.

Jozabad. [Jo'zabad]

1, 2. Two of the tribe of Manasseh who resorted to David at Ziklag. 1 Chr. 12: 20.

3. Levite in the days of Hezekiah 2 Chr. 31: 13.

4. A chief of the Levites in the days of Josiah. 2 Chr. 35: 9.

5. Son of Jeshua, a Levite: he helped to weigh the vessels of the sanctuary. Ezra 8: 33.

6, 7. A priest and a Levite who had taken strange wives. Ezra 10: 22, 23.

8. One who assisted in explaining the law. Neh. 8: 7.

9. A chief of the Levites who returned from exile. Neh. 11: 16.

Jozachar. [Jo'zachar]

One of those who killed Joash, or Jehoash, king of Judah. 2 Kings 12: 21. He is called ZABAD in 2 Chr. 24: 26.

Jozadak. [Jo'zadak]

See JOSEDECH.

Jubal. [Ju'bal]

Son of Lamech and Adah: "he was the father of all such as handle the harp and organ." Gen. 4: 21.

Jubilee.

This was the fiftieth year, coming at the end of every seventh Sabbatical year. The land was held as belonging to Jehovah, and if sold, or redeemed, the price must be reckoned according to the number of years to the next Jubilee, when all possessions returned to their former owners. Hebrew bond-servants also were set free in the year of Jubilee. If land was consecrated to Jehovah, it might be redeemed before the Jubilee, but if not redeemed by that time it became perpetually consecrated. The trumpet of the Jubilee was sounded in the tenth day of the seventh month, on the great day of atonement. It was to be a year of rest for the land, there being no sowing or reaping.

The Jubilee is clearly a type of the millennium. It follows Lev. 24 wherein Israel is seen

I, according to the mind of God as in the place of His light and administration — but all sustained by Aaron, that is, Christ; for

2, in its conduct, Israel actually fell under governmental judgement (Lev. 24: 13-23); but

3, are ultimately rescued and blessed according to God's purposes, and on the ground of the day of atonement. Israel have sold themselves and their land to strangers; but when that glad period arrives all the promised land will return to Israel; and the bond-servants will be restored, no matter how powerful those may be who hold them.

It is a very disputed point as to what is the signification of the word Jubilee, or from what root it is derived. Except in Lev. 25: 9 (where the Hebrew word is *teruah*, 'loud of sound,' as in the margin) the word is *yobel*, translated 'trumpet' in Ex. 19: 13; 'rams' horn' in Joshua 6: 4-6, 8, 13; and 'Jubilee' in Lev. 25: 10-15, 28-54; Lev. 27: 17-24; Num. 36: 4. Fürst traces the word from *yabal*, 'strong': hence 'a he-goat, ram,' and then 'a ram's horn,' and hence 'a cry of joy, a joyful noise,' a designation of the great Jubilee feast.

There is difference of judgement as to when the year of Jubilee commenced. With this must be considered the SABBATICAL YEAR, which occurred every seven years. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah: thou shalt neither sow thy field, nor prune thy vineyard." Lev. 25: 3, 4. These tables represent the last seven years before the Jubilee.

A | _____ | No harvest. B | _____ | No harvest.

| 1st year | Ingathering. | 1st year | Ingathering.

|| Sowing. || Sowing.

| _____ | Harvest. | _____ | Harvest.

| 2nd year | Ingathering. | 2nd year | Ingathering.

|| Sowing. || Sowing.

| Harvest. | Harvest.

| 3rd year | Ingathering. | 3rd year | Ingathering.

|| Sowing. || Sowing.

| Harvest. | Harvest.

| 4th year | Ingathering. | 4th year | Ingathering.

|| Sowing. || Sowing.

| Harvest. | Harvest.

| 5th year | Ingathering. | 5th year | Ingathering.

|| Sowing. || Sowing.

| Harvest. | Harvest.

| 6th year | Ingathering. | 6th year | Ingathering.

|| Sowing. || Sowing.

| No harvest. | No harvest.

| Sabbatical | No ingathering. | Sabbatical |

|| No sowing. | } Jubilee.

| No harvest. | }

| Jubilee | No ingathering. | Ingathering.

|| No sowing. | 1st year | Sowing.

| No harvest. | Harvest.

| 1st year | Ingathering. | 2nd year | Ingathering.

|| Sowing. || Sowing.

The above passage speaks of six years of sowing, and six years of pruning the vineyard and gathering in the fruit thereof, but does not speak of six years of harvest. In the above tables it will be seen there would have been but *five* harvests in the seven years. Then the question arises, Did the Jubilee commence at the end of the seventh Sabbatical year, as in table A ? If so there would be then *three* years without any harvest. If this was what God intended, He would have provided for His obedient people. Some however judge that the Jubilee year was really half of the seventh Sabbatical year, and half of the first year of the following seven, as in table B. This seems confirmed by the trumpet being sounded on the 10th day of the *seventh* month. Still it is called the fiftieth year. Lev. 25: 8-11.

There is no record of the Sabbatical year and the year of Jubilee ever being kept. Lev. 26: 34, 35 predicts what would happen if the Israelites did not let the land keep the sabbaths. It reads almost like a prophecy: the land should lie desolate "because it *did not* rest in your sabbaths." In Jer. 25: 11, 12; Jer. 29: 10; Dan. 9: 2 the actual desolation is said to be seventy years. And as the land was to have rested one year in every seven, it follows that the 70 answering to $70 \times 7 = 490$ years. Now the kingdom began B.C. 1095, and Jerusalem was taken in 606, which is just 490 years, and seems to confirm the silence in the history of Israel as to their giving the land the prescribed sabbaths. Apparently in this, as in everything else, they failed to obey; but the Jubilee will be made good to them in grace when they own their Messiah.

Jucal. [Ju'cal]

See JEHUCAL.

Juda. [Ju'da]

1. One of the brethren of the Lord, Mark 6: 3: called JUDAS in Matt. 13: 55.

2, 3. Son of Joanna, and son of Joseph, in the genealogy of the Lord Jesus. Luke 3: 26, 30.

4. The usual form in the N.T. for JUDAH, *q.v.*

Judaea, [Judae'a] Judea. [Jude'a]

This name occurs in Ezra 5: 8 for the territory of Judah; in Dan. 5: 13 the same is called JEWRY. In the N.T. the name at times refers to a much larger district, including all south of about 32° 5' N with the plain on the west border of the land to mount Carmel as generally shown on N.T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In Luke 3: 1 Judaea embraces the above *and* Samaria; but in other passages a smaller area than the above is implied. Acts 12: 19 speaks of Herod going down from Judaea to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in Gal. 1: 22; 1 Thess. 2: 14, speaks of the 'churches of Judaea' which would seem to embrace the whole of Palestine. The context will almost always show the extent of the district intended. It is called JEWRY in Luke 23: 5; John 7: 1.

Judah. [Ju'dah]

1. The fourth son of Jacob and Leah, and the head of the tribe bearing his name, which signifies 'praise.' It was Judah who advised the selling of Joseph rather than taking his life: so his descendants, the Jews, delivered the Lord into the hands of the Gentiles. He sinned in the matter of Tamar his daughter-in-law; was ready enough to have *her* punished till it was shown that he also was guilty. Thus is traced the terribly corrupt history of the family of whom according to election Christ was to be born. Though not the eldest son he began to take a chief place in the family. He was able to persuade his father to let Benjamin be taken into Egypt, and when appeals were to be made to Joseph it was Judah who made them. When Jacob blessed his sons, the predictions show that in Judah was centred the *royal line*. The sceptre should not depart from Judah, nor a lawgiver from between his feet until Shiloh came, etc. Gen. 49: 8-12. From Judah sprang David and a long succession of kings. Christ as born of the tribe of Judah, is referred to as "the Lion of the tribe of Juda." Rev. 5: 5. In Luke 3: 33; Heb. 7: 14; Rev. 5: 5; Rev. 7: 5, the name is given as JUDA: and in Matt. 1: 2, 3, it is JUDAS.

The tribe held a prominent position. In the journeyings of the

Israelites, Judah took the lead, and at the first and second census their numbers were 74,600 and 76,500. Their allotted portion was large. Its east border embraced the whole of the Dead Sea, and extended to Gath and the land of the Philistines on the west. Its northern boundary was about 31 48' N, and in the south it extended to the Desert of Paran. Jerusalem was near the border between Judah and Benjamin. In Joshua 18: 28 it is one of the cities mentioned as falling to Benjamin; but in Joshua 15: 63 and Judges 1: 8 it is referred to Judah. David and his successors being of this tribe, Jerusalem became their dwelling place.

2. Ancestor of some Levites who helped to rebuild the temple. Ezra 3: 9. Perhaps the same as HODAVIAH No. 3.

3. Levite who had taken a strange wife. Ezra 10: 23.

4. Son of Senuah: he was an overseer in Jerusalem. Neh. 11: 9.

5. Levite who returned from exile. Neh. 12: 8.

6, 7. A prince of Judah, and a priest and musician who assisted at the dedication of the wall of Jerusalem. Neh. 12: 34, 36.

Judah, The Kingdom of.

On the separation of the ten tribes, Judah and Benjamin formed a kingdom under the name of Judah. Benjamin being but a small tribe, the kingdom of Judah is sometimes spoken of as *one* tribe. Doubtless the territory of Simeon was also attached to Judah — that tribe being as it were lost in the land. It was not named when Moses blessed the tribes. Deut. 33, cf. Gen. 49: 7. Bethel, out of the portion of Benjamin, fell to the kingdom of Israel.

The temple being at Jerusalem, with the priests and Levites, Judah represented God's people and His government upon the earth; whereas the kingdom of Israel gave itself up at once to idolatry. God, according to His promise, still caused the lamp of David to shine at Jerusalem. Many of the kings served God with purpose of heart, though others embraced idolatry. (For the succession of the kings, see KINGS.) The kingdom of Judah continued from B.C. 975

to 606 when many of the people were carried captive, though Jerusalem was not destroyed till B.C. 588.

Seventy years of captivity had been foretold by Jeremiah (Jer. 25: 11, 12; Jer. 29: 10); these began in B.C. 606 and ended in 536 when under Cyrus the Jews returned to build the house of Jehovah; but it was not finished and dedicated until B.C. 515. Ezra 6: 15. A commission was given to Ezra in B.C. 468 (Ezra 7); and one to Nehemiah to rebuild the city in 455. It could not however be called the *kingdom* of Judah; only a remnant of the tribes of Judah and Benjamin returned. They were first subject to the kingdom of Persia, then to the kingdom of Greece, and after a short time of freedom under JUDAS MACCABEUS and his successors they became subject to Rome.

In B.C. 65 Syria became a Roman province and in the year 40 Herod was appointed by Rome king of Judaea, and he continued on the throne to N.T. times. The children of Israel inhabiting Judaea in those days were the descendants of Judah and Benjamin (except any individuals who may have found their way thither from the ten tribes). They were the people to whom the Messiah was presented, and who refused and crucified Him. They continued their persecution in the times of the apostles, and they will be dealt with separately from the ten tribes: cf. Matt. 24: 4-35; Matt. 27: 25.

They revolted from Rome, and in A.D. 70 Jerusalem was taken and destroyed, some of its inhabitants were sold as slaves, and thousands were slain. Dan. 9: 26; Luke 21: 12-24. Their descendants are scattered over the earth; but when God's set time is come they will be brought through the fire of judgement, and a remnant will be saved, restored to their own land, and blessed under their Messiah whom they now reject. Matt. 2: 6; Heb. 8: 8-12.

Judas. [Ju'das]

1. The patriarch JUDAH. Matt. 1: 2, 3.

2. One of the apostles, brother of James. Luke 6: 16; John 14: 22; Acts 1: 13. Called JUDE in Jude 1; and apparently the same as 'Lebbaeus, whose surname was Thaddaeus.' Matt. 10: 3; Mark 3: 18.

3. One of the brethren of the Lord. Matt. 13: 55: called JUDA in Mark 6: 3.

4. Judas of Galilee, who raised an insurrection in the days of the taxing, A.D. 6. He was killed by the Romans and his followers were dispersed. Acts 5: 37.

5. One in Damascus with whom Paul lodged. Acts 9: 11.

6. A 'prophet' sent from Jerusalem to Antioch. Acts 15: 22. See BARSABAS, No. 2.

Judas Iscariot. [Ju'das Iscar'iot]

Son of Simon and one of the twelve apostles. He was a false disciple: when the Lord said to His apostles 'ye are clean,' He excepted Judas in the words 'but not all.' He was sent out with the others to preach, and no exception is made in his case as to the working of miracles in the name of the Lord Jesus. Under the plea of the necessities of the poor he complained of money being wasted when Mary anointed the Lord. Yet he did not really care for the poor: he was treasurer, and was a thief. Satan knew the covetousness of Judas and put it into his heart to betray the Lord for money, which he did for thirty pieces of silver. Satan afterwards, as the Adversary, took possession of him to insure the success of the betrayal.

Judas probably thought that the Lord would escape from those who arrested Him, as He had escaped from previous dangers, while *he* would gain the money. When the Lord was condemned, Judas was filled with remorse, confessed he had betrayed innocent blood, and cast the money into the temple. He was a complete dupe of Satan, who first tempted him to gain the money, and then would not let him keep it. He went and hanged himself, and probably falling from the tree, his bowels gushed out. An awful termination of a sinful course. The Lord called him the 'son of perdition.'

In modern times men have erroneously argued that his confession under remorse showed true repentance, and that there is hope of his salvation! but it is not so: he fell 'that he might go to his own place.' It was a trial of man under new circumstances: to be a 'familiar

friend' (Ps. 41: 9) of the Lord Jesus, to hear His gracious words, see His miracles, and probably be allowed to work miracles himself in His name; and yet, as in every other trial of man, he fell. Judas is a solemn instance of how far a person may be under the influence and power of Christianity, and yet become an apostate: cf. Heb. 6: 1-6. He is mentioned in Matt. 10: 4; Matt. 26: 14-47; Matt. 27: 3; Luke 22: 3, 47, 48; John 13: 2, 26, 29; John 18: 2-5; Acts 1: 16, 25, etc.

Jude.

See JUDAS.

Jude, Epistle of.

Written by Jude the brother of James, and apparently the same person as the apostle JUDAS, *q.v.* The Epistle is addressed to "the called ones, beloved in God the Father and preserved in Jesus Christ." Apostasy had set in, and the saints are exhorted to contend for the faith divinely delivered. Ungodly ones had *crept in*, who abused the grace of God, and denied their only Master and Lord Jesus Christ.

Three instances are produced to show how apostasy had been punished:

1. Some of those saved out of Egypt were yet destroyed.
2. Fallen angels are kept in eternal chains for judgement.
3. Sodom and Gomorrha, which lie under the abiding effect of the judgement on them. Then the *railers* are put to shame by the conduct of Michael the archangel, who when rightly contending with Satan about the body of Moses did not rail against him, but said, "The Lord rebuke thee."

Three stages of departure from the way of truth are mentioned, with a *woe* upon those who are found in them:

1. The way of Cain — man's nature and will, and hatred of God's people: cf. 1 John 3: 12.

2. The error of Balaam for reward — ecclesiastical corruption: cf. Rev . 2: 14.

3. The gainsaying of Core — opposition to the royalty and priesthood of Christ: cf. Num. 16: Such were *doubly* dead, by nature and apostasy, and are reserved for eternal darkness.

Enoch prophesied of the judgement on the ungodly when the Lord comes with His holy myriads. See ENOCH. The saints had been warned against some who separated themselves, as being superior to others, whereas they were only natural men, and had not the Spirit. The saints were to build up themselves on their most holy faith; and by prayer in the Holy Spirit to keep themselves experimentally in the love of God, awaiting the mercy of the Lord Jesus Christ unto eternal life. They were to try to save others. The Epistle closes with a full ascription of praise to Him who *is able* to keep His saints from stumbling and set them with exultation blameless before His glory.

Judges, Book of.

This book is occupied with the period from the death of Joshua to the time of Samuel. Joshua, the man of faith, before he died gave them good advice and solemn warnings. The people answered, "The Lord our God will we serve, and his voice will we obey." They had now, under the guidance and power of God, to work out their own salvation. They served the Lord as long as Joshua lived and the elders he had appointed, and then they forsook God, allied themselves by marriage with the Canaanites, and turned to idolatry. It is a vivid illustration of the history of the professing church, which, after the times of the apostles, rapidly became worldly, and had to be disciplined by God, though there have been revivals, as there were in the time of the Judges.

A long catalogue had to be made of the districts from which the tribes did not drive out the Canaanites. Israel being thus unfaithful, making a league with the inhabitants, and regardless of their evil, the Lord let them remain to prove Israel: in like manner the world-bordering of the church has become a snare to it constantly. The Angel of the Lord was at *Gilgal* during the book of Joshua (to which place the Israelites should in spirit have constantly returned: it is the

place of circumcision, that is, for the Christian, thorough separation from the first man); but now He came to Bochim, and reminded them that He had delivered them from Egypt, and had declared that He would never break His covenant with Israel; they were to make no league with the people of the land, but they had not obeyed His voice. The failure was now irretrievable. The people wept and sacrificed there.

Nevertheless they formed alliances with the Canaanites, and sacrificed to Baalim. Then they were oppressed by their enemies; but as often as they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors. Yet when the judge died, they returned again to their evil ways. This experience of evil doing — oppression, repentance, and deliverance — occurred again and again during a period of over three hundred years. (The action of the judges is considered under the name of each.)

Judges 17 — Judges 21 are not in historical order, but are grouped together to show the inner life of the people. Judges 17 and Judges 18 disclose a sad attempt to mingle the worship of God with domestic idolatry. See MICAH No. 1.

Judges 19 — Judges 21 show the *moral* character of the people, especially of Benjamin, who brought upon themselves severe punishment. When the other tribes saw the destruction they had made upon Benjamin they came to the house of God and *wept*, lamenting that one tribe was lacking in Israel; but no mention is made of their weeping over the sin that had brought it all about.

The book ends by repeating what it had said elsewhere: "In those days there was no king in Israel: every man did that which was right in his own eyes." God would have been their king if they would have been His subjects.

The chronology of the book of Judges presents some difficulties. It is clear from various passages that the periods during which the judges ruled could not all have been consecutive. The 480 years from the Exodus to the fourth year of Solomon, 1 Kings 6: 1, necessarily shortens the period of the judges, and one passage in the book itself implies that two of the oppressions were going on at the

same time, namely, that of the Philistines and of Ammon. Judges 10: 7. In Acts 13: 20 the A.V. reads that God gave them judges about the space of 450 years until Samuel the prophet. This would not agree with the 480 years of 1 Kings 6: 1; but there is a different reading in Acts 13, which has been adopted by editors of the Greek Testament and in the R.V. irrespective of all questions of chronology. It reads "He divided to them their land by lot, about 450 years; and *afterwards* he gave them judges;" thus the 450 years are not applied to the duration of the judges. This period may have been made up thus, reckoning from the birth of Isaac, because the promise was to the *seed* of Abraham, and Isaac was the child of promise.

YEARS.

Age of Isaac, when Jacob was born, Gen. 25: 26 60

" Jacob when he stood before Pharaoh 130

" Israel in Egypt 215

" Israel in the wilderness 40

" To the division of the land 7

(about 450 years). 452

The 480 years 1 Kings 6: 1 have been arranged thus,
though this may not be absolutely correct.

YEARS.

From the Exodus to the crossing the Jordan 40 }

From the Jordan to the division of the land 7 }

Rest under Joshua and the Elders Judges 2: 7 12 }

Oppression by the king of Mesopotamia Judges 3: 8 8 }

Othniel judge Judges 3: 11 40 } About 338 years -

Oppression by the Moabites Judges 3: 14 18 }

Ehud and Shamgar Judges 3: 30 80 } the 300 years

Oppression by king Jabin Judges 4: 3 20 }

Deborah and Barak Judges 5: 31 40 } in round

Oppression by the Midianites Judges 6: 1 7 }

Gideon Judges 8: 28 40 } numbers

Abimelech Judges 9: 22 3 }

Tola Judges 10: 2 23 } of

Jair Judges 10: 3 22 }

} Judges 11:26

In the West. In the East. }

Oppression by the | Oppression by the }

Philistines, during which | Ammonites Judges 10: 8 18 }

Samson was judge, and | Jephthah Judges 12: 7 6 }

Samuel after Eli. | Ibzan Judges 12: 9 7

Judges 13: 1 40 | Elon Judges 12: 11 10

From Mizpeh | Abdon Judges 12: 14 8

(1 Sam. 7:12, 13) |

to the anointing of Saul 9 |

Saul (in the former part of which Samuel was judge) Acts 13: 21 40

David 1 Kings 2: 11 40

Solomon's fourth year 1 Kings 6: 1 3

492

Deduct for parts of years being reckoned as full years 12

480

Judgement

1. PENAL JUDGEMENT. This may be administered on earth in God's government of men or of His people, in accordance with the principles of the economy in force at the time; or hereafter for eternity, in accordance with God's decrees. God's four sore judgements on the living were threatened against Jerusalem, and have often fallen upon mankind generally, and will fall upon them in the future, as shown in the Revelation.

1. War, death by the sword either from an enemy from without, or in civil war.

2. Famine, which may arise from a dearth in the land, or by a city being besieged.

3. Noisome beasts, which doubtless includes the ravages of locusts, because they spoil the land and make it desolate.

4. Pestilence, which has often swept away its thousands. Ezek. 14: 13-21.

Besides these there are in various parts of the earth conflagrations, earthquakes, eruptions, cyclones, avalanches, floods, frosts, shipwrecks, sea-waves, etc., some of which happen every year. These occur in the providential government of God, and by them He continually makes Himself heard, and manifests His power: cf. Job 37: 13. But beside this providential government, there are often direct judgements, hence the prophet said, "When thy judgements are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9. Such judgements are, alas, too often

accounted as natural phenomena or mere accidents or calamities, without any recognition of God, and are soon forgotten. They should warn men; as a slight shower often falls before a storm, so these frequent judgements are but the forerunners of the great storm of the wrath of God that will surely fall upon this guilty world, when the vials of His fury are poured out: cf. Rev. 6 - 20.

All judgement, that is, the act of judging (κρίσις), whether of dead or living, has been committed to the Lord Jesus. He is represented as coming from Edom, with dyed garments from Bozrah, when He will tread the people in His anger, and trample them in His fury, and their blood will stain all His raiment. Isa. 63: 1-3. His judgement falls on the living nations; also before Israel is restored to blessing, judgement from God will fall upon them. See TRIBULATION. Upon professing Christendom also God will execute judgement. See BABYLON THE GREAT. The eternal punishment of the wicked is called "eternal judgement." Heb. 6: 2. The fallen angels are reserved unto judgement, 2 Peter 2: 4; and everlasting fire is prepared for the devil and his angels. Matt. 25: 41.

2. SESSIONAL JUDGEMENT. The common expression 'the General Judgement' does not occur in scripture. By this term is commonly understood that all mankind on 'the day of judgement' will stand before God, or rather the Lord Jesus, to be judged according to their works, and there to hear their eternal destiny. But this is not according to scripture. In all the passages (except 1 John 4: 17, where it speaks of the Christian having boldness in the day of judgement) it is 'day of judgement;' not *the* day of judgement, as referring to *one* specified time.

Besides the sessional judgement of the empires in Dan. 7: 9-14, there are *two* other such judgements in scripture, with more or less of detail, which do not take place at the same time, nor embrace the same people. The Lord Jesus has been appointed to judge the living and the dead. Acts 10: 42. In Matt. 25 the living are judged, and in Rev. 20 the dead are judged, both of which cannot refer to the same judgement.

In Matt. 25: In Rev. 20.

It is the living nations, and no } {It is the dead, and no mention of
mention of the dead, this earth } { the living, the earth having 'fled
being the scene of it, to which } { away' before His face who sits
the Son of man comes. } { upon the great white throne.

Some are saved and some are lost.} {No mention of any saved: all
are lost.

Judged solely according to their } {Judged according to general sins,
treatment of the Lord's brethren, } { and no mention made of their
and no mention of general sins.} { treatment of the saints.

It is plain that these are separate and distinct judgements. The judgement of the 'living' will be at the beginning of the Lord's reign. After the Church has been taken to glory, Christ will still have His own servants doing His work upon the earth, such as His two witnesses in Rev. 11: 3; cf. also Matt. 10: 23. When He comes to reign, the nations will be judged as to how they have treated these whom He calls His 'brethren.' The judgement of the wicked 'dead' will be after the millennium, and will embrace all who have died in their sins from the creation of the world. They will be judged according to their works, and the secrets of men will then be judged.

Then the question arises as to the saints who may be alive at the coming of the Lord, and the thousands who have died. They cannot be included in either the judgement of Matthew 25 or of Revelation 20. As to their persons, whether they are to be saved or not, it is plainly stated in John 5: 24, that they will not come into judgement at all. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *judgement*; but is passed from death unto life." The A.V. reads 'condemnation,' but the word is κρίσις and is translated 'judgement' in the same chapter — John 5: 22, 27, 30, and 'damnation' in John 5: 29. It is the same word also in Heb. 9: 27; "As it is appointed unto men once to die, but after this the *judgement*; . . . unto them that look for him shall he appear

the second time without sin unto salvation."

3. THE JUDGEMENT-SEAT OF CHRIST. All will be manifested before this judgement-seat that they may receive the things done in the body whether it be good or bad. 2 Cor. 5: 10. This does not clash with the above statement that the believer does 'not come into judgement.' The Lord Jesus will sit on the judgement-seat, *He* who died for believers' sins, and rose again for their justification; and He is the believer's righteousness — He will not judge His own work. The saint, being divinely justified, cannot be judged, indeed, John 5: 24 declares he does not come into judgement at all. But he will be manifested: the things done in the body will be brought into review, *all* will then be seen by him in its true light, whether good or bad, and this will but serve to exalt the grace that has saved him.

Then an account will be required as to what sort of servant he has been. Has he used the talent committed to him ? Some may have laboured with improper materials, and such work will be burned up, and the workman will lose his reward, though he himself will be saved yet so as through fire. Whereas, with others, the work will abide, and the labourer will get a reward. 1 Cor. 3: 14. Each shall receive a reward according to his own labour. 1 Cor. 3: 8. The apostle John exhorted the saints to abide in Christ that *he*, as a workman, might not be ashamed before Him at His coming. 1 John 2: 28: cf. 2 John 8. These passages apply to the Christian's service, to each of whom a talent is given.

The exhortation to the Philadelphians is "Hold that fast which thou hast that no man take thy crown." Rev. 3: 11. And the Lord says "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22: 12. All that Christians do now will then be manifested; they should therefore seek to do such work as will stand the fire, and such as will be owned and approved of in that day by their Lord and Master. His love to us is "made perfect, that we may have boldness in the day of judgement, because as he is so are we in this world." 1 John 4: 17.

Judgement-hall.

The word is *πραιτώριον*, *praetorium*, as it is translated in Mark 15:

16. It was the official residence of Pilate the governor in Jerusalem. John 18: 28, 33; John 19: 9; Acts 23: 35. It is translated 'palace' (the barracks of the Praetorian body of soldiers, from whom Paul's guards were selected) in Phil. 1: 13; 'common hall' in Matt. 27: 27; and 'hall of judgement' in John 18: 28.

Judgement-seat,

βῆμα. A place attached to the judgement-hall, where judgement was pronounced, speeches delivered, etc. It was on the βῆμα that Herod sat, when he made his oration. Matt. 27: 19; John 19: 13; Acts 12: 21; Acts 18: 12-17; Acts 25: 6-17. The floor of this place was doubtless of tessellated stones, which accounts for its being called the PAVEMENT in John 19: 13. In the Hebrew it was called GABBATHA, which signifies elevated or raised platform. In James 2: 6 the word is κριτήριον. (For the judgement-seat of Christ, see JUDGEMENT, No. 3.)

Judith. [Ju'dith]

Daughter of Beeris a Hittite, and wife of Esau. Gen. 26: 34. See BASHMATH.

Julia. [Ju'lia]

Christian woman at Rome to whom Paul sent salutations. Rom. 16: 15.

Julius. [Ju'lius]

The centurion of 'Augustus' band' who had custody of Paul in travelling to Rome. He treated Paul with great courtesy, allowing him to visit his friends at Sidon and refresh himself. Paul counselled him as to where they should winter, but he naturally was swayed by the master of the ship, though it proved afterwards that it would have been wiser to have listened to the man of God, who, though a prisoner, could tell them that God had given *him* all that sailed in the ship, and that all would be saved. When the shipwreck occurred, Julius would not allow the prisoners to be put to death because he was desirous of saving Paul. God was watching over His servant,

and turned the heart of Julius towards him. Acts 27: 1, 3, 43.

Junia. [Ju'nia]

A believer and fellow prisoner and kinsman of Paul, of note among the apostles, and who was in Christ before Paul. Rom. 16: 7. The name is really JUNIAS.

Juniper,

rothem. This is supposed to refer, not to the juniper (see HEATH), but to the Arabic *ratam*, the *Retama raetam*, a 'broom' that grows twelve feet high, under which a person could sit for shelter. 1 Kings 19: 4, 5. In Job 30: 4 reference is made to its roots being used for food by the poor. Its roots were also burnt for charcoal, and Ps. 120: 4 says that sharp arrows of the mighty with coals of juniper were to be applied to a false tongue.

Jupiter, [Ju'piter]

Ζεύς. Supreme god of Greece and Rome, though the religious ideas of the two nations differed considerably. At Lystra the heathen inhabitants supposed Jupiter was impersonated by Barnabas, and at Ephesus they professed that the image of Diana had fallen from Jupiter, or heaven. Acts 14: 12, 13; Acts 19: 35.

Jushabhesed. [Ju'shab-he'sed]

Son of Zerubbabel. 1 Chr. 3: 20.

Justification.

The word δικαίωσις occurs but twice in the N.T., namely, Rom. 4: 25 and Rom. 5: 18. In the former passage it appears to be the equivalent in meaning of faith being imputed to the believer for righteousness, that is, of the believer being accounted righteous. Hence the word 'justification' may be said to be the estimation formed in God's mind of the believer in view of that order of things of which Christ risen is the Head. Such estimation has its expression in Christ Himself, and its consequences are seen in Rom. 5.

The question as to how a righteous God can justify a sinner is raised and answered in Romans 3. It is difficult to conceive a subject more momentous for every human being. What is set forth in the gospel at the outset is the vindication of God in righteousness as regards sin by the death of the Lord Jesus Christ, where, in God's infinite grace to sinners, the question of sin and its judgement has been raised between Himself and the spotless Sin-bearer and settled to His glory. Of Him it is said, "Whom God hath set forth a mercy-seat, through faith in his blood, for the showing forth of his righteousness in the present time, so that he should be just and justify him that is of the faith of Jesus." It is then in the blood of Jesus that God's judgement of sin is seen, and it is on this righteous basis that He can justify all who believe in Him.

Justification of life (Rom. 5: 18) is the righteous bearing into life which is toward all through the one accomplished righteousness of the Lord Jesus Christ even to death, in contrast with the bearing of the one offence of Adam which brought in death and condemnation upon all. What has been effected by the one Man, Jesus Christ, abounds in the scope of it, over all that has been brought in by the one man Adam. In the death of Christ there is seen the complete judgement and removal out of the sight of God both of the sins and of the man who sinned, believers having, through the Lord Jesus Christ raised from the dead, a new Head, in whom they live for God.

There is another aspect of justification referred to in the Epistle of James (James 2), where it is entirely a question of what appears before men. "Show me thy faith without thy works, and I will show thee my faith by my works."

Justus. [Ju'stus]

1. Surname of JOSEPH, or BARSABAS, who was selected as one suitable to take the place of Judas Iscariot. Acts 1: 23.
2. A worshipper of God at Corinth, into whose house Paul entered when he abandoned the synagogue. Acts 18: 7.
3. Christian at Rome, also called JESUS, whose salutation Paul sent to the Colossian saints. Col. 4: 11.

Juttah. [Jut'tah]

City in the highlands of Judah, given to the priests. Joshua 15: 55; Joshua 21: 16. Identified with *Yutta*, .

Kabzeel. [Kabzeel']

See JEKABZEEL.

Kadesh, [Ka'desh] Kadeshbarnea. [Ka'desh-bar'nea]

This place is first mentioned in connection with the battle of the kings, when Lot was taken captive. They "came to EN-MISHPAT, which is Kadesh." Gen. 14: 7. It was one of the halting places of the Israelites, and where they made a prolonged stay, and from whence the twelve spies were sent into the land. At the end of the thirty-eight years' wandering they returned to Kadesh, and Miriam died and was buried there. It was here also that Moses smote the rock when the people murmured for water. The water thus obtained is spoken of as both the 'water of MERIBAH,' or 'strife,' Num. 20: 13; Num. 27: 14; Ps. 81: 7, and the 'waters of strife in Kadesh.' Ezek. 47: 19; Ezek. 48: 28. It was in the wilderness of Paran, and is known to be situated in the extreme south of the land, from whence Joshua smote the inhabitants, and it became the border of Judah's possession. Num. 13: 26; Num. 20: 1-22; Num. 32: 8; Deut. 1: 2, 19, 46; Deut. 9: 23; Deut. 32: 51 (Meribah-Kadesh); Joshua 10: 41; Joshua 15: 3, etc. Identified by some with *Ain Kadis*, .

Kadmiel. [Kad'miel]

A Levite and his family who returned from exile, and helped in the rebuilding of the temple. He led the devotions of the people and sealed the covenant. Ezra 2: 40; Ezra 3: 9 (see *margin*); Neh. 7: 43; Neh. 9: 4, 5; Neh. 10: 9; Neh. 12: 8, 24.

Kadmonites. [Kad'monites]

One of the ancient peoples who possessed the land promised to Abraham. Gen. 15: 19. Probably the same as *bene-Kedem*, 'children of the east.' Judges 6: 3.

Kallai. [Kal'lai]

Priest of the family of Sallai. Neh. 12: 20.

Ka'nah.

City in Asher. Joshua 19: 28. Identified with *Kana*, 33 12 N, 35 18' E.

Kanah, [Ka'nah] River.

Brook between Ephraim and Manasseh. Joshua 16: 8; Joshua 17: 9. Identified with *Wady Kanah*, 32 9' N, 35 E.

Kareah. [Kare'ah]

Father of Johanan and Jonathan. Jer. 40: 8-16; Jer. 41: 11-16; Jer. 42: 1, 8; Jer. 43: 2-5. Called CAREAH in 2 Kings 25: 23.

Karkaa. [Kar'kaa]

City in the south of Judah. Joshua 15: 3. Not identified.

Karkor. [Kar'kor]

Place in the east of Jordan, where the host of Zebah and Zalmunna encamped. Judges 8: 10. Not identified.

Kartah. [Kar'tah]

City in Zebulun, given to the Levites. Joshua 21: 34. It is not mentioned in the list in 1 Chr. 6, and is not identified.

Kartan. [Kar'tan]

City in Naphtali, given to the Levites. Joshua 21: 32. In 1 Chr. 6: 76 it appears to be called KIRJATHAIM. Not identified.

Kattath. [Kat'tath]

City in Zebulun. Joshua 19: 15. Not identified.

Kedar. [Ke'dar]

Son of Ishmael, and founder of an important tribe inhabiting the north-west of Arabia, though the name is probably also employed for Arabs generally. Gen. 25: 13; 1 Chr. 1: 29. The Psalmist desired peace, for he had been dwelling in the tents of Kedar, with those who 'hated peace.' Ps. 120: 5, 6. The bride in Cant. 1: 5 was black, or dark, like the black tents of Kedar. The references to lambs, rams, goats, flocks, camels, tents, and tent-curtains, show that a nomadic people are spoken of, though their, 'villages' are also mentioned. Judgements were pronounced against them. Isa. 21: 16, 17; Isa. 42: 11; Isa. 60: 7; Jer. 2: 10; Jer. 49: 28; Ezek. 27: 21.

Kedemah. [Ke'demah]

Youngest son of Ishmael. Gen. 25: 15; 1 Chr. 1: 31.

Kedemoth. [Kede'moth]

1. City in Reuben, given to the Levites. Joshua 13: 18; Joshua 21: 37; 1 Chr. 6: 79.

2. A wilderness near the same. Deut. 2: 26.

Kedesh. [Ke'desh]

1. City in the extreme south of Judah. Joshua 15: 23. Supposed by some to refer to Kadesh-barnea.

2. Canaanite city, taken by Joshua, allotted to Issachar, and given to the Levites. 1 Chr. 6: 72. Called KISHION in Joshua 19: 20 and KISHON in Joshua 21: 28. Identified with *Tell Abu Kudeis*, .

3. City in Naphtali, allotted to the Levites, and a city of refuge. Joshua 12: 22; Joshua 19: 37; Joshua 20: 7; Joshua 21: 32; 2 Kings 15: 29; 1 Chr. 6: 76. Called KEDESH-NAPHTALI in Judges 4: 6. Identified with ruins at *Kades*, . It has been supposed that Barak assembled his army, not at Kedesh in Naphtali, but somewhere nearer to Mount Tabor and to the river Kishon, where Sisera had his troops. Judges 4: 10-13. It was possibly at *Kadish*, .

Kedeshnaphtali. [Kedesh-naphtali]

See KEDESH, No. 3.

Kedron.

See KIDRON.

Kehelathah. [Kehe'lathah]

One of the encampments of Israel. Num. 33: 22, 23.

Keilah. [Kei'lah]

1. City in the lowlands of Judah. It was delivered by David from an attack of the Philistines. He and Abiathar with the ephod took shelter there; but warned by God that the people of the city would deliver him up to Saul, they escaped. Joshua 15: 44; 1 Sam. 23: 1-13; Neh. 3: 17, 18. Identified with *Kila*, 31 37' N, 35 E.

2. One called 'the Garmite,' in the genealogy of Judah. 1 Chr. 4: 19.

Kelaiah, [Kelai'ah] Kelita. [Keli'ta]

Levite who had married a strange wife. Ezra 10: 23. He assisted Ezra in explaining the law and sealed the covenant. Neh. 8: 7; Neh. 10: 10.

Kemuel. [Kemu'el]

1. Son of Nahor. Gen. 22: 21.

2. Son of Shiphtan and a prince of Ephraim. Num. 34: 24.

3. Levite, father of Hashabiah. 1 Chr. 27: 17.

Kenan. [Ke'nan]

See CAINAN.

Kenath. [Kenath']

City of Bashan, taken by NOBAH, and called after his own name. It was afterwards re-taken with the villages of Jair by Geshur and Aram, as the passage in Chronicles should read. Num. 32: 42; 1 Chr. 2: 23. Identified with *Kanawat*, .

Kenaz. [Ke'naz]

1. Son of Eliphaz, and a duke of Edom. Gen. 36: 11, 15, 42; 1 Chr. 1: 36, 53.

2. Father of Othniel. Joshua 15: 17; Judges 1: 13; Judges 3: 9, 11; 1 Chr. 4: 13.

3. A descendant of Caleb. 1 Chr. 4: 15.

Kenezite. [Kene'zite]

Designation of Jephunneh, father of Caleb. Num. 32: 12; Joshua 14: 6, 14.

Kenites. [Ke'nites]

There seem to have been several different peoples called by this name, without any apparent link between them. Thus

1. There were some in the land when it was promised to Abraham. Gen. 15: 19.

2. Jethro, or Raguel, Moses' father-in-law, is called a Kenite, Judges 1: 16, and is also called a Midianite. Num. 10: 29. The Midianites sprung from Midian, the son of Abraham and Keturah, Gen. 25: 2; so these Kenites were probably a branch of the Midianites. The children of the Kenite, Moses' father-in-law, left Jericho, the city of palm trees, and went into the wilderness of Judah, which was to the south of Arad, and dwelt there. Judges 1: 16 Apparently Heber the Kenite travelled north, and was neutral between Israel and their enemies; but Jael his wife smote Sisera in her tent. Judges 4: 11, 17; Judges 5: 24. Others remained in the far south, for when Saul was going to smite the Amalekites he warned the Kenites, for their own

safety, to depart from among them, because they had befriended Israel when they came from Egypt. 1 Sam. 15: 6. They were still in the neighbourhood when David feigned to have attacked them. He regarded them as friends, and sent presents to them. 1 Sam. 27: 10; 1 Sam. 30: 29.

3. There were Kenites whom Balaam saw dwelling in the rocks, and who were to be carried away by Asshur. Num. 24: 21, 22. These may have been a remnant of the Kenites mentioned in Gen. 15: 19.

4. Descendants of Hemath, the father of the house of Rechab. 1 Chr. 2: 55.

Kenizzites. [Keniz'zites]

Mentioned only once as people in the land promised to Abraham. Gen. 15: 19.

Kerchiefs.

Veil or small shawl with which the women who prophesied covered the head of persons of 'every stature:' alluding probably to their leading people blindfold by their divinations, to catch their souls. Ezek. 13: 18, 21.

Kerenhappuch. [Ke'ren-hap'puch]

Youngest daughter of Job after his restoration to prosperity. Job 42: 14. The meaning of the name is disputed. The LXX render it 'horn of plenty.'

Keri and Chethib.

These terms refer to the various readings appended to the printed Hebrew Bible. The *keri* (or *qeri*) are placed in the notes, and signify 'to be read,' instead of what is in the text, which latter is called *chethib* (or *kethib*), 'written.' A small circle or star is placed in the text to call attention to the alteration, and where one word is substituted for another the word to be read is printed in the notes, without points, the points that belong to it being given in the text,

though they do not belong to the word there printed. The total number of these alterations has been calculated to amount to 1353.

Several different accounts have been given as to the origin of these various readings, some endeavouring to trace them back to Moses; others, to Ezra; and others to the Sanhedrim; so that there seems no reliable clue to their authority. The great bulk of the alterations are corrections of errors made by mistaking one letter for another, or similar faults of the copyist; but there are some variations of importance, and what may seem strange is that in the A.V. in some instances the *keri* is adopted and in others the *chethib*, without its being stated why. What influenced the selection is now unknown. For instance there are above a dozen places in which the *keri* substitutes לו, the personal pronoun, for לֹא־אֵל, the negative particle, which greatly alters the sense. A few of these are adopted in the A.V. as Job 13: 15; Ps. 100: 3; Isa. 63: 9. May we not be assured that even in this God has guarded His own Book, and especially the version most widely circulated — the English Bible?

Kerioth. [Keri'oth]

1. City in the south of Judah. Joshua 15: 25. This passage is better read, 'Kerioth-hezron, which is Hazor.' Identified with *el Kureitein*, .

2. City of Moab denounced for judgement. Jer. 48: 24, 41. Probably the same as KIRIOTH in Amos 2: 2.

Keros. [Ke'ros]

Ancestor of some Nethinim who returned from exile. Ezra 2: 44; Neh. 7: 47.

Keturah. [Ketu'rah]

Wife or concubine of Abraham by whom he had six sons, Midian being the most noted. Gen. 25: 1-4; 1 Chr. 1: 32, 33.

Key.

Used symbolically for authority to open or to shut. Spoken of

Eliakim, 'established by God,' as having the key of the house of David laid upon his shoulder: "he shall open, and none shall shut; and he shall shut, and none shall open." Isa. 22: 22. He is a type of the Lord Jesus, as spoken of in Rev. 3: 7, who has also the keys of hades and of death. Rev. 1: 18. To Peter were given the keys of the kingdom of heaven, Matt. 16: 19, which he opened to the Jews in Acts 2, and to the Gentiles in Acts 10. The Lord charged the doctors of the law with taking away the key of knowledge. Luke 11: 52. This they did by their traditions and by hindering those who would have entered in to the blessings brought by Christ.

Kezia. [Kezi'a]

Second daughter of Job after his restoration. Job 42: 14.

Keziz. [Keziz']

This, though called a 'valley' in the A.V., is mentioned among the *cities* of Benjamin. Joshua 18: 21. It is better to regard the word for 'valley' as a part of the name, reading Emek-keziz.

Kibrothhattaavah. [Kibroth'-hatta'avah]

One of the halting places of the Israelites, called 'the graves of lust,' "because there they buried the people that lusted" for flesh. Num. 11: 34, 35; Num. 33: 16, 17; Deut. 9: 22.

Kibzaim. [Kibza'im]

Levitical city in Ephraim. Joshua 21: 22. Identified with *Tell el Kabus*, .

Kid.

A kid of the goats is constantly mentioned for the sin offering. Num. 7: 16-87, etc. As an article of food the kid is considered a dainty: it was with kids that Rebekah prepared the savoury meat as venison, wherewith Jacob deceived his father. Gen. 27: 9.

Kidneys.

These, 'with the fat thereof,' were often burned on the altar in the sacrifices. Lev. 3: 4-15; Lev. 4: 9; Lev. 7: 4, etc. The same word, *Kelayoth* is translated 'reins,' (which signifies 'kidneys') when used symbolically of the inward feelings and affections.

Kidron, [Kid'ron] Kedron, [Ke'dron] Brook.

The valley, or wide wady, that lies between the east of Jerusalem and the west of Mount Olivet. It is joined by the valley of Hinnom that runs along the south of Jerusalem, and it continues its course for about twenty miles to the Dead Sea. Though called a brook, it is now nearly always dry; this is supposed to be partially due to the amount of rubbish lying in the valley. Its true bottom has been found some forty feet below, and much nearer to the walls of the city. The side of the valley nearest the city is full of Mahometan graves, and on the eastern slope are the graves of the Jews, among which is the erection called the Pillar of Absalom. In O.T. times it was treated as a defiled place. Asa burnt his mother's idol there. 1 Kings 15: 13. Josiah also burnt there the symbols of idolatry. 2 Kings 23: 4, 6, 12; and by 2 Kings 23: 6; Jer. 31: 40 it would appear to have been the common burial ground.

On the revolt of Absalom David crossed the brook ere he climbed the mount of Olives. The Lord also crossed it on His last visit to Gethsemane, when He was about to be delivered up by Judas. 2 Sam. 15: 23, 30; John 18: 1, where the A.V. has CEDRON. See JEHOSHAPHAT, VALLEY OF.

Kinah. [Ki'nah]

City in the south of Judah. Joshua 15: 22. Not identified.

Kine.

A word generally signifying 'cows,' but its use is not strictly confined to the female: cf. Deut. 7: 13; Deut. 28: 4, 18, 51.

Kingdom, Kingdom of God, Kingdom of Heaven.

In Daniel 2: 44 it is predicted that "In the days of these kings [the ten divisions of the fourth kingdom, the revived Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever:" cf. also Dan. 7. The 'kingdom of heaven' was announced by John the Baptist and by the Lord as 'at hand' (Matt. 3: 2; Matt. 4: 17), but the Lord declared that the 'kingdom of God' had come. Matt. 12: 28. In many respects the two expressions are identical, but the 'kingdom of heaven' occurs in the gospel by Matthew only, and stands in contrast to the Messiah on earth. It refers to the *rule* of that which God has set in heaven, and commenced when Christ went to heaven. It may be illustrated by the lights which God set in the heavens to give light and to rule on earth. The 'kingdom of God' is more connected with the moral state established in man.

The Jews having refused their king, the kingdom was not set up in manifestation at that time and it is still held in abeyance. In the meanwhile it is 'the kingdom and *patience* of Jesus Christ.' Rev. 1: 9. Christ is represented as having gone to receive a kingdom, and to return. Luke 19: 12. In the meantime the kingdom has been produced, and goes on in its *mysterious* form: cf. Matt. 13: 11. There are multitudes who profess obedience to God and to the Lord Jesus, and who look to heaven as the throne from whence come all their blessings, while they are passing through a world of which Satan is the god and prince; but to the saints the kingdom of God is very real. They by faith anticipate the kingdom in power. Righteousness, peace, and joy characteristics of the kingdom, are already theirs in the Holy Ghost. Rom. 14: 17. In this sense the kingdom of God is often referred to in the Epistles. A person must be born again really to enter into it (John 3: 3, 5), but this idea, is distinct from the form which the kingdom has taken, and the dimensions it has attained in the hands of man.

The parables in the gospels describe the form and objects of the kingdom while the Lord is away. In Matt. 13 the Lord spoke four parables to the multitude; then He dismissed the people and

explained the parable of the Wheat and the Tares to His disciples and added three parables bearing on the secret character of the kingdom. It is shown that evil would be found in the kingdom, but that Christ will eventually send His angels to gather out of His kingdom all things that offend; then it will be established in power by the Lord Jesus sitting on His own throne, and reigning supreme as Son of man over the earth, ending by His ultimately giving up the kingdom to the Father, that God may be all in all. 1 Cor. 15: 24, 28. The moral characteristics suitable to the kingdom are given in the Sermon on the Mount, and its principles and order in Matt. 18.

The kingdom must not be confounded with the church. In the kingdom the wheat and the tares grow together until the harvest; but in the church a wicked person is to be put out. 1 Cor. 5: 13. There may appear to be a similarity between the professing church and the kingdom; but the ideas are not the same. The kingdom is the sphere of Christ's *rule*; whereas the church is the *dwelling place* of God by the Spirit. Neither will the duration on earth of the church and the kingdom be the same; the kingdom will be set up in power after the rapture of the church, and will continue during the millennium. The Christian, besides sharing in the privileges of the church, has also the privileges and responsibilities attaching to the kingdom. To each individual is entrusted a pound (Luke 19: 12-24); or, in another aspect, one or more talents (Matt. 25: 14-28), which he is responsible to use for his Lord and Master, and for which he will have to give an account in a future day. His place in heaven is by grace apart from his works, but his reward in the kingdom will be according to his faithfulness to his Lord.

King's Dale.

This is supposed to be in the valley of the Kidron, where there is still a monument called the Pillar of Absalom, though the existing one cannot be the pillar he erected. 2 Sam. 18: 18. The King's Dale in Gen. 14: 17 cannot be identified.

Kings, First and Second Book of.

These embrace a period of the history of Israel from B.C. 1015 to B.C. 562. They do not give the commencement of the kingdom

under Saul, nor the history of David, but begin with the reign of Solomon. In the headings of these books the A.V. adds "Commonly called the '*Third Book*' and '*Fourth Book*' of the Kings" (copied probably from the LXX or the Vulgate, for this addition is not in the Hebrew), the two books of Samuel being the First and Second. The kingdom was at its height in the reign of Solomon, but because of his sin the kingdom was divided, and after many warnings from God through His prophets, to both Israel and Judah, both kingdoms were brought to a close, the people being carried away into captivity, and Jerusalem and the temple destroyed. See ISRAEL, JUDAH, and the various Kings The books of the Kings differ from the books of the Chronicles in that the former treat of kingly power established by God in the nation of Israel; (and, though it failed and apostatised, the will of God in its establishment will be carried out when Christ administers the government of God in power:) whereas the Chronicles are principally occupied with the house of David, and God's promises concerning it.

The chronology of the period of the kings can be fairly well ascertained if it is remembered that parts of years were always reckoned as full years. In most cases, when a king began to reign, it is stated what year it was of the king reigning in the other kingdom, and these cross references help to check both lists. The dates are approximately as follows. The names of the contemporary PROPHETS are also added.

Kinsman.

Beside the common signification of this term for a male relative, it is used typically in reference to the Lord Jesus in His relationship with Israel. As their kinsman He has the right of redemption, and will undertake their cause in a future day, as Boaz did the cause of Naomi and Ruth. Ruth 2 — Ruth 4.

Kir.

A country from which the Syrians had come, and to which they were carried from Damascus by the Assyrians. 2 Kings 16: 9; Isa. 22: 6; Amos 1: 5; Amos 9: 7. Being associated with Elam in Isaiah it is supposed to be in Lower Mesopotamia.

Kir of Moab, Kirharaseth, [Kir-hara'seth] Kirhareseth, [Kir-hareseth] Kirharesh, [Kir-ha'resh] Kirheres. [Kir-heres]

Fortified city in Moab. 2 Kings 3: 25; Isa. 15: 1; Isa. 16: 7, 11; Jer. 48: 31, 36. Identified with *Kerak*, .

Kiriathaim. [Kiriatha'im]

See KIRJATHAIM.

Kirioth. [Kiri'oth]

City in Moab denounced for judgement. Amos 2: 2. Probably the same as KERIOTH in Jer. 48: 24, 41. See KIRJATHAIM, No. 1.

Kirjath. [Kir-jath]

See KIRJATH-JEARIM.

Kirjathaim. [Kirjatha'im]

1. City of Reuben, east of the Jordan. Num. 32: 37; Joshua 13: 19. Called KIRIATHAIM in Jer. 48: 1, 23; Ezek. 25: 9 where it is associated with Moab, and devoted to judgement. Identified by some with *Kureiyat*, .

2. Levitical city in Naphtali. 1 Chr. 6: 76. Probably the same as KARTAN in Joshua 21: 32. Not identified.

Kirjatharba. [Kir'jath-ar'ba]

The Canaanitish name, signifying 'city of Arba,' of the city afterwards called HEBRON, *q.v.* Gen. 23: 2; Gen. 35: 27; Joshua 14: 15; Joshua 15: 13, 54; Joshua 20: 7; Joshua 21: 11; Judges 1: 10; Neh. 11: 25.

Kirjatharim, [Kir'jath-a'rim] KirjathBaal. [Kir'jath-Ba'al]

See KIRJATH-JEARIM.

Kirjathhuzoth. [Kir'jath-hu'zoth]

Place in Moab. Num. 22: 39. Not identified.

Kirjathjearim. [Kir'jath-jear'im]

City lying on the borders of Judah and Benjamin, the former name of which was KIRJATH-BAAL. Joshua 15: 60; Joshua 18: 14. It was one of the four cities included in the compact made with Gibeon. The ark was removed to the hill of the city and remained there many years (see ABINADAB). Joshua 9: 17; Joshua 15: 9; Joshua 18: 15; Judges 18: 12; 1 Sam. 6: 21; 1 Sam. 7: 1, 2; 1 Chr. 2: 50, 52, 53; 1 Chr. 13: 5, 6; 2 Chr. 1: 4; Neh. 7: 29; Jer. 26: 20. The city is also called KIRJATH in Joshua 18: 28; KIRJATH-ARIM in Ezra 2: 25; BAALAH in Joshua 15: 9-11, and BAALE OF JUDAH in 2 Sam. 6: 2. Identified by some with ruins at *Erma*, .

Kirjathsannah, [Kir'jath-san'nah] Kirjathsepher. [Kir'jath-se'pher]

See DEBIR.

Kish.

1. Son of Abiel a Benjamite and father of Saul, king of Israel. 1 Sam. 9: 1, 3; 1 Sam. 10: 11, 21; 1 Sam. 14: 51; 2 Sam. 21: 14; 1 Chr. 8: 33, etc. Called CIS in Acts 13: 21.

2. Son of Jehiel, a Benjamite. 1 Chr. 8: 30; 1 Chr. 9: 36. Probably the uncle of No. 1. See NER.

3. Son of Mahli and grandson of Merari. 1 Chr. 23: 21, 22; 1 Chr. 24: 29.

4. Son of Abdi, a descendant of Merari. 2 Chr. 29: 12.

5. Ancestor of Mordecai. Esther 2: 5.

Kishi. [Kish'i]

Son of Abdi, a descendant of Merari. 1 Chr. 6: 44. Called

KUSHALIAH in 1 Chr. 15: 17.

Kishion, [Kish'ion] Kishon. [Kish'on]

See KEDESH No 2.

Kishon, [Kish'on] River of, Kison. [Kis'on]

A brook that rises in the mountains of Esdraelon, and runs in a north-westerly course to the Mediterranean, close to mount Carmel. It was the scene of the victory of Deborah and Barak over the army of Sisera. The river is represented as 'sweeping away' the enemy, which well describes the rushing torrent. When there is much water it is in places quite impassable. It was also at this brook that Elijah slew the prophets of Baal. Judges 4: 7, 13; Judges 5: 21; 1 Kings 18: 40; Ps. 83: 9. It is now called *Nahr el Mukutta*.

Kiss.

This common mode of salutation among relatives is sanctified by its adoption in the church. Five of the Epistles close with the exhortation to greet one another with a holy kiss, or kiss of love. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14. When Paul said farewell to the elders of Ephesus, they wept sore, and fell on his neck and kissed him. Permission to kiss the hand of a superior is a mark of honour. The heathen kissed their gods. 1 Kings 19: 18; Hosea 13: 2. In the case of *distant* objects of worship, like the sun and moon, they kissed the hand (Job 31: 26, 27), hence the most usual word for worship in the N.T. is προσκυνέω, from κυνέω, to kiss. Kings and judges of the earth are exhorted to kiss the Son when He comes to reign, lest He be angry, and they perish. Ps. 2: 12.

Kite to Machnadebai

Kite,

ayyah. There are several species of the kite which feed upon small birds, mice, reptiles, and fish. It was forbidden to the Israelites for food. Lev. 11: 14; Deut. 14: 13. The same Hebrew word is translated

'vulture' in Job 28: 7, 'falcon' in the R.V. It is only distinguished in scripture for its keenness of vision, but this characteristic would apply to many different birds. The common kite is the *Milvus regalis*.

Kithlish. [Kith'lish]

City in the lowlands of Judah. Joshua 15: 40. Not identified.

Kitron. [Kit'ron]

City in Zebulun, the inhabitants of which were not driven out. Judges 1: 30. Identified with *Seffurieh*, .

Kittim. [Kit'tim]

Son of Javan, a son of Japheth. Gen. 10: 4; 1 Chr. 1: 7. He is supposed to have settled on the island of Cyprus, which was hence called CHITTIM, *q.v.*

Knops.

Ornaments adopted in the construction of the golden candlestick and in Solomon's temple.

1. *kaphtor*, 'a crown or circlet.' Ex. 25: 31-36; Ex. 37: 17-22.

2. *peqaim*, 'wild cucumbers,' egg shaped. 1 Kings 6: 18; 1 Kings 7: 24. The definite form of these ornaments is not known, save as may be surmised from the *relievo* on the Arch of Titus at Rome.

Knowledge.

There are several Greek words translated 'to know,' the principal of which are

1. οἶδα, signifying 'inward conscious knowledge' in the mind; and

2. γινώσκω, signifying 'objective knowledge.' The latter passes into consciousness, but not *vice versa*. There are several passages in the N.T. in which both words occur, a study will show that the words

are not used promiscuously, and need to be carefully considered .

Matt. 24: 43. Know [2] this, that if the goodman of the house had known [1] in what watch the thief would come, etc. The same distinction occurs in Luke 12: 39.

Mark 4: 13. Know [1] ye not this parable? and how then will ye know [2] all parables?

John 7: 27. We know [1] this man whence he is; but when Christ cometh, no man knoweth [2] whence he is.

John 8: 55. Ye have not known [2] him; but I know [1] him; and if I should say, I know [1] him not, I shall be a liar like unto you: but I know [1] him, and keep his saying.

John 13: 7. What I do thou knowest [1] not now; but thou shalt know [2] hereafter.

John 21: 17. Lord, thou knowest [1] all things; thou knowest [2] that I love thee.

Rom. 7: 7. I had not known [2] sin, but by the law: for I had not known [1] lust, except the law had said, Thou shalt not covet.

1 Cor. 8: 1, 2. We know [1] that we all have knowledge [2]. Knowledge [2] puffeth up, but charity edifieth. And if any man think that he knoweth [1] (Editors alter this into [2]) anything, he knoweth [2] nothing yet as he ought to know. [2]

2 Cor. 5: 16. Henceforth know [1] we no man after the flesh: yea, though we have known [2] Christ after the flesh, yet now henceforth know [2] we him no more.

Heb. 8: 11. They shall not teach . . . saying, Know [2] the Lord: for all shall know [1] me, from the least to the greatest.

1 John 2: 29. If ye know [1] that he is righteous, ye know [2] that every one that doeth righteousness is born of him.

1 John 5: 20. We know [1] that the Son of God is come, and hath

given us an understanding, that we may know [2] him that is true.

Both these words are employed for the Lord's own knowledge. In Matt. 12: 15, Jesus knew [2] (that they were plotting to destroy him) having heard it. And in Matt. 12: 25 Jesus knew [1] their thoughts — had the conscious knowledge of it. Respecting our knowledge of the person of Christ, in Luke 10: 22, no one knows [2] who the Son is except the Father; but in Matt. 11: 27, which is a parallel passage, neither of the above words are used, but ἐπιγινώσκω, which implies a certain objective knowledge, not a mere acquaintance with a person. The knowledge that is partial, and that shall vanish away, is the objective knowledge, 1 Cor. 13: 8, 9; not the inward conscious knowledge. In 1 Cor. 13: 12 it is real knowledge in the future, ἐπιγινώσκω. The words (both Nos. 1 and 2) often occur separately in John's gospel and epistles, and their use may be profitably studied in a Greek Testament or Concordance.

Koa. [Ko'a]

An unknown people or district classed with those whom Jerusalem had courted as lovers, but who would be its oppressors. Ezek. 23: 23. The Vulgate does not treat it as a proper name, but translates it *principes*, 'noblemen.'

Kohath, [Ko'hath] Kohathites. [Ko'hathites]

Son of Levi, and his descendants. He was the grandfather of Moses and Aaron. Of Kohath little is revealed: he went into Egypt with the rest of his brethren and died at the age of 133 years. The Kohathites carried the 'most holy things' of the tabernacle — the ark, table of show bread, golden altar, etc., but were not permitted to touch or even look upon them. In the first census the male descendants of Kohath, between thirty and fifty years of age, were 2750. Their descendants embraced several important families, including that of the priesthood. See LEVITES. Ex. 6: 16, 18; Num. 3: 17-30; Num. 4: 2-37; Num. 26: 57, 58; Joshua 21: 4-26; 1 Chr. 6: 1-70, etc.

Kolaiah. [Kolai'ah]

1. Son of Maaseiah, a Benjamite. Neh. 11: 7.

2. Father of Ahab the false prophet 'whom the king of Babylon roasted in the fire.' Jer. 29: 21, 22.

Korah.

1. Son of Izhar, a son of Kohath. He with Dathan and Abiram headed the rebellion against Moses and Aaron, saying that they took too much upon themselves, whereas all the people were holy. There were gathered to them two hundred and fifty princes of the congregation who were Levites. Dathan and Abiram were of the tribe of Reuben, Jacob's firstborn, and were perhaps jealous of the ascendancy of the sons of Levi. Their complaint against Moses is different from that of the Levites, and insinuated that Moses aimed at being a prince over them. They were swallowed up with their families by an opening of the earth; whereas Korah and his company were devoured by the fire of the Lord. With these it was an ecclesiastical rebellion: "they strove against Jehovah" in His appointed priesthood. The whole rebellion was a type of opposition against the royalty and priesthood of Christ. Ex. 6: 21, 24; Num. 16: 1-49; Num. 26: 9-11; Num. 27: 3; 1 Chr. 6: 22, 37; 1 Chr. 9: 19.

Num. 26: 10 seems to say that Korah was swallowed up by the earth; but Num. 16: 32 speaks only of the "men that appertained unto Korah;" and in Deut. 11: 6 and Ps. 106: 17, 18 only Dathan and Abiram are named as being swallowed up. There was an exception in the case of Korah, in that his children were not included in the punishment. Num. 26: 11. In Jude 11 he is called CORE. To his sons or descendants, who took part in 'the service of song,' the following Psalms are inscribed: Ps. 42, Ps. 44 — Ps. 49, Ps. 84, Ps. 85, Ps. 87, Ps. 88.

2. Son of Esau and Aholibamah. Gen. 36: 5, 14, 18; 1 Chr. 1: 35.

3. Son of Eliphaz, a son of Esau. Gen. 36: 16.

4. Son of Hebron. 1 Chr. 2: 13.

**Korahites, [Ko'rahites] Korathites, [Ko'rathites] Korhites.
[Kor'hites]**

Descendants of Korah, the grandson of Kohath. The two principal offices assigned to them were the service of song, and keeping the doors of the sanctuary. Ex. 6: 24; Num. 26: 58; 1 Chr. 9: 19, 31; 1 Chr. 12: 6; 1 Chr. 26: 1; 2 Chr. 20: 19.

Kore. [Ko're]

1. Son of Ebiasaph, a son of Korah (No. 1). 1 Chr. 9: 19; 1 Chr. 26:1.

2. 'The sons of Kore,' better translated the sons of 'the Korahites.' 1 Chr. 26: 19.

3. Son of Imnah, a Levite: set over the freewill offerings in Hezekiah's reign. 2 Chr. 31: 14,

Korhites. [Kor'hites]

See KORAHITES.

Koz.

1. Priest whose descendants were unable to prove their genealogy. Ezra 2: 61; Neh. 7: 63.

2. Ancestor of some who repaired the wall of Jerusalem. Neh. 3: 4, 21. See HAKKOZ.

Kushaiah, [Kushai'ah]

See KISHI.

Laadah. [La'adah]

Son of Shelah and grandson of Judah. 1 Chr. 4: 21.

Laadan. [La'adan]

1. Son of Tahan, an Ephraimite, 1 Chr. 7: 26.
2. Descendant of Gershon the son of Levi. 1 Chr. 23: 7-9; 1 Chr. 26: 21.

Laban. [La'ban]

1. Son of Bethuel, brother of Rebekah, and father of Leah and Rachel. His prompt hospitality towards Abraham's servant shows a heart disposed by the Lord in answer to prayer; but why he took the lead instead of Bethuel, his father, is not revealed. In his dealings with Jacob, Laban was scheming and unscrupulous. This was met by craft on Jacob's part, and would doubtless have led to a serious conflict, had not God warned Laban not to speak to Jacob either good or bad. After Jacob had rehearsed all the wrongs and hardships he had endured during the twenty years he had served Laban, they made a covenant together and separated amicably. Laban is called a Syrian, and he dwelt at Haran. Gen. 24: 29, 50; Gen. 25: 20; Gen. 27: 43; Gen. 28: 2, 5; Gen. 29: 5-29; Gen. 30: 25-42; Gen. 31: 1-55.

2. One of the stations of the Israelites. Deut. 1: 1.

Lachish. [La'chish]

An Amorite city in the lowlands of Judah. Its king was one of the four called upon by the king of Jerusalem to join him in attacking Gibeon because it had made peace with the Israelites. But the Amorites were smitten, and Lachish was taken by Joshua after a siege of two days. It was a fortified city in the route running from north to south. On the division of the kingdom it was garrisoned by Rehoboam. It was taken by Sennacherib, and among the slabs discovered at Nineveh is one representing the king sitting on his throne, with captives from Lachish kneeling before him, while his troops, passing in review, show the spoils they have taken. The inscription reads, "Sennacherib, king of multitudes, king of Assyria, sitteth upon a lofty throne, and the spoil of the city of Lachish passeth before him." This slab is now in the British Museum. Joshua 10: 3-35; Joshua 12: 11; Joshua 15: 39; 2 Kings 14: 19; 2 Kings 18:

14, 17; 2 Kings 19: 8; 2 Chr. 11: 9; 2 Chr. 25: 27; 2 Chr. 32: 9; Neh. 11: 30; Isa. 36: 2; Isa. 37: 8; Jer. 34: 7; Micah 1: 13. Identified by some with *Tell el Hesi*, .

At this mound 60 feet have been dug through and explored. The ruins of as many as eight cities have been discovered, which are judged by the marks on the pottery, etc., to extend back to about 1500 B.C. Nearer the surface have been found *scarabs* (beetles) and an inscription which makes it evident that at one time it was subject to Egypt. This is proved also by records on the *Tell Amarna* Tablets, alluded to under 'Egypt'.

Lael. [La'el]

Father of Eliasaph, a Gershonite. Num. 3: 24.

Lahad. [La'had]

Son of Jahath, of the family of the Zorathites. 1 Chr. 4: 2.

Lahairoi. [Laha'i-roi]

See BEER LAHAI-ROI.

Lahmam. [Lah'mam]

City in the lowlands of Judah. Joshua 15: 40. Identified with ruins at *el Lahm*, .

Lahmi. [Lah'mi]

Brother of Goliath, killed by Elhanan. 1 Chr. 20: 5.

Laish. [La'ish]

1. City in the far north of Palestine, conquered by the tribe of Dan. Judges 18: 7, 14, 27; Isa. 10: 30. Called LESHEM in Joshua 19: 47. Its name was afterwards altered to DAN, *q.v.*

2. Father of Phalti, or Phaltiel. 1 Sam. 25: 44; 2 Sam. 3: 15.

Lake of Fire.

See HELL.

Lakes.

There were three lakes in Palestine, all connected with the Jordan.

1. Huleh in the north, four square miles in extent, and seven feet above the Mediterranean. This lake was drained in 1957. See MEROM.

2. Lake of Gennesaret, 682 feet below the sea. See GALILEE, SEA OF.

3. The Dead Sea, 1292 feet below the sea. See SALT SEA.

Lakum. [La'kum]

Border city of Naphtali. Joshua 19: 33. Not identified.

Lamb.

The lamb is symbolical of meek submissiveness, and when selected for the sacrifices, must be without blemish and without spot: a very apt type of the Lord Jesus, the Lamb of God. He, the submissive and spotless One, was "like a lamb dumb before his shearer," and was proclaimed by John as "the Lamb of God which taketh away the sin of the world;" and again as 'the Lamb of God' as an object for the soul's contemplation. John 1: 29, 36. In John's vision of heaven the Lord Jesus is seen as a Lamb 'which had been slain,' to whom universal adoration is given.

The special character attached to the title of 'Lamb' in the book of Revelation is that of suffering, the earth-rejected One, but seen in the midst of the throne in heaven. He who suffered is vindicated there, and finally possesses His bride, the new Jerusalem, in which the throne of God and of the Lamb is established. He will always bear the character of the chosen One of God "that taketh away the sin of the world" on the ground of the sacrifice of Himself. Rev. 5: 6-13; Rev. 6: 1, 16; Rev. 7: 9-17; Rev. 12: 11; Rev. 14: 1-10; Rev.

15: 3; Rev. 17: 14; Rev. 19: 7, 9; Rev. 21: 9-27; Rev. 22: 1, 3. In all these passages in the Revelation the word is ἀρνίον, the diminutive of ἀρνός, 'a lamb,' signifying a 'young lamb,' or 'lambkin.' The same word was used by the Lord to Peter in John 21: 15; "Feed my lambs," applying it to the Lord's young disciples.

Lamech. [La'mech]

1. Descendant of Cain. He was the first to take two wives (sign of corruption); his sons were noted for making musical instruments, and working in brass and iron. Gen. 4: 18-24. Lamech acknowledged his vengeance (sign of violence), for some injury he had received, but intimated his belief that God would watch over him as He had over the life of Cain. His address to his wives is poetical. See POETRY.

2. Son of Methuselah and father of Noah. Gen. 5: 25-31; 1 Chr. 1: 3; Luke 3: 36.

Lamentations of Jeremiah.

This book shows the compassion and interest God has in the afflictions of His people, and that these are not lessened even when the afflictions have been brought about by Himself because of their sins. It is declared of the Lord that "in all their affliction he was afflicted," Isa. 63: 9; and this was seen when the Lord was on earth in His weeping over Jerusalem. Jeremiah had a like spirit and lamented over the calamities that had fallen upon his beloved people and their city Jerusalem. He appealed to the passers by: could they see such sorrow, caused by an affliction sent by Jehovah in His fierce wrath, and be unmoved by it? Lam. 1: 12. Then he adds that Jehovah in these dealings was righteous, for they had rebelled against His commandments.

Lam. 3. The prophet details his personal sufferings: they were like the sympathetic sufferings of Christ spoken of elsewhere; but in Lam. 3: 22 the prophet remembers the mercies of Jehovah, and expresses his hope in Him. Because of His compassions they were not *consumed*; and it was good to wait and hope. Jehovah will not cast off for ever, and He does not afflict willingly. The prophet then

calls for repentance and a turning to Jehovah. He has confidence that God hears, and he asks for the destruction of their enemies.

Lam. 4. Jeremiah as in the presence of Jehovah spreads out all the humiliating reverses that had fallen upon them, mentioning separately the Nazarites, the prophets, the priests, and the people; and then he foretells that God's wrath should pass also unto Edom, who had doubtless rejoiced at the calamities of Jerusalem. He could add that the punishment of the daughter of Zion was accomplished, she should no more be carried away.

Lam. 5. An affecting appeal is made to God. All had been confessed, and hope in God had been expressed; yet the afflictions pressed heavily upon the prophet. His last words are: "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us: thou art very wroth against us."

The composition of the Lamentations is uncommon. The first four chapters are arranged in alphabetical order and the chapters contain 22 verses each, the number of letters in the Hebrew alphabet, except that Lam. 3 has 22 *stanzas* of three verses, making in all 66. In Lam. 1, Lam. 2, and Lam. 4, verse 1 begins with A; verse 2 with B, and so on, as in some of the Psalms. In Lam. 3 each verse in a stanza begins with the same letter, thus verses 1, 2, 3 begin with A; verses 4, 5, 6 with B, and so on to the end. The prayer in Lam. 5: is not alphabetical. In the Hebrew Bible the 'Lamentations' form a part of the Hagiographa (Holy Writings), and is placed between Ruth and Ecclesiastes. In the Jewish Liturgy this book was appointed to be repeated on the Fast of the ninth of Ab (fifth month), to commemorate the destruction of the city and the temple by the Chaldeans and also by the Romans.

Lamp.

The lamp was commonly used to furnish artificial light, and numbers of them have been found in the ruins of Jerusalem and other cities, some being made of terra cotta and others of glass. In the 'golden candlestick' the light was obtained from lamps, and wherever the word 'candle' occurs a lamp is signified. The lamp is used symbolically for the light that is obtained from it; thus "Thy

word is a lamp unto my feet." Ps. 119: 105; Prov. 6: 23. The ten virgins, when they went forth to meet the bridegroom, each took a lamp (more correctly a torch); but the issue made it manifest that the lamp without oil could give no light: a striking symbol of mere profession without the Holy Spirit. Matt. 25: 1-8. Oil for the light is further exemplified in the candlestick in Zech. 4, where the seven lamps are furnished with oil by pipes from two olive trees: to these God's two witnesses in a future day are compared. Rev. 11: 4. See LIGHT.

Lance,

kidon. A light spear that could be thrown at an enemy. Jer. 50: 42.

Lancet,

romach. A spear used by warriors, with a metal point. 1 Kings 18: 28. The word is often translated 'spear.' The priests of Baal, in their desperation, wounded themselves with this weapon.

Landmark.

Anything, as a stone or stake, that marked the boundary of a tribe, or of a man's possession. The moving of such was forbidden by the law. Deut. 19: 14; Job 24: 2; Prov. 22: 28; Prov. 23: 10.

Laodicea. [Laodice'a]

An important city in the district of Phrygia in Asia Minor. It forms a triangle with Hierapolis and Colosse. Its ancient name was Diospolis, but when Antiochus Theos rebuilt it he called it Laodicea, after the name of his wife. It became a wealthy city: on one occasion when it was destroyed by an earthquake the inhabitants were able to rebuild it without asking aid from the state: cf. Rev. 3: 17. Its destruction has been complete: its ruins are called *Eski-hissar*.

There is no account of Paul having visited this city, but it is evident that the church there was on his heart and that he sought its welfare. All that is known of the state of the Laodicean church is gathered from the address sent to it through the apostle John (see

REVELATION). Col. 2: 1; Col. 4: 13, 15, 16; Rev. 1: 11; Rev. 3: 11.

Laodiceans. [Laodice'ans]

Inhabitants of Laodicea. Col. 4: 16; Rev. 3: 14.

Lapidoth. [Lapi'doth]

Husband of Deborah the prophetess. Judges 4: 4.

Lapwing,

dukiphath. This is generally supposed to refer to the Hoopoe, which rendering the R.V. has adopted. It is judged to be the *Upupa epops*. It feeds upon all sorts of insects, and its nest has a very unpleasant smell, either of which facts would be a sufficient reason for its being classed among the unclean birds. Lev. 11: 19; Deut. 14: 18. It has a conspicuous crest on its head, which it seems proud of displaying.

Lasea. [Lase'a]

City of Crete, near the port of the Fair Havens. Some ruins in the neighbourhood bear the ancient name. Acts 27: 8.

Lasha. [La'sha]

Place which marked the limit of the country of the Canaanites. It was probably on the east of the Dead Sea. Gen. 10: 19.

Lasharon. [Lasha'ron]

Canaanite city captured by Joshua. Joshua 12: 18. Identified by some with *Sarona*, .

Last Time or Days.

This was spoken of by the apostle John as then existing. There were many antichrists, whereby it was known that the last time (*lit.* hour) had commenced. 1 John 2: 18. Apostasy from apostolic doctrine was a sign of the last time (it was not exactly the 'last days,' as in 2

Timothy). No further revelation had to be made, and if this doctrine was refused, nothing but judgement could be the result: cf. 2 Tim. 3: 1; 2 Peter 3: 3; Jude 18. The 'last days' of Heb. 1: 2 and 'last times' of 1 Peter 1: 20 are changed by Editors of the Greek Testament to the 'end of these days;' these passages refer to the end of the period of the law when the Messiah appeared.

Latchet.

The fastening, either by strap or ribbon, of the oriental shoe or sandal. Mentioned as a thing of the least value, and the unloosing of which was accounted a menial act. Gen. 14: 23; Isa. 5: 27; Mark 1: 7; Luke 3: 16; John 1: 27.

Latin.

The language of the Romans. In scripture it is only mentioned as being one of the tongues in which Pilate wrote the inscription on the cross of the Lord Jesus. Luke 23: 38; John 19: 20. A number of words in the Greek of the New Testament are borrowed from the Latin. Such are σπεκουλάτωρ, 'an executioner,' Lat. *speculator*; σουδάριον, 'a napkin,' Lat. *sudarium*; etc.

Lattice.

The window of the East, formed of trellis work, which admitted air and light, yet screened from observation. Judges 5: 28; 2 Kings 1: 2; Cant. 2: 9.

Laud.

To praise or celebrate. Rom. 15: 11.

Laver.

This appertained to the tabernacle and the temple. It was placed between the tabernacle and the brazen altar, and the priests were required to wash their hands and their feet when they approached for any service. Ex. 30: 18-21. The priests were at first thoroughly washed, but that was a distinct thing from the continual cleansing of

their hands and feet. John 13: 4-14 is somewhat analogous to this, where the apostles, though declared to be clean (except Judas), needed that their feet should be washed, because of the defilements of the way, in order to have part with Christ when He went to the Father. In the tabernacle it was *hands* as well as feet that were to be washed, because there it was service, as well as the sphere of their walk. Ex. 40: 7, 11, 30.

The laver for the tabernacle was made of the brazen mirrors given by the women. Ex. 38: 8; its shape and size are not specified. The laver for the temple was circular, being ten cubits in diameter, and (in round numbers) thirty in circumference, and five cubits in height. 1 Kings 7: 26 states that it "contained 2000 baths," which probably refers to the quantity of water that was usually put into it; for 2 Chr. 4: 5 says "it received and held 3000 baths," which may signify its full capacity. The above dimensions do not seem to agree with this capacity; but the definite shape of the laver is not given, it may have bulged out considerably in the middle.

The laver for the temple is called 'a molten sea,' and 'a brazen sea,' and was supported on twelve oxen. It was used for the same purpose as the laver of the tabernacle; but in the temple there were also ten smaller lavers at which the sacrifices were washed. 1 Kings 7: 23-43; 2 Kings 16: 17; 2 Chr. 4: 6, 14.

Law.

The subject of 'law' is not restricted in scripture to the law given by Moses. God gave a commandment (or law) to Adam, which made Adam's subsequent sin to be transgression. Where there is no law there is no transgression (Rom. 4: 15), though there may be sin, as there was from Adam to Moses: "until the law sin was in the world, but sin is not imputed [or put to account] when there is no law." Rom. 5: 13. This doubtless signifies that specific acts were not put to account as a question of God's governmental dealings, when there was no law forbidding them. Men sinned, and death reigned, though they "had not sinned after the similitude of Adam's transgression" (Rom. 5: 14), for no definite law had been given to them. The nations that had not the law were however a law unto themselves, having some sense of good and evil, and their conscience bore

witness accordingly. It is not a true definition of sin, to say that it is "the transgression of the law," as in the A.V. of 1 John 3: 4. The passage should read "Sin is lawlessness:" that is, man doing his own will, defiant of restraint, and regardless of his Creator and of his neighbour.

'Law' may be considered as a *principle* in contrast to 'grace,' in which sense it occurs in the N.T., the word 'law' being often without the article (though the law of Moses may at times be alluded to in the same way). In this sense it raises the question of what *man* is for God, and hence involves works. "The *doers* of [the] law shall be justified," Rom. 2: 13; but if, on the other hand, salvation be "by grace, then is it no more of works: otherwise grace is no more grace." Rom. 11: 6. The conclusion is that "by the deeds of [the] law there shall no flesh be justified in his sight." None can be saved on that principle. In opposition to it "the righteousness of God without [the] law is manifested." The believer is "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3: 20-24. 'Law' a principle stands also in scripture in contrast to 'faith.' "The just shall live by faith: and the law is not of faith; but the man that doeth them shall live in them." Gal. 3: 11.

The word 'law' is also used for a fixed and unvarying principle such as 'a law of nature:' thus we read of the 'law of faith,' 'law of sin,' 'law of righteousness,' 'law of the Spirit of life,' etc.; cf. Rom. 7: 21.

The term 'law' is occasionally used in the N.T. as a designation of other parts of the O.T. besides the Pentateuch. The Lord said, "Is it not written in your law, I said, Ye are gods?" when the quotation was from the Psalms. John 10: 34: similarly 1 Cor. 14: 21.

The LAW OF LIBERTY, James 1: 25; James 2: 12, implies that, the nature being congruous, the things enjoined, instead of being a burden, are a pleasure. Doing the commandments of the Lord is the fruit of the divine nature: they are therefore both law and liberty.

Law of Moses.

The law was like a straight edge given by God to make manifest the crookedness of man. "[The] law entered that the offence might

abound " (Rom. 5: 20), that is, not to increase sin, but to show its offensiveness, and to bring it home to the soul. "By [the] law is the knowledge of sin." Rom. 3: 20. The apostle said that he would not have known lust had not the law said, "Thou shalt not covet." Rom. 7: 7. The object of the law therefore was to evince the heinousness of sin, while it was a test of the obedience of man to God. It was given to Israel only, the one nation which was under God's special dealings, and in which He was trying man in the flesh. The heading of the ten commandments is "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," and this could apply only to the Israelites. Again, God says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Amos 3: 2. The Gentiles are described as not having the law, Rom. 2: 14, though they had the work of the law written in their hearts, and a conscience which bore witness when they did wrong. As the Gentiles became associated with Israel, and heard what God required morally of man, they doubtless became more or less responsible according to the light received. But greater light having come in, the Galatian Christians are sharply rebuked for putting themselves under law, where, as Gentiles, they never had been. Some things forbidden in the law were wrong intrinsically, such as theft, murder, etc.; but other things were wrong only because God had forbidden them, such as the command to abstain from eating certain creatures called 'unclean.'

The law in its enactment of sacrifices and feasts was essentially typical and foreshadowed what was to be fulfilled in Christ. In accordance with this, Paul, as a Jew, could say, "The law was our schoolmaster unto Christ;" and the Lord said, "Had ye believed Moses, ye would have believed me: for he wrote of me." John 5: 46. This is an important point, for the passage that speaks of the law as the schoolmaster goes on to say that it was in order that they "might be justified by faith." After that faith was come believers were no longer under a schoolmaster. Gal. 3: 25. A converted Jew was no longer under the law — how much less a Gentile believer whom God had never put under the law! See SCHOOLMASTER.

This is often construed to mean that while the Christian is not under the law for justification, he is under it for walk, as a rule of life. This

theory is however opposed to scripture, which says, "sin shall not have dominion over you: *for ye are not under the law*, but under grace." Rom. 6: 14. A Christian has died with Christ and lives unto God, beyond the jurisdiction of law, which applies to man in the flesh, man 'in Adam.' Christianity is not in its true power apart from death and resurrection. See also Gal. 5: 18.

Many contend that the ceremonial law is abrogated, but that the moral law is binding upon all. This distinction between the ceremonial and the moral law can only be true in so far as the law is the embodiment of moral principles, which must ever be the rule of conduct for an intelligent being as such. So the righteous requirements of the law are fulfilled now in those who walk after the Spirit — while they are said to have become dead to the law by the body of Christ. Scripture speaks only of 'the law.' The law engraven on stones (the ten commandments) is called "the ministration of *death*," not the law of life to a Christian. 2 Cor. 3: 7. Law gives no power over sin; indeed, no sooner does a law say that a particular thing must not be done, than a desire arises to do it. Scripture does not say a word about the Christian being ruled by law; but it says that *grace* teaches him how to walk (Titus 2: 11, 12), and *because* he is under grace sin will not have dominion over him. The law depicted what a righteous man should be for the earth. It was perfect for the purpose for which it was given, but as seen in the question of divorce (Mark 10: 4) it permitted what God had not intended for man at the beginning, and to this Christ bore witness. In Matt. 5: 21-48 the Lord mentions five particulars, which they had heard in old time, in contrast to which *He* legislates in accordance with the new order of things that He was bringing in. The law did not come up to the responsibilities of Christianity. The Christian has a higher standard, even Christ Himself. He is to walk 'worthy of the Lord' unto all pleasing. Having received Christ Jesus the Lord, he is to walk *in Him*, Col. 1: 10; Col. 2: 6; and to walk also 'worthy of God,' 1 Thess. 2: 12; indeed his aim should be to say, with Paul, "To me to live is Christ." Phil. 1: 21.

Man naturally clings to law because it recognises him as alive in the flesh. And though the curse follows the not keeping it in all points, yet he is not willing to give up that ground. Christ glorified is the

One whom God now recognises — He only suits God's glory. Hence every one that is not 'in Christ' is a sinner already condemned by the light that has come in.

Lawgiver.

This in the first place refers to God; but in human affairs He is pleased to delegate His authority to the rulers, and Judah is twice mentioned as God's lawgiver. Gen. 49: 10; Num. 21: 18; Deut. 33: 21; Ps. 60: 7; Ps. 108: 8; Isa. 33: 22; James 4: 12.

Lawless.

The word is ἄνομος, and is translated 'without law' in 1 Cor. 9: 21; it is applied to those who, regardless of all law, do their own will. Acts 2: 23; 2 Thess. 2: 8; 1 Tim. 1: 9; 2 Peter 2: 8. It is wrongly translated 'transgressor' in the A.V. of Mark 15: 28 and Luke 22: 37. A kindred word is translated 'transgression of the law' in 1 John 3: 4, which as a definition of sin is a serious error: it should be 'sin is lawlessness,' and this term is equally applicable to those who never had the law.

Lawyer.

A teacher of the law, one who expounded the law. Nicodemus was probably one, for the Lord called him a 'teacher of Israel.' The Lord said of the lawyers that they put heavy burdens on others, but did not touch them themselves; and in their expositions they took away the key of knowledge. They did not enter in themselves, and hindered those who were entering — a solemn description that may, alas, apply to some in this day, such as are elsewhere described as 'blind leaders of the blind.' Matt. 22: 35; Luke 7: 30; Luke 10: 25; Luke 11: 45-52; Luke 14: 3; Titus 3: 13.

Laying on of Hands.

See HANDS.

Lazarus. [Laz'arus]

1. Brother of Martha and Mary, and a resident at Bethany. Jesus

loved them all, and He spoke of Lazarus as 'our friend.' Very little is recorded of him except the striking fact that he was raised from the dead by the Lord Jesus, which manifested the glory of God and glorified the Son of God. When his sisters made the Lord a supper at Bethany, Lazarus was one of those who sat with Him. He was a living witness of the power of the Son of God over death, and as such he was in danger of being killed by the Jews, on account of many believing on the Lord because of him. John 11: 1-43; John 12: 1-17.

2. The poor man in the parable of Luke 16. His circumstances are related — his poverty, his sores, and his desiring to be fed with the crumbs that fell from the rich man's table; but nothing is said as to his moral character. Neither is the rich man spoken of as a wicked man, though it is clear that he was living to himself and not to God; he was neither loving his neighbour as himself, nor was he sacrificing the present for the future. The teaching of the parable appears to be that worldly prosperity, which had been a token in O.T. times of God's blessing, was used to exclude the Blessor from the thoughts and life of the man rich in this world only. The *poor* man entered into Abraham's bosom, and the *rich* man into torments. Though a parable, it is a vivid picture of the reality of existence after death, and of the different conditions in that existence. Luke 16: 19-31.

Lead,

ophereth. The well-known heavy metal. It is mentioned as early as Ex. 15: 10, where its weight is alluded to. Job speaks of it, apparently, as being used for filling in the engravings on stones. It was no doubt also used for making solder. Num. 31: 22; Job 19: 24; Jer. 6: 29; Ezek. 22: 18, 20; Ezek. 27: 12; Zech. 5: 7, 8.

League.

See ALLIANCE.

Leah. [Le'ah]

The elder daughter of Laban, given to Jacob as wife through the

artifice of her father. She was 'tender eyed,' and not as beautiful as Rachel; but she was blessed of God in bearing to Jacob six sons and one daughter, and was thus the mother of the heads of the important tribes of Reuben, Levi, and Judah, as well as of Simeon, Issachar, and Zebulun. Gen. 29: 16-35; Gen. 30: 9-21; Gen. 31: 4, 14, 33; Gen. 33: 1, 2, 7; Gen. 49: 31.

Leannoth. [Lean'noth]

See MAHALATH

Leasing.

The Hebrew word is commonly translated 'lies.' Ps. 4: 2; Ps. 5: 6. The word 'leasing' is from the Anglo-Saxon *leas*, 'false.' Wiclif, in John 8: 44, translated "Whanne he spekith lesynge."

Leather.

Elijah is described as a "hairy man, and girt with a girdle of leather." 2 Kings 1: 8. The same Hebrew word is many times translated 'skin.' In the N.T. John the Baptist had about his loins a 'leathern girdle,' Matt. 3: 4; or 'of a skin' as in Mark 1: 6. We read of Simon a tanner in Acts 9: 43; Acts 10: 6, 32; and the monuments show that the art of tanning was practised in Egypt, so that without doubt it was also known to the Israelites.

Leaven.

This was early used in the fermentation of bread. As a symbol it is always used in scripture for the working of the human element, whether mind or flesh, in the things of God, and hence evil. It was strictly forbidden to be *burnt* in any offering made by fire (Lev. 2: 11); but in the peace offering, besides the unleavened cakes and wafers, the offerer was to present *leavened* bread, which was to be *eaten*. Lev. 7: 12, 13; Lev. 23: 17, 18. Its presence here might seem to suggest an exception to the statement that leaven always signifies that form of evil; but it is not, for the peace offering typifies worship, and there, alas, the worshipper is not entirely free from indwelling sin. In the parable of 'the leaven hid in the meal,' it also

represents the same evil, which in an insidious way permeates the mass with which it is mixed. The solemn words are added, "till the whole was leavened." Luke 13: 20, 21. It is only a too true similitude of the kingdom of God, for everywhere evil is spreading therein. In Matt. 16: 6-12 leaven is applied to the teaching of the Pharisees and Sadducees. In the *church*, leaven when discovered must be purged out, for "a little leaven leaveneth the whole lump," 1 Cor. 5: 6-8 but in the *kingdom* it is represented as working until *all* is leavened. Matt. 13: 33. It is then that the King will purge out from His kingdom all that offend and commit iniquity, and cast them into a furnace of fire.

Lebana, [Leba'na] Lebanah. [Leba'nah]

Ancestor of some Nethinim who returned from exile. Ezra 2: 45; Neh. 7: 48.

Lebanon. [Leb'anon]

The mountain range in the north of Palestine. Its name signifies 'white,' and may have arisen from some of its peaks being always covered with snow, or from the whiteness of its limestone cliffs. It is mentioned as the northern boundary of Palestine. Deut. 1: 7; Deut. 11: 24; Joshua 1: 4. There are two ranges bearing this name, the southern terminus of both being about 33 23' N. They run N.E. nearly parallel with the Mediterranean; a fertile valley, from five to eight miles wide, running between them. This is mentioned in Joshua 11: 17. Its modern name is *El Bukeiah*. The valley may be considered as being prolonged southward in the Jordan valley.

The western range is the Lebanon generally referred to in scripture and the one from whence Solomon obtained cedar and fir trees for the temple. 1 Kings 5: 8, 9; Ps. 29: 5; Isa. 14: 8. Of the cedars only a few remain. There are many villages situated on the small plains on the mountains, with patches of grain growing here and there; vines also are cultivated from which excellent wine is made. Hosea 14: 7. Firs grow, clinging as it were to the bare rock, yet quite secure. Hosea 14: 5. Olives, figs, and mulberries also abound, and a number of aromatic shrubs, which perfume the air, as alluded to in Cant. 4: 11. Wild beasts still inhabit the glens and peaks as they did in O.T.

times. 2 Kings 14: 9; Cant. 4: 8; Hab. 2: 17. Its modern name is *Jebel Libnan*.

The eastern range is often called ANTI-LEBANON, but in scripture it is alluded to as 'Lebanon toward the sun-rising.' Joshua 13: 5. Its modern name is *Jebel esh Shurky*. Mount Hermon is its southern point. The road from Beyrout [*Beirut*] to Damascus crosses both the mountains of Lebanon.

Lebanon, [Leb'anon] Tower of.

Only mentioned symbolically in Cant. 7: 4: it is supposed to refer to mount Hermon.

Lebaoth. [Leba'oth]

Town in the south of Judah. Joshua 15: 32. Not identified.

Lebbaeus. [Leb'baeus]

One of the twelve apostles, who was surnamed THADDAEUS, Matt. 10: 3; apparently the apostle Jude. See JUDAS.

Lebonah. [Lebo'nah]

City near to Bethel and Shechem. Judges 21: 19. Identified with *el Lubban*, .

Lecah. [Le'cah]

Son of Er, a descendant of Judah. 1 Chr. 4: 21.

Leeks,

chatsir. The Hebrew word seems to refer to what is 'green,' and is often translated 'grass;' twice it is rendered 'hay ' and once 'herb,' but the leek is very likely referred to in Num. 11: 5. The Israelites longed for such as they had eaten in Egypt. The *Allium porrum* has long been a favourite in the East. Dr. Kitto preferred the *Trigonella foerum graecum*, a grass similar to clover.

Lees.

'Wines on the lees' are wines left undisturbed on their sediment to mature. Isa. 25: 6. The expression 'settled on the lees' is used figuratively of Moab, which had not been disturbed as other nations. Jer. 48: 11. Also for those who in Jerusalem remained indifferent and undisturbed amidst the evils upon which punishments were threatened. Zeph. 1: 12. A very significant type of the poor apathetic world, and of the self-satisfied and unconcerned spirit of Christendom.

Legion.

In the Roman army a body of troops consisting of from three to five thousand; but the term is also used for an indefinite number. The Lord said that His Father on His request would send Him more than twelve legions of angels. Matt. 26: 53. The demons who possessed the man among the Gadarenes said, "My name is Legion; for we are many." Mark 5: 9, 15; Luke 8: 30.

Lehabim. [Leha'bim]

Son of Mizraim. Gen. 10: 13; 1 Chr. 1: 11. Probably the founder of the *Lubim*. See LIBYA.

Lehi. [Le'hi]

Place in Judah, near to the land of the Philistines. It was where Samson slew a thousand men with the jaw-bone of an ass. Judges 15: 9-17. Lehi signifies 'jaw-bone,' but whether the place had this name before the victory or after is not clear. Samson called the place RAMATHLEHI, 'hill of the jaw-bone.' Judges 15: 19 is better translated, "God clave the hollow place that is in Lehi," that is, in the rock, not in the jaw-bone.

Lemuel. [Lemu'el]

The name of a king, to whom was given, by his mother, the instruction recorded in Prov. 31: 1-9. The name does not occur elsewhere, and is supposed by some to be a symbolical one,

signifying 'godward,' or '(created) by God,' Gesenius.

Lentils,

adashim. The small seeds of different kinds of vetch used for food. The Arabic name is *Adas*. When ground, the meal can be made into a palatable red pottage. Gen. 25: 34; 2 Sam. 23: 11. Lentils formed part of the provisions furnished to David and his followers on the revolt of Absalom. 2 Sam. 17: 28. They were also used in a time of scarcity, and among the poor, as an ingredient of their bread. Ezek. 4: 9. The *Ervum lens* is cultivated in Palestine.

Leopard.

The Hebrew word, *namer*, signifies a 'spotted' animal. This well-known wild animal is introduced by the prophet as an illustration: as the leopard cannot change its spots, no more can rebellious man change his nature. Jer. 13: 23. The leopard is also represented as lying in wait and watching its prey, and acting with swiftness. Jer. 5: 6; Hosea 13: 7; Hab. 1: 8. The Grecian kingdom was compared to a leopard with four wings, Dan. 7: 6; and it answered to this in the rapidity of its conquests. The future Roman empire is symbolically likened to a leopard, but having the feet of a bear, and the mouth of a lion: that is, like no known beast, but symbolically uniting the characteristics of the three former powers. Rev. 13: 2. In the millennium "the leopard shall lie down with the kid." Isa. 11: 6. The common leopard is the *Leopardus varius*.

Leprosy.

This loathsome and, for millennia, incurable disease is often mentioned in scripture. Some persons were smitten with leprosy as a direct judgement from God, as were Miriam (though she in grace was subsequently cured), Gehazi, and Amaziah; in the case of Gehazi the disease was to descend also to his seed. God's power alone could cure the leper, as seen in the case of Naaman the Syrian, and in the many lepers that the Lord cured when on earth. Amaziah dwelt in a separate house, and the lepers were enjoined to proclaim their own condition by calling out, "Unclean, Unclean." Lev. 12: 45.

Leprosy is a vivid type of sin, and its insidious working, producing an unclean condition. Lev. 13 and Lev.14 treat of the way it was to be discovered and dealt with by the priests as those having the mind of God. The instruction in Lev.13: 12, 13, though seemingly paradoxical, is significant: when the leprosy covered *all* the skin, the priest was to pronounce the man clean: "it is all turned white: he is clean." That is, the leprosy, instead of striking inwards, had worked itself out, typical of a man truly confessing his sin; then the effect only of the defilement remains.

Besides leprosy in the *person*, laws were also given as to leprosy in a *garment*, answering to the sin that may be in a person's surroundings, which must be cleansed or destroyed. There is also leprosy in the *house* (when they were come into the land), answering to manifest sin in a christian assembly, which must be removed, or the assembly must be dissolved. Holiness becomes God's house.

Leshem. [Le'shem]

See LAISH.

Letter, The.

This expression occurs in Rom. 2: 29; Rom. 7: 6; 2 Cor. 3: 6, where the apostle contrasts it with 'the spirit:' "the letter killeth, but the spirit giveth life." Whether of the law or of the gospel, the mere intellectual reception of the words only leads to formality and death; it is only what is 'of the Spirit' that can result in life. The Lord is the spirit of all that is written in letters in scripture.

Letushim. [Letu'shim]

Son of Dedan, a son of Jokshan. Gen. 25: 3.

Leummim. [Leum'mim]

Son of Dedan, a son of Jokshan. Gen. 25: 3.

Levi. [Le'vi]

1 . The third son of Jacob and Leah. Gen. 29: 34. Very little is

recorded of Levi: he joined with Simeon in the treacherous and vindictive dealings with Shechem. Gen. 34: 25-31. When Jacob blessed his sons, a curse was pronounced on their cruelty, and it is added "I will divide them in Jacob and scatter them in Israel." The above illustrates the righteous government of God, which is in no way set aside by the reward of after faithful conduct, which caused this tribe to be chosen for the Levitical service and the priesthood: cf. Mal. 2: 4, 6. It was sovereign grace. For the blessings on Levi's descendants by Moses, see Deut. 33: 8-11. His three sons, Gershon, Kohath, and Merari were heads of the three branches of the LEVITES, *q.v.*

2. Another name of MATTHEW the apostle. Mark 2: 14; Luke 5: 27, 29.

3, 4. Son of Melchi, and son of Simeon, in the genealogy of the Lord Jesus. Luke 3: 24, 29, 30.

Leviathan.

This is really a Hebrew word (*livyathan*), and is generally believed to refer to any great sea or land monster, it is now postulated that the description is likely to be of a dinosaur.

It is thus an apt symbol of the enemy of God's people. Ps. 74: 14. In Isa. 27: 1 it also typifies Satan: "leviathan the piercing serpent, even leviathan that crooked serpent," whom God will punish. In Ps. 104: 26 the reference may be to any sea monster, for it is in connection with the 'great and wide sea,' that is, the Mediterranean. In Job 3: 8 it should be translated 'leviathan,' instead of 'their mourning,' and this confirms the general meaning of some monster.

Levites. [Le'vites]

The tribe that descended from Levi, son of Jacob. When Moses came down from the mount and saw the golden calf which the people had made, he asked, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." He bade them gird on their swords and slay every man his brother, his companion, and his neighbour. And there

fell of the people that day about three thousand. Moses spoke of it as consecrating themselves to the Lord, every man upon his son, and upon his brother, that God might bestow a blessing upon them. Ex. 32: 26-29.

The Levites were chosen by God as a redemption for all the firstborn of Israel, which God claimed for Himself. They thus became wholly His, and they were given to Aaron to minister in all that pertained to the service of the tabernacle, except the priesthood, which was restricted to Aaron and his descendants. Num. 3: 5-51.

Of the Levites there were three main branches: the GERSHONITES, the KOHATHITES, and the MERARITES. Moses and Aaron were descendants of Kohath. When the camp of Israel rested, this tribe surrounded the tabernacle. When it moved they had to carry its various parts and the sacred things belonging thereto. According to Num. 4: 3, etc., the Levites appear to have commenced their tabernacle service at the age of thirty; but in Num. 8: 24-26 the age is given as twenty-five. It may be that they spent the first five years on probation, learning their duties. When Israel had settled in Canaan and the labour of carrying the tabernacle was over, they commenced their service at the age of twenty. They laboured till they were fifty years of age. 1 Chr. 23: 24-27.

Before the Levites entered upon any service they were thoroughly cleansed and consecrated. The children of Israel put their hands upon them, and Aaron offered them "before the Lord for an offering of the children of Israel" that they might execute the service of the Lord. An atonement was made for them. Num. 8: 5-26.

The Levites had no inheritance in the land, and in order that they might be free to serve the Lord, tithes were given them. Num. 18: 1-32. Forty-eight cities were given to them as places to dwell in, and the suburbs thereof for their cattle. Six of these cities were to be CITIES OF REFUGE. Num. 35: 1-8. The names of the cities are given in Joshua 20: 7-9; Joshua 21: 1-42.

In the time of David the Levites were set over 'the service of song;' others were door-keepers: some were singers and others played on various instruments. 1 Chr. 6: 31; 1 Chr. 15: 16, 26. In the days of

Hezekiah after the temple had been cleansed, the Levites apparently helped to flay the sacrifices, being found "more upright in heart to sanctify themselves than the priests." 2 Chr. 29: 34. At the Passover that followed, the Levites had the charge of killing the passover lambs for the people who were unclean. 2 Chr. 30: 17. On the return from exile the Levites helped to explain the law to the people. Neh. 8: 7, 8. In the N.T. the Levites are mentioned only in Luke 10: 32; John 1: 19; Acts 4: 36.

The Levites are typical of Christians, who are redeemed, cleansed, and consecrated to the service of the Lord, and have no inheritance on earth.

Leviticus, [Levit'icus] Book of.

The title of this Book was copied from the Septuagint; but why it was so called is not known, the Levites are but seldom mentioned in it. The Hebrew has simply the first word of the book for its title. The book is occupied with the way of approach to God, who is looked upon as dwelling in the holy of holies. The people having been redeemed from Egypt, and having received God's covenant, and promised obedience thereto, are in relation with God, and come to Him as worshippers. They must approach in the *way* He directs and must be in a suited *state* to approach, which approach could only be accomplished through God's appointed priests. The Epistle to the Hebrews takes up many of the same subjects for the Christian, but there they often stand *in contrast* to what is found here. This is especially the case in the veil which here shut in the holy of holies, where the high priest could enter only once a year, and then with blood; whereas now the veil is rent, God has come out, with grace to all, and every Christian has access to the presence of God. In Leviticus there was a continued *remembrance* of sins; but by the one sacrifice of Christ He hath perfected for ever them that are sanctified.

The opening of the book shows that it is not merely an addition to the law given at Sinai: God spoke it to Moses "out of the tabernacle of the congregation," except the last three chapters. He as among the people, directs everything. Lev. 1 — Lev. 7 give the sacrifices, *all* of which are needed to embrace the varied aspects of the death of

Christ. The four principal offerings are given in this order: the burnt offering, the meat offering, the peace offering, and the sin offering: it begins with God's side first, what Christ is to God; but in the consecrating of Aaron, the sin offering came first, Lev. 8; and must be so when man's need is in view. For the teaching of the sacrifices see OFFERINGS.

Lev. 8 — Lev. 10 give the sanctification of Aaron and his sons (see AARON); and the failure of Nadab and Abihu.

Lev. 11 distinguishes the clean and the unclean animals for food.

Lev. 12 — Lev. 15 give laws respecting purification of women; leprosy, *q.v.*; and the uncleanness of men.

Lev. 16. See ATONEMENT, DAY OF.

Lev. 17 - 22 give many instructions bearing upon holiness, and the avoidance of all uncleanness.

Lev. 23 The feasts of Jehovah. See FEASTS.

Lev. 24 gives divers laws: Israel's position internally before God, and externally in the world.

Lev. 25 The Sabbatical years and the year of Jubilee. See JUBILEE.

Lev. 26 Threats and promises realised in the nation's after history.

Lev. 27 Concerning vows, etc.

The book ends with "These are the commandments which the Lord commanded Moses for the children of Israel in mount Sinai." This apparently embraces the last three chapters, for Lev. 25 commences with "And the Lord spake unto Moses in mount Sinai," in contrast to Lev. 1 which was spoken to him out of the tabernacle. These three chapters refer more to what God is in government, than to what He is as the One to be worshipped, with which the previous part of the book is occupied, giving directions as to how alone He could be approached, together with injunctions as to many things that would be inconsistent in the worshippers of Jehovah.

Libertines.

These are supposed to have been Jews who after having been captured by the Romans had been set at liberty: hence their name. It is well known that there were such. They formed a party at Jerusalem, and were among those who persecuted Stephen. Acts 6: 9.

Liberty.

Besides the common application of this term, it is used in scripture symbolically, as

1. The liberty obtained by Christ for those that were captives of Satan. Isa. 61: 1; Luke 4: 18; John 8: 36.
2. The conscience set free from guilt, as when the Lord said to several, "Thy sins be forgiven thee: go in peace."
3. Freedom from the law, etc. "Stand fast therefore in the liberty wherewith Christ hath made us free." Rom. 7: 24, 25; Gal. 5: 1. Jesus said, "I am the door: by me if any man enter in he shall be saved, and *shall go in and out*, and find pasture." John 10: 9.
4. The Christian's deliverance from the power of sin by having died with Christ, as in Rom. 6: 8-22; and, having reckoned himself dead to sin, experimentally enjoying liberty, as in Rom. 8: 2-4, after experiencing that the flesh is too strong for him The deliverance is realised by the Spirit of life in Christ Jesus, and the love of God is known and enjoyed. Christ is then the object before the soul, and not self.

Libnah. [Lib'nah]

1. One of the stations at which the Israelites encamped. Num. 33: 20, 21.
2. City in the south-west taken by Joshua and its inhabitants totally destroyed. It was allotted to Judah and was afterwards given to the priests. It revolted from Jehoram. Afterwards it was besieged by

Sennacherib, but apparently was not taken. Joshua 10: 29-39; Joshua 21: 13; 1 Chr. 6: 57; 2 Chr. 21: 10; Isa. 37: 8; Jer. 52: 1. Not identified.

Libni. [Lib'ni]

1. Son of Gershon, the son of Levi. Ex. 6: 17; Num. 3: 18; 1 Chr. 6: 17, 20.

2. Son of Mahli, and grandson of Merari. 1 Chr. 6: 29.

Libnites. [Lib'nites]

Descendants of Libni, the son of Gershon. Num. 3: 21; Num. 26: 58.

Libya, [Lib'ya] Libyans. [Lib'yans]

The part of Africa west of Egypt, and the inhabitants of the same. Jer. 46: 9; Ezek. 38: 5; Dan. 11: 43; Acts 2: 10. The Hebrew is Phut. The same district is called LUBIM in Nahum 3: 9, and its inhabitants LUBIMS in 2 Chr. 12: 3; 2 Chr. 16: 8. They are supposed to be descendants of Phut, the son of Ham. They are classed with the Ethiopians, and were allies of Egypt.

Lice.

See PLAGUES OF EGYPT.

Lieutenants,

achashdarpenim. Governors of districts in the Persian kingdom, otherwise known as satraps or viceroys. Ezra 8: 36; Esther 3: 12; Esther 8: 9; Esther 9: 3.

Life.

Life is that by which a created being enjoys the place in which the Creator has set it. God breathed into man's nostrils 'the breath of life; and man became a living soul.' Gen. 2: 7. Sin having come in, this life is forfeited and God claims it, saying, "surely your blood of your lives will I require; at the hand of every beast will I require it, and at

the hand of man; at the hand of every man's brother will I require the life of man." Gen. 9: 5. This instituted capital punishment for murder, which law has never been rescinded or altered.

Scripture recognises a difference between 'life' in a moral sense and 'existence,' as seen in the passage, "What man is he that desireth life, and loveth many days, that he may see good?" Ps. 34: 12. Here is a man desiring *life*, desiring to enjoy life. This answers the objection of those who, wishing to deny eternal punishment, say that 'living for ever' is only spoken of the Christian, as in John 6: 51, 58. True, but many other scriptures prove that the wicked will have an eternal existence.

Man, in his natural state, is regarded as morally *dead* in sins, and as needing to be quickened by the power of God; or as *living* in sins and needing to accept death in order to live in Christ, as in the Epistle to the Romans.

Life, Eternal.

This stands commonly in scripture in contrast to death. It is revealed in the Lord Jesus. "He is the true God, and eternal life." "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12, 20. He that has the Son of God therefore has life now, and knows it by the Holy Spirit, the Spirit of life. The apostle John speaks of life as a subjective state in believers, though inseparable from the knowledge of God fully revealed as the Father in the Son, and indeed characterised by this. The Lord said to His Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. The apostle Paul presents eternal life more as *a hope* before the Christian, which however has a present moral effect. Titus 1: 2; Titus 3: 7. From which we gather that eternal life for the Christian refers in its fulness to the glory of God, when the present body as a part of the old creation will be changed, and there will be complete conformity to Christ, according to the purpose of God. In the meantime the mind of God is that the Christian, indwelt by the Holy Spirit, should know (have the conscious knowledge) that he has eternal life. 1 John 5: 13. For Christians it is evident that eternal life

is morally distinct from life after the flesh.

Light.

Besides the references to physical light as existing distinct from the sun, and then emanating from the sun as the great light-bearer, the term is mainly used in scripture in a moral sense. Light from God is His word revealing Himself, and not only making manifest the dangers here, but acting as a lamp in showing the true path. Ps. 119: 105. The Psalmist asked Jehovah to lift upon him the light of His countenance (Ps. 4: 6), and declared that Jehovah Himself was his light, Ps. 27: 1. As natural light brings vigour and health to the body, so the light of God gives cheerfulness and strength to the soul.

"God is light," and the Lord Jesus came to the earth as the true light which lighteth every man. He not only exposed all the evil in the world and all the false pretensions of the leaders of Israel; but "the life was the light of men." John 1: 4; John 8: 12. Christians are "light in the Lord," and are exhorted to walk as "children of light." Eph. 5: 8; 1 Thess. 5: 5. In the midst of darkness they are set to shine as lights in the world. Phil. 2: 15. A grave responsibility rests upon them lest they should not have the heavenly lustre that would characterise them as having in their hearts the light of the glory of the Lord. If the light in the Christian become darkness by his not walking in the reality of it, how great is that darkness! Matt. 6: 23.

It has been very properly said that light is appropriately descriptive of God; for light, invisible in itself, manifests everything. Christians, as we have seen, are 'light in the Lord,' and thus convict the unfruitful works of darkness; but here we may notice that it is not said of them, as of God, that they are 'love,' for love is the *sovereign* spring of activity in God.

Lign Aloes.

See ALOES.

Ligure,

leshem. The first in the third row of gems in the breastplate. It is

supposed by some to be the *hyacinth*, by others the *lyncurium*, and by others *amber*; but its identification is uncertain. Ex. 28: 19; Ex. 39: 12.

Likeness.

See IMAGE.

Likhi. [Lik'hi]

Son of Shemidah, of the tribe of Manasseh. 1 Chr. 7: 19.

Lily,

shushan, κρίνον. The well-known flower of graceful form, of which there are several species that grow in the fields and valleys of Palestine. One of great beauty grows near the Merom waters, and is called the Huleh-lily. In the Canticles the bride calls herself 'a lily of the valley,' to which the Bridegroom responds, "as the lily among thorns, so is my love among the daughters." Cant. 2: 1, 2. Israel is to grow up as a lily in a future day. Hosea 14: 5. The pattern of the lily was among the ornamental work of the temple. The lily is extolled by the Lord as exceeding in beauty all the glory of Solomon. 1 Kings 7: 19, 22, 26; Cant. 2: 16; Cant. 4: 5; Cant. 5: 13; Cant. 6: 2, 3; Cant. 7: 2; Matt. 6: 28; Luke 12: 27. Some suppose the *Lilium Chalcedonicum*, the 'red Turk's-cap lily,' to have been the plant referred to by the Lord. Others think it was probably the *Anemone coronaria*, which they judge to have been included in the Greek κρίνον. The term may be general, as the modern Arabic *susan*. LILY-WORK is ornamentation in resemblance to lilies. 1 Kings 7: 19, 22. See SHOSHANNIM.

Lime.

The use of this material was evidently understood by the Israelites. Isa. 33: 12 speaks of the 'burnings of lime;' and in Amos 2: 1 judgement is pronounced upon Moab because of having "burned the bones of the king of Edom into lime."

Linen.

Various Hebrew and Greek words are translated 'linen,' and there can be no doubt that linen made of flax was known in ancient Egypt and to the Israelites; but cloths generally are called 'linen' whether made of cotton or flax, some being distinguished as 'fine linen,' such as was worn by the priests, kings, etc. The word *shesh*, often translated 'fine linen' and 'fine twined linen' (for the curtains of the tabernacle, etc.) signifies 'whiteness,' and is applicable to both fine linen and cotton. Ex. 26: 1, 31. Joseph was arrayed in 'vestures of fine linen.' Gen. 41: 42. The wrappings on the ancient Egyptian mummies were for a long time judged to be cotton, but by the use of the microscope they have been discovered to be linen.

Lintel.

In Ex. 12: 22, 23 the 'lintel' is the beam that runs along the top of a door and joins the two side-posts. The word is *mashqoph*, and occurs only in the above passage and in Ex. 12: 7, where it is translated 'upper door post,' but clearly means the lintel. In 1 Kings 6: 31 the word is *ayil*, which is often translated 'posts.' In this passage its meaning is doubtful. In Amos 9: 1; Zeph. 2: 14 the word is *kaphtor*, which is elsewhere translated 'knop.' It may refer to some device placed over a door.

Linus. [Li'nus]

Christian at Rome whose greetings were sent to Timothy by Paul. 2 Tim. 4: 21.

Lion.

There are several Hebrew words translated 'lion,' the principal of which is *ari*, from 'to tear.' The lion is declared to be the "strongest among beasts and turneth not away for any." Prov. 30: 30. This shows that the lion may be taken as a symbol of 'strength,' and as such the Lord is called the lion of the tribe of Judah, to which is attached the symbol of royalty, for Judah held the sceptre. Gen. 49: 9, 10; Rev. 5: 5. Satan also has a kingdom and is called a strong one, Matt. 12: 26; and he is the 'lion' seeking whom he may devour. He is

compared to a 'roaring lion,' because he is like that animal, which roars when it is sure of its prey: cf. Amos 3: 4. The Lord knows how to deliver His servants even out of the mouth of the lion.

Lion-like Men.

See ARIEL.

Litter.

Sedan or light coach, mentioned among the various means by which the Jews will be conveyed to the promised land. Isa. 66: 20.

Liver.

The large and heavy gland that secretes the bile. In the sacrifices it is named only to point out the caul which is above it. Ex. 29: 13, 22; Lev. 3: 4, etc. To be wounded in the liver is fatal. Prov. 7: 23. The liver being poured out is symbolical of deep anguish. Lam. 2: 11: cf. Job 16: 13. Among the heathen the liver was one of the parts of an animal that were examined in order to foretell events, as practised by the king of Babylon. Ezek. 21: 21.

Living Creatures.

These in Ezekiel point symbolically to the attributes of God in connection with His throne, and His acting upon earth in His judicial government and providence. There were wheels on earth, and there was a wheel within a wheel. These wheels acted in concert with the living creatures; for the spirit of the living creatures was in the wheels. The faces of these living creatures correspond with the faces of the 'four beasts' (which should be translated 'living creatures,' the word being ζῶον, and not θηρίον, which occurs for the 'beasts' of Ezek. 13 etc.) in Rev. 4, etc. Each living creature had four faces: the first was the face of a man, which speaks of 'intelligence;' the second the face of a lion, which symbolises 'strength.' the third the face of an ox, representing 'patient endurance;' and the fourth the face of an eagle, which implies 'swiftness of execution.' All show perfect organisation for carrying out the government of God according to His righteous judgement. Ezek. 1: 5-25; Ezek. 3: 13; Ezek. 10: 15-

22. See CHERUBIM.

Lizard,

letaah. This occurs only in Lev. 11: 30 among the creatures not to be eaten. Lizards of different species abound in Palestine. They feed upon insects and small reptiles.

Loammi. [Lo-ammi]

Symbolical name of a son of Hosea, signifying 'not my people.' Hosea 1: 9. The same words occur in Hosea 1: 10 and Hosea 2: 23, but are there translated. Because of the sin of Israel they for a time are ostensibly not God's people. God has not changed His purpose concerning His ancient people, Rom. 11: 29; He has only changed His manner toward them. Hosea 2: 23 adds "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." This will be when God's set time arrives for bringing them again into blessing. The wording of Hosea 1: 10, quoted in Rom. 9: 26, leaves room for the Gentiles as 'sons of the living God.'

Locks.

These in the East were anciently very rude contrivances. They were made of wood with long wooden bolts into which were driven a few pins which dropped into holes and held the bolt secure. The key, also of wood with corresponding pins, would raise the pins of the bolt, and allow it to be shot back. Judges 3: 23, 24; Neh. 3: 3-15; Cant. 5: 5.

Locusts.

There are several species of locusts which visit Palestine; they are brought by the wind, and carried away by the same. Five Hebrew words are translated 'locusts,' but they cannot now be definitely distinguished. Some of the Hebrew words are also translated GRASSHOPPERS. They formed one of the plagues of Egypt. Ex. 10: 4-19. They are remarkable for the immense numbers that suddenly swarm upon a district, and for the vast devastation they

accomplish in vegetation in a little while, as the prophet says, before them the land may be as the garden of Eden, and behind them a desolate wilderness: nothing escapes them. Joel 2: 3.

They were classed among the clean things that might be eaten by the Israelites. Lev. 11: 22; they were the food of John the Baptist, Matt. 3: 4; and are eaten at the present time. They are boiled, roasted, and fried, or salted, or pounded into cakes with salt. The *OEdipoda migratoria* is a species that commonly visits Palestine.

THE BALD LOCUSTS, salam. These are mentioned only in Lev. 11: 22; as distinct from the common locusts (*arbeh*). The bald locust is supposed to be a species of *Truxalis*, which have smooth heads.

In Rev. 9: 3, 7 the locust is symbolical of some destructive power that will issue from 'the smoke,' or influence, of the bottomless pit, to sting and torment the men that have not the seal of God in their foreheads. These locusts have stings like scorpions, are in shape or appearance like horses, with faces of men, and with crowns of gold on their heads, etc., implying imperial power, with pretended subjection to God; but withal cruel, pitiless, and false.

Lod.

Town in Benjamin. 1 Chr. 8: 12; Ezra 2: 33; Neh. 7: 37; Neh. 11: 35. In the N.T. it is called LYDDA, where AENEAS the paralytic was healed by Peter. It is said to be nigh to Joppa. The distance is about ten miles if the identification be correct. Acts 9: 32, 35, 38. Identified with *Ludd*, , at which place there is now a station on the railway from Jaffa to Jerusalem.

Lodebar. [Lo'-debar]

Town on the east of Jordan, to which Mephibosheth retired after the death of his father. 2 Sam. 9: 4, 5; 2 Sam. 17: 27. Not identified.

Log.

See WEIGHTS AND MEASURES.

Loins.

The part of man that is used to prefigure the seat of strength. Descendants are represented as coming out of the loins of a man. Gen. 35: 11; Heb. 7: 10. The loins were girded up for action and activity. God said to Job, "Gird up now thy loins like a man." Job 38: 3. In the Christian's conflict with wicked spirits in the heavenlies he is exhorted to have his loins girt about with truth. Eph. 6: 14.

Lois. [Lo'is]

Grandmother of Timothy, whose unfeigned faith Paul calls to remembrance. 2 Tim. 1: 5.

Looking Glass.

See GLASS.

Lord.

1. *adon*, κύριος. These words are commonly translated 'lord.' They are used as a term of respect as between man and man, as seen in the children of Heth to Abraham. Gen. 23: 6; between servants and masters, and once by a wife to her husband. Gen. 18: 12; Luke 16: 3, 5; 1 Peter 3: 6. The title 'Lord' is applied to God (Ps. 90: 1, *Adonai*), and in the N.T. to the Lord Jesus, not only as a term of respect, but as owning His constituted lordship. Acts 2: 36; Phil. 2: 11 He is emphatically *the* Lord as eclipsing every other for the Christian, who delights to appropriate Him as 'My Lord.' Luke 1: 43; John 20: 13; Phil. 3: 8. To believers collectively He is 'Our Lord Jesus Christ.'

There is also in this title the idea of administration which it is of great consequence to observe. As Man the Lord Jesus is mediator between God and men, and receives blessings for men which are administered through Him as Lord. "To us there is . . . one Lord, Jesus Christ, through whom are all things, and *we* through him." 1 Cor. 8: 6. See Rom. 5: 1, 2, 11, 17, 21 and other scriptures.

The same Greek word is often used in the LXX for the Hebrew name Jehovah, and is transferred to the N.T. without the article. It

stands as a proper name in the sense of Jehovah, as in Matt. 1: 20, 22, 24, etc., though the English requires it to be translated 'the Lord.' See GOD.

2. δεσπότης, signifying 'owner, master,' as a man who owns slaves. It is applied to God and to the Lord Jesus, Luke 2: 29; Acts 4: 24; 2 Peter 2: 1; Jude 4; Rev. 6: 10; and in 2 Tim. 2: 21 is translated 'master.'

3. ῥαββονί, a word similar to *Rabbi*, a term of respect among the Jews, signifying 'teacher.' It is applied to the Lord by the blind man in Mark 10: 51; and by Mary in John 20: 16, where it is untranslated.

Lord's Day, The.

This occurs only in Rev. 1: 10; John was in [the] Spirit on the Lord's day. It was the day of the week on which the Lord arose — the resurrection day, and thus emphatically marks the sabbath for the Christian. It is the *first* day of the week, and is suggestive of the beginning of a new order of things, altogether distinct from that connected with the legal Sabbath. It was the day on which the disciples commonly came together for the express purpose of breaking bread, Acts 20: 7; and though no legal enactment is given concerning it, it is a day specially regarded by Christians. It is literally 'the dominical-day,' κυριακός, a word that occurs only in reference to 'the Lord's supper' in 1 Cor. 11: 20 and to 'the Lord's day:' the term is not to be confounded with 'the day of the Lord.'

Lord's Table, The; The Lord's Supper.

The first of these expressions is used in 1 Cor. 10: 21, in contrast to the table of demons with which those were identified who partook of idolatrous feasts. In this passage the expression appears to be synonymous with the bread, the wine being spoken of as the cup of the Lord. The idea connected with the Lord's table is the identification of the saints as one body with the death of Christ. Hence "Ye *cannot* be partakers of the Lord's table and of the table of demons." The cup is the fellowship of the blood of Christ, the bread is the fellowship of the body of Christ, and to this fellowship every

believer is bound to be faithful. It expresses the separation of the entire company from all to which He died — from sin and from the world, in connection with which the god of this world furnishes his table. The 'one loaf' was expressive of the oneness of the company of believers at Corinth, as bound together in the fellowship of the death of Christ.

The expression 'the Lord's supper' is found in 1 Cor. 11: 20, and is in connection with the remembrance of the Lord in the breaking of bread and drinking the cup by the saints as in assembly. This chapter gives the positive character of the ordinance, as 1 Cor. 10 is rather the separation consequent on it. It is the assembly come together and the affections of the saints stirred by the remembrance of the Lord's love in presence of the memorials of that which is the proof and expression of it, namely, His death. It is introductory to the assembly's proper privilege as brought, in company with the Lord Jesus Christ as the leader of its praises, to know and enjoy God revealed as Father, and to worship Him by the Spirit. In 1 Cor. 12 - 1 Cor. 14, which succeed, the organisation, the motive spring, and functions of the assembly are referred to.*

* The word 'broken' in 1 Cor. 11: 24 is omitted from some Greek MSS, and by some editors. It was perhaps thought to clash with Ps. 34: 20; John 19: 36, "A bone of him shall not be broken;" but in Ps. 22: 14, the Lord said, "All my bones are out of joint," which would correspond to a broken body.

Loruhamah. [Lo-ruha'mah]

Symbolical name given to Hosea's daughter. The context shows its meaning to be 'not having obtained mercy,' as in the margin. It was given to emphasise the fact that God was going to punish the people of Israel, and take them from the land, though still having mercy for a time on Judah. Hosea 1: 6, 8: cf. 1 Peter 2: 10.

Lot.

Son of Haran the brother of Abraham. He seems to have accompanied Abraham. without having a like faith in Abraham's God. When their flocks and herds had so increased that they could

no longer dwell together, Abraham bade his nephew choose whither he would turn. Lot looked on the well-watered plain of the Jordan, and went *toward* Sodom, notwithstanding that the men of that city were exceedingly wicked. The next record of Lot is that he dwelt *in* Sodom, and from thence was carried away by the four kings who made war against that city.

Though rescued by Abraham he did not profit by the discipline, but returned to dwell in the guilty city; whereas Abraham would not accept so much as a shoe latchet from its king. Lot is next seen *sitting in the gate* of Sodom, the place of power and judgement, when the two angels arrived to destroy the city. He acted hospitably towards them, but had to be rescued by them from the enmity of the inhabitants.

Lot and his family were loathe to leave the city, but the angels hastened them out, and bade them flee to the mountains. Lot begged to be allowed to go to Zoar, and was permitted; but, fearing to stay there, he left with his two daughters and abode in a cave, where, alas, he became the father of Moab and Ben-ammi, the ancestors of the Moabites and the Ammonites, who are afterwards alluded to as the children of Lot.

From his history in the O.T. it could not have been discovered that he was a righteous man; but this testimony is given of him in 2 Peter 2: 7, 8, where he is called 'just Lot,' who, as a righteous man, was daily vexed in his soul by the unlawful deeds of those among whom he dwelt. Though God delivered him, he is a solemn instance of a righteous man dwelling needlessly amid gross wickedness; his course being the strongest contrast to that of Abraham. Gen. 11 — Gen. 14, Gen. 19; Ps. 83: 8; Luke 17: 28, 29.

LOT'S WIFE, on leaving Sodom, looked back and became a pillar of salt! and is held up as a warning not to linger but to flee from coming judgements. Luke 17: 32.

Lots, Casting.

This mode of determining a matter was ordered of God to be practised over the two goats on the day of atonement. Lev. 16: 8-10.

God also commanded that the land should be divided by lot. Num. 26: 55, 56. The people resorted to it for various purposes on the return from exile. Neh. 10: 34; Neh. 11: 1. God overruled among His people how the lot should fall, as stated in Prov. 16: 33; "The lot is cast into the lap; but the whole disposing thereof is of the Lord." He also could direct it among the heathen to work out His own purposes, as He did in the case of Haman, which so deferred the period of the execution of his design that there was time for the action of Esther, and for new edicts to be sent all over the kingdom, that the Jews might be saved from destruction. Esther 3: 7; Esther 9: 24. The various names, dates, etc., for selection were marked on pieces of wood, potsherd, etc., and these 'lots' were then shaken together either in a vessel or the fold of a garment, till one came out.

The lot was also used by the Roman soldiers in parting the garments of the Lord. Ps. 22: 18; Mark 15: 24. In order to fill up the vacancy caused by the fall of Judas, the lot was resorted to; but was on that occasion accompanied by prayer that the Lord would show which of the two *He* had chosen. Acts 1: 26. There is no instruction in the N.T. as to casting lots. It would have been quite out of place among the disciples while the Lord was with them, as also now that the Holy Spirit has been given to the Christian.

The land being 'divided by lot' in a future day means rather that the land will be 'allotted,' for God has Himself directed where each of the twelve tribes shall be situated. Ezek. 45: 1; Ezek. 47: 22; Ezek. 48: 29.

Lotan. [Lo'tan]

Son of Seir, the Horite. Gen. 36: 20, 22, 29; 1 Chr. 1: 38, 39.

Love Feasts.

See FEASTS OF CHARITY.

Lubim. [Lu'bim]

See LIBYA.

Lucas. [Lu'cas]

See LUKE.

Lucifer. [Lu'cifer]

Name, signifying in Latin 'light-bringer,' being a translation of the Hebrew word, *helel*, associated with 'morning star,' given in irony to the king of Babylon, because in his pride he said he would exalt his throne above the stars of God. Isa. 14: 12. He resembles the leader of this world in the last days. Rev. 13: 1-10.

Lucius. [Lu'cius]

1. Prophet or teacher of Cyrene, one of those at Antioch who, after prayer and fasting, laid their hands on Barnabas and Paul and sent them on the first missionary journey. Acts 13: 1.

2. Kinsman of Paul whose salutation was sent to Rome. Rom. 16: 21.

Lucre.

'Gain,' such as a judge should not have wished for or accepted. 1 Sam. 8: 3. In the N.T. it is called 'filthy' or 'base gain:' the desire for it rendered a man ineligible for the position of elder in the church, etc. 1 Tim. 3: 3, 8; Titus 1: 7, 11; 1 Peter 5: 2.

Lud.

Son of Shem. Gen. 10: 22; 1 Chr. 1: 17. See SHEM.

Lud, Ludim. [Lu'dim]

Son of Mizraim. Gen. 10: 13; 1 Chr. 1: 11. His descendants are mentioned with Phut, and are held to have inhabited the north-west of Africa. Isa. 66: 19; Ezek. 27: 10. The same district is called LYDIA (though the Hebrew is simply Lud) and its inhabitants, LYDIANS, in Jer. 46: 9; Ezek. 30: 5.

Luhith, [Lu'hith] Ascent of.

Some place in Moab which would be ascended with weeping when God's judgements were poured out upon Moab. Isa. 15: 5; Jer. 48: 5. *Talat el Heisah*, has been suggested as probably the place alluded to. It lies between Mount Pisgah and Mount Nebo.

Luke, Lucas.

Fellow labourer with Paul, and called 'the beloved physician.' He is only three times mentioned by name. Col. 4: 14; 2 Tim. 4: 11; Philemon 24. He was the writer of the Gospel bearing his name, and also of the Acts of the Apostles, the introduction to both being addressed to a certain Theophilus. It is supposed, from Col. 4: 11, 14, that he was a Gentile, though these verses are no proof of it.

In Acts 16: 10 Luke uses the word 'we,' showing that he was then with the apostle Paul at Troas, and accompanied him to Philippi, where apparently Luke remained. In Acts 20: 5 he is again with Paul, and went with him to Jerusalem. Paul then became a prisoner for more than two years, and we lose sight of Luke; but as soon as Paul was about to be sent to Rome, Luke was with him again, Acts 27: 1, and accompanied him to Rome, Acts 28: 16, and was there with Paul when he wrote the Epistles to the Colossians and Philemon. He was also with Paul during his second imprisonment. Others had forsaken the aged apostle, Luke alone remained. He was Paul's beloved fellow-labourer, and in his own writings has skilfully hidden himself that the work of God by His servants Paul and others might, by the leading of the Holy Spirit, be faithfully recorded, and come into prominence.

Luke, Gospel of.

It has often been declared that this gospel was gathered by the writer from various sources, especially from the apostle Paul, because he was so much with that apostle. This was an early opinion. Irenaeus and Tertullian asserted that we have in Luke the gospel that Paul preached. Eusebius referred the words 'according to my gospel' (2 Tim. 2: 8) to the gospel of Luke; and Jerome agreed with this. Many modern writers repeat the same. In this theory there are two

grave errors. The one is endeavouring to account for the Gospel of Luke by mere human agency, instead of recognising that the writer was led and guided by the Holy Spirit. The other is ignoring the unique character of the gospel taught by Paul, which he declared he had received by the revelation of Jesus Christ, and which is called "the gospel of the glory of the Christ." It associated the believer with Christ in the glory. 2 Cor. 4: 4.

On the other hand, it is evident that Luke's presentation of the service of Christ on earth is in correspondence with the service of 'the apostle of the Gentiles,' whose fellow-labourer and companion Luke was. Grace to *man* — 'to the Jew first, and also to the Greek,' as Paul expresses it — is the key-note of Luke's gospel.

The Gospel of Luke sets the Lord before us in the character of Son of man, revealing God in delivering grace among men. Hence the present operation of grace and its effect are more referred to, and even the present time prophetically, not the substitution of other dispensations, as in Matthew, but of saving, heavenly grace. At first no doubt (and just because He is to be revealed as Man, and in grace to men), He is presented (in a prefatory part in which there is the most exquisite picture of the godly remnant) to Israel, to whom He had been promised, and in relationship with whom He came into this world; but afterwards this gospel presents moral principles which apply to man generally whosoever he may be, whilst yet manifesting Christ, for the moment, in the midst of that people. This power of God in grace is displayed in various ways in its application to the wants of men.

After the transfiguration (Luke 9), which is recounted earlier, as to the contents of the gospel, than by the other evangelists, we find the judgement of those who rejected the Lord, and the heavenly character of the grace which, because it is grace, addresses itself to the nations, to sinners, without any particular reference to the Jews, overturning the legal principles according to which the latter pretended to be, and as to their external standing were originally called at Sinai to be, in connection with God. Unconditional promises to Abraham, etc., and prophetic confirmation of them, are another thing. They will be accomplished in grace and were to be laid hold of by faith.

After this (Luke 19, Luke 20, Luke 21), details are given as to that which should happen to the Jew according to the righteous government of God; and, at the end, the account of the death and resurrection of the Lord, accomplishing the work of redemption.

Luke morally sets aside the Jewish system and introduces the Son of man as the Man before God, presenting Him as the One who is filled with all the fulness of God dwelling in Him bodily, as the Man before God, according to His own heart, and thus as Mediator between God and man, centre of a moral system much more vast than that of Messiah among the Jews. While occupied with these new relations (ancient in fact as to the counsels of God), Luke nevertheless gives the facts belonging to the Lord's connection with the Jews, owned in the pious remnant of that people, with much more development than the other evangelists, as well as the proofs of His mission to that people, in coming into the world — proofs which ought to have gained their attention, and fixed it upon the child who was born to them.

That which specially characterises the narrative, and gives peculiar interest to this gospel, is that it sets forth what Christ is Himself. It is not His official glory, a relative position that He assumed; neither is it the revelation of His divine nature in itself; nor His mission as the great Prophet. It is Himself, as He was, a man on the earth — the Person one would have met every day had one lived at that time in Judaea or in Galilee.

A remark may be added as to the style of Luke. He often brings a mass of facts into one short general statement, and then expatiates at length on some isolated fact, where moral principles and grace are displayed. [Adapted from the "Synopsis of the Books of the Bible."]

Lunatics.

These are clearly distinguished in Matt. 4: 24 from those possessed by demons. The word is *σεληνιαζόμενοι*, which, like the word lunatic, is derived from 'the moon,' and is thought to embrace epileptics as well as those of unsound mind. The lad in Matt. 17: 15 is called a lunatic, but he was also possessed by a demon: in Mark 9: 25 it is called a 'dumb and deaf spirit.'

Lust, To.

The word ἐπιθυμέω signifies 'to desire earnestly,' and is often translated 'desire,' without the thought of the desire being an evil one, as in Matt. 13: 17; 1 Tim. 3: 1; 1 Peter 1: 12, etc. The English word 'lust' was anciently not always used in a bad sense, as it now is: see Deut. 12: 15; Gal. 5: 17.

Luz.

1. City of the Canaanites, afterwards called BETHEL, *q.v.*
2. City in the land of the Hittites, built by the man who had betrayed the city in Canaan, and who called it after the same name. Judges 1: 26. Identified by some with ruins at *el Luweiziyeh*, .

Lycaonia. [Lycao'nia]

District nearly in the centre of Asia Minor, in which were Lystra, Derbe, and Iconium . Acts 14: 6, 11.

Lycia. [Ly'cia]

District in the S.W. of Asia Minor. It was formerly a part of Pamphylia, but increased in importance and became a separate district, with Myra for its capital. Acts 27: 5.

Lydda. [Lyd'da]

See LOD.

Lydia, [Lyd'ia] Lydians. [Lydi'ans]

See LUD, LUDIM.

Lydia. [Lyd'ia]

A disciple of Thyatira — a place noted for its dyes — a seller of purple, residing at Philippi, whose heart the Lord opened, and who became, as far as is known, the first convert in Europe. She received Paul, Silas, and Luke into her house. Acts 16: 14, 40.

Lysanias. [Lysa'nias]

Tetrarch of Abilene, of whom nothing more is recorded. Luke 3: 1. He is mentioned by Josephus: Ant. xv. 4, 1.

Lysias. [Lys'ias]

See CLAUDIUS.

Lystra. [Lys'tra]

City of Lycaonia, in Asia Minor. Paul and Barnabas fled thither from Iconium, and there cured a cripple, which caused the inhabitants to think they were gods, to whom they would have offered sacrifices had not the apostles restrained them. Soon afterwards however, being incited by the Jews, they stoned Paul and left him for dead. The labours of the apostles were not in vain, an assembly of saints was gathered there. It was again visited by Paul on his second missionary journey, when he met with Timothy, and attached him to his mission. Acts 14: 6-21; Acts 16: 1, 2; 2 Tim. 3: 11.

Maacah, [Ma'acah] Maachah. [Ma'achah]

1. Daughter of Nahor, Abraham's brother. Gen. 22: 24.
2. Daughter of Talmi king of Geshur, and one of David's wives, the mother of Absalom. 2 Sam. 3: 3; 1 Chr. 3: 2.
3. Father of Achish king of Gath. 1 Kings 2: 39.
4. Daughter, or apparently granddaughter of Absalom (or Abishalom), wife of Rehoboam king of Judah, mother of Abijah (or Abijam), and apparently grandmother of Asa king of Judah. 1 Kings 15: 2, 10, 13; 2 Chr. 11: 20-22; 2 Chr. 15: 16. See MICHAIAH.
5. Concubine of Caleb the son of Hezron. 1 Chr. 2: 48.
6. Wife of Machir, son of Manasseh. 1 Chr. 7: 15, 16.
7. Wife of Jehiel, father, or founder, of Gibeon. 1 Chr. 8: 29; 1 Chr.

9: 35.

8. Father of Hanan, one of David's mighty men. 1 Chr. 11: 43.

9. A Simeonite, father of Shephatiah. 1 Chr. 27: 16.

10. Name of a king and of a district east of Argob and Bashan. 2 Sam. 10: 6, 8; 1 Chr. 19: 7. In 1 Chr. 19: 6 the district is called SYRIA-MAACHAH.

Maachathi, [Maacha'thi] Maachathites. [Maacha'thites]

The inhabitants of Maacah, or Maachah. Deut. 3: 14; Joshua 12: 5; Joshua 13: 11, 13; 2 Sam. 23: 34; 2 Kings 25: 23; 1 Chr. 4: 19; Jer. 40: 8.

Maadai. [Maada'i]

One who had married a strange wife. Ezra 10: 34.

Maadiah. [Maad'iah]

Priest who returned from exile. Neh. 12: 5. Probably the same as MOADIAH in Neh. 12: 17.

Maai. [Ma'ai]

Musician at the dedication of the wall of Jerusalem. Neh. 12: 36.

Maalehacrabim. [Ma'aleh-acrab'bim]

See AKRABBIM.

Maarath. [Ma'arath]

City in the hill country of Judah. Joshua 15: 59. Identified with *Beit Ummar*, .

Maaseiah. [Maasei'ah]

1. Levite, musician and door-keeper in the time of David. 1 Chr. 15:

18, 20.

2. Son of Adaiah and a captain who assisted in placing Joash on the throne. 2 Chr. 23: 1.

3. Officer of king Uzziah. 2 Chr. 26: 11.

4. Son of Ahaz king of Judah. 2 Chr. 28: 7.

5. Governor of Jerusalem in Josiah's reign. 2 Chr. 34: 8.

6-8. Three priests who had married strange wives. Ezra 10: 18, 21, 22.

9. One who had married a strange wife. Ezra 10: 30.

10. Father of Azariah. Neh. 3: 23.

11, 12. Two who assisted Ezra when the law was read. Neh. 8: 4, 7.

13. One who sealed the covenant. Neh. 10: 25.

14. Son of Baruch, a descendant of Judah. Neh. 11: 5.

15. Son of Ithiel, a descendant of Benjamin. Neh. 11: 7.

16, 17. Two priests who assisted at the dedication of the wall of Jerusalem. Neh. 12: 41, 42.

18. Father of Zephaniah, a priest in the reign of Zedekiah. Jer. 21: 1; Jer. 29: 25; Jer. 37: 3.

19. Father of Zedekiah the false prophet. Jer. 29: 21.

20. Son of Shallum, and a door-keeper in the time of Jehoiakim. Jer. 35: 4.

21. Father of Neriah. Jer. 32: 12; Jer. 51: 59.

Maasiai. [Maasia'i]

Son of Adiel, a priest. 1 Chr. 9: 12.

Maath. [Ma'ath]

Son of Mattathias in the genealogy of the Lord Jesus. Luke 3: 26.

Maaz. [Ma'az]

Son of Ram, a son of Jerahmeel. 1 Chr. 2: 27.

Maaziah. [Maazi'ah]

1. Head of the twenty-fourth course of priests. 1 Chr. 24: 18.
2. Priest who sealed the covenant. Neh. 10: 8.

Maccabees, [Mac'cabees] The.

Name of a noted Jewish family not mentioned in scripture. When Antiochus (Epiphanes) was expelled from Egypt by the Romans, he vented his anger on the Jews, and sought to abolish their worship at Jerusalem, putting multitudes to death (B.C. 168). Mattathias the Asmonean, an aged priest, rallied together the national party, and his son JUDAS, surnamed MACCABEUS, succeeded in defeating their enemies; and for a time a degree of national freedom was enjoyed. He was succeeded by his brother; but the country soon after became subject to Rome. Their history is given in Josephus and in the Apocryphal Books of the Maccabees. See ANTIOCHUS

Macedonia. [Macedo'nia]

The northern part of Greece as divided by the Romans. It contained the cities of Neapolis, Philippi, Amphipolis, Thessalonica, Apollonia, and Berea. Paul saw in a vision a man of Macedonia, who said, "Come over into Macedonia and help us." To this he at once responded, believing it was a call from the Lord, and thus the gospel extended to Europe. The churches of Macedonia were specially commended for their liberality. Acts 16: 9-12; Acts 18: 5; Acts 19: 21, 22, 29; Acts 20: 1, 3; Rom. 15: 26; 1 Cor. 16: 5; 2 Cor. 1: 16; 2 Cor. 2: 13; 2 Cor. 7: 5; 2 Cor. 8: 1; 2 Cor. 9: 2, 4; 2 Cor. 11: 9; Phil. 4: 15; 1 Thess. 1: 7, 8; 1 Thess. 4: 10; 1 Tim. 1: 3.

Macedonian. [Macedo'nian]

An inhabitant of Macedonia. Acts 27: 2.

Machbanai. [Machbana'i]

A Gadite who joined David at Ziklag. 1 Chr. 12: 13.

Machbenah. [Machbe'nah]

Son of (or town founded by) Sheva. 1 Chr. 2: 49.

Machi. [Ma'chi]

A Gadite, father of Geuel. Num. 13: 15.

Machir. [Mach'ir]

1. Eldest son of Manasseh, and father of Gilead. His descendants were warlike and were the foremost in the tribe. Gen. 50: 23; Num. 26: 29; Num. 32: 39, 40; Joshua 17: 1, 3; Judges 5: 14; 1 Chr. 2: 21, 23; 1 Chr. 7: 14-17.

2. Son of Ammiel: he gave refuge to Mephibosheth and sent supplies to David when he fled from Absalom. 2 Sam. 9: 4, 5; 2 Sam. 17: 27.

Machirites. [Machir'ites]

Descendants of Machir father of Gilead. Num. 26: 29.

Machnadebai. [Machnadeba'i]

One who had married a strange wife. Ezra 10: 40.

Machpelah to Meshullam**Machpelah. [Machpe'lah]**

Both a field and a cave which Abraham bought of the children of Heth for a burying place. It was near Hebron; Abraham, Sarah,

Isaac, Rebekah, Jacob and Leah were buried there. Gen. 23: 9, 17, 19; Gen. 25: 9; Gen. 49: 30, 31; Gen. 50: 13. The manner in which the purchase was accomplished is exactly the way bargains are to this day arranged in the East by the Bedouins. See HEBRON.

Madai. [Ma'dai]

Son of Japheth and progenitor of the MEDES, *q.v.* Gen. 10: 2; 1 Chr. 1: 5. The Hebrew for Madai and Medes is the same.

Madian. [Ma'dian]

The Greek form of MIDIAN. Acts 7: 29.

Madmannah. [Madman'nah]

1. City of Judah near Ziklag. Joshua 15: 31. Identified by some with *Umm Deimneh* , .

2. Son of (or town founded by) Shaaph. 1 Chr. 2: 49.

Madmen. [Mad'men]

A doomed city of Moab. Jer. 48: 2.

Madmenah. [Madmen'ah]

A city, apparently, by the other places mentioned, near Jerusalem. Isa. 10: 31. Not identified.

Madon. [Mad'on]

Canaanitish city in the north. Its king joined with others to oppose Joshua and was slain. Joshua 11: 1; Joshua 12: 19. Identified by some with ruins at *Madin*, .

Magbish. [Mag'bish]

Ancestor of some who returned from exile. Ezra 2: 30.

Magdala. [Mag'dala]

City on the west of the Lake of Tiberias. Only once mentioned (Matt. 15: 39, where some MSS read Magadan), except as the birth-place of Mary Magdalene. Identified with *el Mejdal*, .

Magdalene. [Mag'dalene]

Designation of a woman named Mary, 'out of whom went seven demons,' to signify that she was a native of Magdala. There is nothing in the name, nor in the character of Mary, to associate her with the modern signification of the word Magdalen. See MARY.

Magdiel. [Magdi'el]

A descendant of Esau, and a duke of Edom. Gen. 36: 43; 1 Chr. 1: 54.

Magi. [Ma'gi]

This is the Greek word in Matt. 2: 1-16 which is translated 'wise men' in the A.V. They had come from the East, and inquired for one who was born King of the Jews, for they had seen His star in the East, and had come with their gifts to do Him homage. Though magicians and magi are often classed together, they are not necessarily the same. Philo describes the magi as "men who gave themselves to the study of nature and contemplation of the divine perfections, worthy of being the counsellors of kings." In this sense Daniel was called master of the 'magicians,' but which others translate as 'scribes.' Dan, 4: 9. How the magi connected the star with 'the King of the Jews' is not known. By the scattering of the Jews they may have heard of the prophecy of Balaam (Num. 24: 17) or of Daniel's prophecy. God who warned them in a dream not to return to Herod, may have in the same way led them to associate the above prophecies with the appearance of the star . See STAR IN THE EAST. God thus raised up from the Gentiles a testimony as to the 'holy child' in the midst of Jerusalem, though all there were troubled at the announcement.

Magician.

See DIVINATION.

Magnifical.

Simply 'magnificent, great.' 1 Chr. 22: 5.

Magog. [Ma'gog]

See GOG.

Magormissabib. [Ma'gor-mis'sabib]

Symbolical name given by God through Jeremiah to Pashur the priest who had beaten him and placed him in the stocks. Jer. 20: 1-3. In the margin it is 'fear round about.' The same Hebrew is translated 'fear on every side' in Jer. 20: 10. God would make Pashur a terror to himself and to all his friends. He had prophesied lies, and should die in Babylon. Jer. 20: 6.

Magpiash. [Mag'piash]

One who sealed the covenant. Neh. 10: 20.

Mahalah. [Mah'alalah]

Son or daughter of Hammoleketh. 1 Chr. 7: 18.

Mahalaleel. [Mahalal'eel]

1. Son of Cainan, the grandson of Seth. Gen. 5: 12-17; 1 Chr. 1: 2. Called MALELEEL in Luke 3: 37.

2. Ancestor of Athaiah who returned from exile. Neh. 11: 4.

Mahalath. [Mah'alath]

1. Daughter of Ishmael and wife of Esau. Gen. 28: 9. See BASHEMATH.

2. Daughter of Jerimoth and wife of Rehoboam. 2 Chr. 11: 18.

3. Name in the title of Ps. 53. Its meaning is not known. Some suppose that a mournful tune is referred to, or that it was written for a time of sorrow. Gesenius takes it as a harp or stringed instrument.

Mahalath Leannoth. [Mah'alath Lean'noth]

This occurs in the title of Ps. 88. The psalm is very solemn, and these words are supposed to appoint it to be sung to a mournful strain.

Mahali. [Mah'ali]

See MAHLI.

Mahanaim. [Mahana'im]

The spot on the east of the Jordan where Jacob met 'the angels of God.' He exclaimed 'This is God's host,' and named the place Mahanaim, 'two hosts or camps.' It is mentioned as on the border of both Gad and Manasseh, which connects it with the brook Jabbok. It fell to the lot of Gad, and a city was built there which was given to the Levites. It was where Ish-bosheth was made king, and where he was murdered. David fled to this city when Absalom revolted, and remained there till his son's death. Gen. 32: 2; Joshua 13: 26, 30; Joshua 21: 38; 2 Sam. 2: 8, 12, 29; 2 Sam. 17: 24, 27; 2 Sam. 19: 32; 1 Kings 2: 8; 1 Kings 4: 14; 1 Chr. 6: 80. Identified by some with ruins at *Mahneh*, ; but this is far from the Jabbok, and could scarcely have been in the lot of Gad. In the monument of Shishak at Karnak occurs the name of *Ma-ha-n-ma*, which is judged to refer to Mahanaim. It is mentioned with Beth-shean, etc.

Mahanehdan. [Ma'haneh-dan]

'The camp of Dan,' the place where six hundred men of Dan encamped 'behind' Kirjath-jearim on their march towards Laish. Judges 18: 12: cf. Judges 13: 25. Identified with *Wady el Mutluk*, 31 46' N, 35 E.

Maharai. [Mahara'i]

The Netophathite, one of David's mighty men. 2 Sam. 23: 28; 1 Chr. 11: 30; 1 Chr. 27: 13

Mahath. [Ma'hath]

1. Son of Amasai, a Kohathite. 1 Chr. 6: 35.

2. Son of Amasai, a Kohathite, in the time of Hezekiah. 2 Chr. 29: 12; 2 Chr. 31: 13.

Mahavite. [Ma'havite]

Designation of Eliel, one of David's mighty men. Its signification is unknown. 1 Chr. 11: 46.

Mahazioth. [Mahazi'oth]

Son of Heman: appointed to the service of song. 1 Chr. 25: 4, 30.

Mahershalalhashbaz. [Ma'her-sha'lal-hash'-baz]

Symbolical name given to one of Isaiah's sons. Isa. 8: 1-4. It signifies 'swift for spoil, hasty for prey.' The child was to be so called because before he should "have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria" should be taken away before the king of Assyria. See 2 Kings 15: 29; 2 Kings 16: 9.

Mahlah. [Mah'lah]

Eldest of Zelophehad's five daughters who had a possession assigned them because their father had no sons. Num. 26: 33; Num. 27: 1; Num. 36: 11; Joshua 17: 3.

Mahli. [Mah'li]

1. Son of Merari. Num. 3: 20; 1 Chr. 6: 19, 29; 1 Chr. 23: 21; 1 Chr. 24: 26, 28; Ezra 8: 18. He is called MAHALI in Ex. 6: 19.

2. Son of Mushi, and nephew of No. 1. 1 Chr. 6: 47; 1 Chr. 23: 23; 1 Chr. 24: 30.

Mahlites. [Mah'lites]

Descendants of Mahli, son of Merari. Num. 3: 33; Num. 26: 58.

Mahlon. [Mah'lon]

Son of Elimelech and Naomi, and husband of Ruth. Ruth 1: 2, 5; Ruth 4: 9, 10.

Mahol. [Ma'hol]

A man whose sons were renowned for their wisdom, but whose wisdom was excelled by that of Solomon. 1 Kings 4: 31. Four men with similar names are in 1 Chr. 2: 6, said to be sons of Zerach. These four are possibly the same persons, the word 'son' signifying grandson in one of the passages.

Makaz. [Ma'kaz]

Station of one of Solomon's commissariat officers. 1 Kings 4: 9.

Makheloth. [Makhe'loth]

One of the halting places of Israel. Num. 33: 25, 26.

Makkedah. [Makke'dah]

Canaanitish city, connected with which was a cave in which the five Amorite kings took refuge on the day of Joshua's victory at Gibeon and Beth-horon. They were hanged on trees and then buried in the cave under a heap of stones. The city was taken and destroyed. Joshua 10: 10-29; Joshua 12: 16; Joshua 15: 41. Identified by some with *el Mughar*, .

Maktesh. [Mak'tesh]

District in or near Jerusalem where merchants traded. Zeph. 1: 11. The Targum associates it with the Kedron valley.

Malachi. [Mal'achi]

The last of the minor prophets. Nothing is recorded of the prophet's personal history, he is named once only. He was prophet near the time of Nehemiah's return to the land, and the prophecy reveals the moral condition of the people. The first chapter, while it shows their insensibility, shows also the sovereign love of Jehovah to them, a love on which His purpose depended. When charged with their sins, they asked wherein had they sinned. The answer is that they brought to the Lord that which was torn, the lame, and the sick, and had offered polluted bread upon Jehovah's altar: in effect saying, "The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible." This brought judgement upon those who were insensible to what was due to the Lord. Yet Jehovah should be magnified beyond the border of Israel, and His name be great among the Gentiles.

Mal. 2. The priests who ought to have been guides to the people, are called to account. Judah had intimate fellowship with idolatry; had symbolically married the daughter of a strange god; and had associated this with the worship of Jehovah. Israel had also dealt treacherously with the wife of their youth: this was but the discovery of a treacherous principle in them. God hated putting away: notwithstanding all this, they were apathetic, and asked wherein had they wearied God.

Mal. 3 opens with the announcement of the Lord's messenger, which was fulfilled in John the Baptist. But the first coming of the Lord is here connected with His second coming, when He will sit as a refiner, and will purge away the dross, and then shall the sons of Levi offer an offering in righteousness.

God challenged the returned Jews to be faithful to Him, and they should have such a blessing that they would not have room enough to contain it. When called upon to return to Jehovah they are still unconscious of their condition, and ask, "Wherein shall we return?" and "Wherein have we robbed thee?" "What have we spoken so much against thee?" They had said it was in vain to serve the Lord; they had called the proud happy; the wicked were built up, and they that tempted God were delivered.

Yet God's purpose should stand: their land should be a delightful land, and all nations should call them blessed. In the meantime the remnant are spoken of as those that feared the Lord and thought upon His name: they communed often one with another. God had a book of remembrance of such: they shall be remembered when the Lord of hosts makes up His jewels, and shall be spared when He comes in judgement.

Mal. 4. A day of great judgement is coming when the wicked shall be consumed. But to them that fear His name the Sun of righteousness shall arise with healing in His wings (not the morning star here, as for the church). There will be judgement for the disobedient, as was indeed fully shown in the law at the beginning of the covenant with them.

But Elijah will come as Christ's forerunner, to call them to repentance before the great and dreadful day of the Lord. John the Baptist would have fulfilled this mission had they received him; but, except a few, they did not, and therefore when asked if he was Elias, he said, No. He fulfilled the prophecy in the first clause of Mal. 3: 1; but not that of Mal. 4: 5, 6; the people did not repent. Elijah will still come. There will be judgement first, but great blessing in the end to those that are spared.

Malcham. [Mal'cham]

1. Son of Shazaraim, a Benjamite. 1 Chr. 8: 9.
2. An idol worshipped by some Jews who also professed to worship Jehovah. Zeph. 1: 5. Some judge it to have been the same as Molech.

Malchiah, [Malchi'ah] Malchijah. [Malchi'jah]

1. Son of Ethni, a Gershonite. 1 Chr. 6: 40.
2. A priest, father of Pashur. 1 Chr. 9: 12; Neh. 11: 12; Jer. 38: 1. Called MELCHIAH in Jer. 21: 1.
3. Head of the fifth course of priests. 1 Chr. 24: 9.

4-6. Three who had taken strange wives. Ezra 10: 25, 31.

7-9. Three who helped to repair the wall of Jerusalem. Neh. 3: 11, 14, 31.

10. One who stood by Ezra when he read the law. Neh. 8: 4.

11. Priest who sealed the covenant; and probably the same that assisted in the dedication of the wall of Jerusalem. Neh. 10: 3; Neh. 12: 42.

12. Son of Hammelech, into whose dungeon Jeremiah was cast. Jer. 38: 6.

Malchiel, [Malchi'el] Malchielites. [Malchi'elites]

Son of Beriah, and his descendants. Gen. 46: 17; Num. 26: 45; 1 Chr. 7: 31.

Malchijah. [Malchi'jah]

See MALCHIAH.

Malchiram. [Malchi'ram]

Son of king Jeconiah, or Jehoiachin. 1 Chr. 3: 18.

Malchishua, [Mal'chi-shua] Melchishua. [Mel'chi-shua]

Son of king Saul: he was killed in battle with his father. 1 Sam. 14: 49; 1 Sam. 31: 2; 1 Chr. 8: 33; 1 Chr. 9: 39; 1 Chr. 10: 2.

Malchus. [Mal'chus]

The high priest's servant whose ear Peter cut off, but who was healed by the Lord. John 18: 10.

Maleleel. [Mal'eleel]

See MAHALALEEL.

Mallothi. [Mallo'thi]

Son of Heman, and one appointed to the service of song. 1 Chr. 25: 4, 26.

Mallows,

malluach. Some common herb which the poor would eat to satisfy their hunger. Job 30: 4. The R.V. has 'salt-wort.' Several have judged the herb to be the *Atriplex halimus* which has a sour taste, but not sufficiently so to prevent its being eaten.

Malluch. [Mall'uch]

1. Son of Hashabiah, a Merarite. 1 Chr. 6: 44.

2, 3. Two who had married strange wives. Ezra 10: 29, 32.

4, 5. A priest and one of the people who sealed the covenant. Neh. 10: 4, 27.

6. Priest who returned with Zerubbabel. Neh. 12: 2.

Mammon. [Mam'mon]

An Aramaic word signifying 'riches.' It is personified as a 'master' in Matt. 6: 24; Luke 16: 13; "Ye cannot serve God and mammon." In Luke 16: 9, it is called 'unrighteous mammon' (as appertaining to this world in which the rights of God to all have been refused) in opposition to true riches, which appertain to the world to come.

Mamre. [Mam're]

1. An Amorite chieftain, who, with his brothers Aner and Eshcol, was confederate with Abram. Gen. 14: 13, 24.

2. Place connected with Machpelah and Hebron, the name of which is derived from the above chief. Gen. 13: 18; Gen. 18: 1; Gen. 23: 17, 19; Gen. 35: 27; Gen. 49: 30.

Man.

Various Hebrew words are frequently translated 'man.'

1. *Adam*, 'man,' a generic term for man, mankind. Gen. 1: 26, 27.

2. *ish*, 'man,' implying 'strength and vigour' of mind and body, 1 Sam. 4: 2; 1 Sam. 26: 15; also signifying 'husband' in contradistinction to 'wife.' Gen. 2: 23; Gen. 3: 6.

3. *enosh*, 'subject to corruption, mortal;' not used for man till after the fall. Gen. 6: 4; Gen. 12: 20; Ps. 103: 15.

4. *ben*, 'son,' with words conjoined, 'son of valour,' or valiant man; 'son of strength,' or strong man. 2 Kings 2: 16, etc.

5. *baal*, 'master, lord.' Gen. 20: 3; Ex. 24: 14.

6. *geber*, 'mighty, war-like.' Ex. 10: 11; Ex. 12: 37.

In some passages these different Hebrew words are used in contrast: as in Gen. 6: 4, "The sons of God came in unto the daughters of men, [1] and they bare children to them, the same became mighty men (*gibbor*) which were of old, men [3] of renown." In Ps. 8: 4; "What is man, [3] that thou art mindful of him? and the son of man, [1] that thou visitest him?" "God is not a man [2] that he should lie." Num. 23: 19.

Man was God's crowning work of creation (see ADAM), and He set him in dominion over the sphere in which he was placed. It is impossible that man could by evolution have arisen from any of the lower forms of created life. God breathed into Adam's nostrils the breath of life, and man is responsible to Him as his Creator; and for this reason he will be called to account, which is not the case with any of the animals. "It is appointed unto men once to die, but after this the judgement." Heb. 9: 27. All have descended from Adam and Eve: God "hath made of *one blood* all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord [or God]." Acts 17: 26, 27.

The soul of man being immortal, he still exists after death, and it is revealed in scripture that his body will be raised, and he will either be in eternity away from God in punishment for the sins he has committed; or, by the grace of God, be in an eternity of happiness with the Lord Jesus through His atoning work on the cross.

In the N.T. the principal words are

1. ἄνθρωπος, man in the sense of 'humanity,' irrespective of sex. "Man shall not live by bread alone." Matt. 4: 4. In a few places it is used in a stricter sense in contrast to a woman: as "Is it lawful for a man to put away his wife?" Matt. 19: 3.

2. ἀνὴρ, man as distinguished from a woman. "The head of the woman is the man." 1 Cor. 11: 3. It is thus the common word used for 'husband:' a woman's man is her husband. "Joseph the husband of Mary." Matt. 1: 16, 19. The words τις, μηδεὶς, οὐδεὶς, are often translated 'man,' 'no man,' 'any man,' which would be more correctly translated 'one,' 'no one,' 'any one.' In 'men [and] brethren,' Acts 1: 16; Acts 2: 29, etc., there are not *two* classes alluded to, but 'men who are brethren,' or, in our idiom, simply 'brethren.' So in Acts 7: 2; Acts 22: 1, not *three* classes, but two: 'men who are brethren, and fathers.' See NEW MAN and OLD MAN.

Man of Sin.

See ANTICHRIST.

Man, The Second.

See ADAM, THE LAST.

Manaen. [Man'aen]

One of the prophets or teachers at Antioch who had been 'brought up' with Herod Antipas, that is, was his foster brother, as in the R.V. Acts 13: 1.

Manahath. [Ma'nahath]

1. Son of Shobal, a son of Seir the Horite. Gen. 36: 23; 1 Chr. 1: 40.

2. City in Benjamin. 1 Chr. 8: 6. Identified with *Malhah*, .

Manahethites. [Ma'nahethites]

Families descended from Shobal and Salma, sons of Caleb. 1 Chr. 2: 52, 54. The Hebrew is different in the two verses: in 1 Chr. 2: 52 the R.V. has ' Menuhoth.' Mr. Darby treats 'half of' as part of the proper name, giving Hazi-Hammenuhoth in 1 Chr. 2: 52, and Hazi-Hammanahethites in 1 Chr. 2: 54.

Manasseh. [Manas'seh]

1. Eldest son of Joseph and Asenath, and head of one of the tribes of Israel. When Jacob blessed the two sons of Joseph he crossed his hands so that Ephraim the younger son should have the chief blessing. And when Moses blessed the twelve tribes he spoke of the ten thousands of Ephraim, but the thousands of Manasseh. Nothing personally is recorded of Manasseh. Gen. 41: 51: Gen. 48: 1-20; Gen. 50: 23.

The tribe numbered at the first census 32,200 and forty years later they were 52,700. Being a numerous tribe they had a large possession in the north on the east of the upper Jordan and of the Sea of Galilee. They conquered the mountaineers of Gilead, Bashan, and Argob; but with the Reubenites and Gadites were the first to be carried away captive by Pul and Tiglath-pileser. 1 Chr. 5: 18-26. Those on the east of the Jordan are often called the half-tribe of Manasseh; the other half were on the west of the Jordan, about the centre of the land, between Ephraim and Issachar.

When Hezekiah invited the twelve tribes to join him in keeping a passover to Jehovah, certain of the tribe of Manasseh humbled themselves and went to Jerusalem. 2 Chr. 30: 11. In Ps. 80: 2 we read, "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us," in allusion to these three being the tribes that immediately followed the ark of God in the wilderness. Num. 2: 17-22. The tribe is called MANASSES in Rev. 7: 6.

2. King of Judah: he was son of Hezekiah and father of Amon. He began to reign when twelve years of age, and reigned 55 years: B.C.

698-643. The records concerning him are few, but very sad. He worshipped the host of heaven and built altars for them in the courts of the house of the Lord. He made his son to pass through the fire, and dealt with familiar spirits. Of him it is said that he exceeded the heathen in wickedness! and shed much innocent blood. He was warned by God's prophets, but ceased not to do evil. As he began to reign when young, it is probable that he had not been under good instructors.

God brought the king of Assyria against Manasseh, who took him 'among the thorns,' or 'bound him with chains of brass,' and carried him to Babylon. There Manasseh, in his affliction, greatly humbled himself, and prayed to the Lord his God. His prayer was heard, and he was restored to Jerusalem. Then he knew that Jehovah was God. He removed the idols, repaired the altar of the Lord, and sacrificed to Him. He commanded Judah to serve Jehovah the God of Israel. Thus God gave repentance to this wicked king, for His mercy endureth for ever. He is often held up as a trophy of God's marvellous grace in Old Testament times, as Saul of Tarsus and the thief on the cross are given under the New Testament dispensation. 2 Kings 20: 21; 2 Kings 21: 1-20; 2 Kings 23: 12, 26; 2 Chr. 33; Jer. 15: 4. He is called MANASSES in Matt. 1: 10.

3. Father of Gershom, the father of Jonathan, the idolatrous priest in the tribe of Dan. Judges 18: 30. Jerome, the Vulgate, three Hebrew MSS, and two or three ancient copies of the LXX read Moses instead of Manasseh. In many Hebrew MSS the letter *nun* (N) is written over or between the letters *mem* (M) and *shin* (S), so as to alter the name of Moses to Manasseh. The reason alleged by the Rabbis for the supposed correction is that the copyists desired to clear the name of Moses from the obloquy of having a descendant among idolaters in Israel. We have no other trace of a Gershom being the son of Manasseh; but there was one well known as the son of Moses. Doubtless Moses should be read instead of Manasseh.

4, 5. Two who had married strange wives. Ezra 10: 30, 33.

Manasses. [Manas'ses]

See MANASSEH.

Manassites. [Manas'sites]

Descendants of Manasseh, son of Joseph. Deut. 4: 43, Judges 12: 4; 2 Kings 10: 33.

Mandrakes,

dudaim. Some strong-smelling plant found in the fields of Palestine. Many opinions have been expressed as to what herb is referred to. It is possibly the *Mandragora officinarum*, called the 'love apple,' a relative to the 'apple of Sodom.' The *Atropa mandragora* is another species. Gen. 30: 14-16; Cant. 7: 13.

Maneh.

See WEIGHTS AND MEASURES.

Manger.

The interest attached to this word is in connection with the birth of Christ. Luke 2: 7-16. The word is φάτνη, which in classical Greek is used for a 'manger' or 'feeding trough;' but it has been doubted whether the modern manger was introduced into Palestine so early. Schleusner contends that the word implies in scripture "any enclosure, but especially a vestibule to the house, where the cattle were, not enclosed with walls, but wooden hurdles." With this agrees the Vulgate *praesepe* and the Peshito-Syriac. The word φάτνη occurs in the LXX in 2 Chr. 32: 28; Job 6: 5; Job 39: 9; Prov. 14: 4; Isa. 1: 3; Joel 1: 17; Hab. 3: 17.

Manna.

The food miraculously supplied from heaven to the Israelites during the forty years of their wanderings. Its name signifies 'what is it?' for they knew not what it was. It fell every morning except on the Sabbath, and had to be gathered early, or it melted. If kept till the second day it bred worms, except the double quantity gathered on the day before the Sabbath, which was good on the second day. The quantity to be gathered was on an average an omer (about 4 pints) for every man. Some gathered more and some less, and when they

measured it with an omer "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating."

The explanation given by the Rabbis is that though several in a family went out to gather the manna, when it was brought home and measured it was found to be just an omer for each of them. The more probable explanation is that though on an average an omer was the portion for each, some needed more and others less, and therefore every one gathered 'according to his eating,' according to what he knew he would require, and thus every one had enough and there was nothing wasted. The former part of the passage is quoted in 2 Cor. 8: 15, to show that in making a collection for the poor saints there should be the carrying out of this divine principle of 'equality,' the abundance of some contributing to the need of others.

The manna ceased as soon as the Israelites had crossed the Jordan, and eaten of the old corn of the promised land. The manna is described as being like coriander seed, of the colour of bdellium. It was ground in mills, or pounded in a mortar, and baked in pans, or made into cakes. It tasted like wafers made with honey, Ex. 16: 31; but afterwards, when the people had lost their relish for it, like fresh oil. Num. 11: 6-9. The people, alas, murmured because they had nothing to eat but the manna.

The manna is typical of Christ Himself, the vessel of God's good pleasure, and of heavenly grace here on earth — the heavenly One in the midst of earthly circumstances. He is this heavenly grace now for His own, so that grace is ministered to them for the wilderness journey. When they are viewed as in the land, that is, as made to sit in heavenly places in Christ, and entering in spirit upon their heavenly and eternal portion, then Christ in glory, the centre of all the Father's counsels, is their food, as the 'old corn' of the promised land. The Christian, whose heart is not set for God's purpose, gets tired of the manna, and longs, alas, for other food, as the Israelites did. Ex. 16: 15-35; Deut. 8: 3, 16; Joshua 5: 12; Neh. 9: 20; Ps. 78: 24; Heb. 9: 4. In Rev. 2: 17 the Lord promises to give to the overcomer in the church in Pergamos to eat of the HIDDEN MANNA, that is, some sweet secret communion with Himself, known in the glory as the One who suffered here.

Manoah. [Mano'ah]

Danite of Zorah and father of Samson. An angel had appeared to his wife and announced the birth of Samson, and Manoah besought God that 'the man of God' might be sent again. God listened to him, and the angel came, to whom Manoah spoke of the promised son. He offered a kid as a burnt offering and the angel ascended in the flame of the altar. Manoah then feared they would die, for they had seen God; but his wife in faith said that could not be, for God had accepted the offering, and He had in fact spoken to them of life, not of death. Judges 13: 2-22; Judges 16: 31.

Man-slayer.

See AVENGER.

Mantle.

See GARMENTS.

Maoch. [Ma'och]

Father of Achish king of Gath. 1 Sam. 27: 2.

Maon. [Ma'on]

1. City in the highlands of Judah, to the 'wilderness' of which David and his men resorted when pursued by Saul. Joshua 15: 55; 1 Sam. 23: 24, 25; 1 Sam. 25: 2. Identified with ruins at *Main*, 31 25' N, 35 7 E.

2. Son of Shammai, a descendant of Caleb. 1 Chr. 2: 45.

Maonites. [Ma'onites]

A people who had oppressed Israel. Judges 10: 12. The LXX reads MADIAM, but they were probably the original inhabitants of Maon.

Mara. [Ma'ra]

An appellation which signifies 'bitter,' assumed by Naomi because

of her sorrow. Ruth 1: 20.

Marah. [Ma'rah]

One of the early stations of the Israelites, so called because the waters there were bitter, but which were made sweet by casting in a tree. Ex. 15: 23; Num. 33: 8, 9. It is typical of the Christian's acceptance of death (Rom. 6: 11; John 6: 53, etc.), in order to live unto God. It is the love of Christ, expressed in His going into death to make a way out for us, that sweetens the bitterness.

Maralah. [Mar'alah]

Border city in Zebulun. Joshua 19: 11. Identified by some with *Mahul*, .

Maranatha. [Maran-atha]

Two Aramaic words signifying, 'the Lord cometh,' added (perhaps as a kind of watchword) after the word Anathema, 'let him be accursed,' applied to those who love not the Lord Jesus. 1 Cor. 16: 22.

Marble.

The well-known stone that takes a high polish. It was used in Solomon's temple, and there were pillars of marble in the Persian palace. Babylon, or Papal Rome, in her luxury imported marble. 1 Chr. 29: 2; Esther 1: 6; Cant. 5: 15; Rev. 18: 12.

Marcus. [Mar'cus]

See MARK.

Mareshah. [Mare'shah]

1. Fortified city in the lowlands of Judah. Joshua 15: 44; 2 Chr. 11: 8; 2 Chr. 14: 9, 10; 2 Chr. 20: 37; Micah 1: 15. Identified with ruins at *Merash*, .

2. Father of Hebron. 1 Chr. 2: 42.

3. Son of Laadah of the tribe of Judah. 1 Chr. 4: 21.

Marishes.

Marshy places, which shall not be healed when healing waters issue out of the future temple in Palestine. It may signify that these places will be left for the production of salt. Ezek. 47: 11.

Mark, Marcus. [Mar'cus]

A disciple described as 'JOHN, whose surname was Mark,' and as 'sister's son to Barnabas.' When Peter was miraculously delivered from prison he resorted to the house of Mary, who was Mark's mother. Peter may have been the means of his conversion, for he calls him his 'son.' 1 Peter 5: 13. He accompanied Paul and Barnabas on their first missionary journey, but left them at Perga. When the second journey was proposed, Paul did not think it right to take Mark with them; but on Barnabas pressing this, they separated, and Barnabas took Mark with him and sailed to Cyprus. Acts 12: 12, 25; Acts 13: 5, 13; Acts 15: 37, 39. Paul and Mark were afterwards reconciled; he was with Paul at Rome and was commended to the Colossians. Col. 4: 10; Philemon 24. He was with Peter at Babylon, and when Paul was a second time a prisoner at Rome, he asked for Mark, saying he was serviceable for the ministry. 2 Tim. 4: 11. Doubtless this Mark was God's instrument in writing the Gospel bearing his name.

Mark, Gospel by.

Each Gospel has its peculiar characteristics, as may be seen under the heading GOSPELS. In Mark the Lord Jesus is more particularly in view as the Servant — Prophet, and 'the gospel' or 'glad tidings' has a prominent place. As with some of the prophets in the O.T. we have no information as to their genealogy, so here we have no human genealogy of the Lord, as is given in Matthew and Luke. The narrative abruptly introduces "the beginning of the gospel of Jesus Christ, the Son of God." John the Baptist's ministry is shortly described to pave the way for that of Christ, which He entered on after being baptised. There are no details here of the temptation: simply the fact stated that Jesus was tempted of Satan forty days,

and was with the wild beasts, and the angels ministered unto Him. As soon as John was cast into prison the Lord began His unceasing work, taking up the testimony that the kingdom of God was at hand.

In the first two chapters are presented the various proofs which the Lord gave of His mission, which were as a testimony to the leaders in Israel.

In Mark 3 we see the break with the existing unbelieving generation, the calling of the apostles, and the consequent disowning of His kindred in the flesh.

Mark 4 and Mark 5 give an epitome of His personal service, carrying us on to the raising up of Israel in the future, figuratively presented in the ruler's daughter. This closes that view of the Lord's *personal* service.

In Mark 6 the service of the apostles comes into view: the Lord begins to send them forth two and two. For Himself (Mark 7) He retired to the north-west into the district of Tyre and Sidon, and healed the daughter of the Syrophenician woman — His grace thus going out to the Gentiles. After returning through Decapolis, and (Mark 8) feeding the four thousand at Gennesaret, He went to the north-east, and (Mark 9) was transfigured before His three disciples; it was probably on Mount Hermon. From this time we find the Lord repeatedly bringing before His disciples the truth of His approaching death and resurrection, and the consequences flowing therefrom.

The visit of the Lord to Jerusalem at the Feast of Tabernacles, and His discourses there, are not given in this gospel: nor the mission of the seventy: nor His visit to Jerusalem at the Feast of Dedication: nor the death and raising of Lazarus.

Mark 10 opens with the Lord on the other side of Jordan on His last visit to Jerusalem. On the way He tells His disciples again of the ill-treatment and death that awaited Him there; but James and John seek a grant from Him, that they might sit on His right hand and on His left in the glory. Sight is restored to blind Bartimaeus (who called Him 'Son of David') at Jericho, the city of the curse.

Mark 11. There followed the triumphal entry into Jerusalem. The exclamations here do not speak of Him as king, but as of their 'father David:' "Hosanna; blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David that cometh in the name of the Lord: Hosanna in the highest." Thus the Lord's connection with Israel as Son of David is proclaimed in this gospel, which has been mostly occupied with His labours in Galilee of the Gentiles.

Of the discourses that followed the Lord's entry into Jerusalem, the parables of the Two Sons and the Marriage of the King's Son are not found in this gospel; nor the parables of the Ten Virgins, the Talents, and the Sheep and the Goats.

For the prophecies given in Mark 13 refer to MATTHEW, Matt. 14

The solemn events of the Lord's agony in the garden, the trial, condemnation and crucifixion follow. Of the Lord's utterances on the cross, His asking forgiveness for His murderers; His promise to the repentant thief; His commending His mother to John; His saying, 'I thirst;' 'It is finished;' and His commending His Spirit unto the Father, are not recorded here. His commission to the eleven was "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." Signs should follow them that believe. After the ascension, they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Thus the narrative closes with a commission, which is viewed as having been carried out by the apostles. Briefly the gospel may be said to present to us the personal service of Christ and of His apostles.

It is believed that in Mark's gospel chronological order has been preserved more than in any other. What is peculiar to this gospel are the many details and personal touches. We see too how immediately that one thing was done the Lord was occupied with another, as a diligent and devoted servant. All praise to His holy name! For a list of the principal events in the gospel history see NEW TESTAMENT.

Maroth. [Mar'oth]

Town in the lowlands of Judah. Micah 1: 12. Not identified.

Marriage.

This is God's institution: He said it was not good that man should be alone, and He provided a suitable help for Adam in the person of Eve. Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman (*isha*), because she was taken out of Man (*ish*). Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2: 23, 24. This declaration of union was confirmed by the Lord, who, in quoting the above, added, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19: 5, 6; Mark 10: 7-9. It is confirmed also by being taken as a type of the sacred union of the Lord with the church: "We are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Eph. 5: 30-32.

All this shows that God's institution of marriage was the union of one man and one woman, the *two* and only two, becoming one. What is more than this is not of God, but is of human lust. This order was first broken through by Lamech, the sixth from Adam, who had two wives. Long after this instances are recorded of wives, on account of their great desire for children, giving their maid servants to their husbands: an act that would now be judged as most unnatural in a wife. Sarai gave her Egyptian handmaid to Abram 'to be his wife' (the same word for 'wife' being used for both Sarai and Hagar), and God said He would make of Ishmael a great nation. Jacob's two wives gave their handmaids to their husband, and thus he had four wives. God reckoned the twelve sons of these four women equally as sons of Jacob, and they became the heads of the twelve tribes. It might have been thought that God would not have blessed the issue of these unions, but He did: there is no record of any law having been given on this subject.

In early times marriages were also contracted between near relatives. This was altered by the law of Moses as well as restrictions introduced as to divorce, though even under the law, because of the hardness of their hearts, Moses allowed them to put away their wives for any cause, "but from the beginning it was not so," and from the time the Lord was on earth it was not to be so any longer. Matt. 19: 5-9. The choice of persons to be appointed as bishops and deacons in the church, was restricted to those who were the husbands of 'one wife.' 1 Tim. 3: 2, 12; Titus 1: 6. God has providentially so ordered it in all countries called christian that a man is allowed to have but one wife; and in the best of those countries a man cannot divorce his wife except when she herself has already broken the marriage bond. Instruction is given in the Epistles to both: the wives are to be in subjection to their husbands, and the husbands are to love and cherish their wives, even as Christ the church. Eph. 5: 28, 29.

It is not now known how the negotiations were conducted that led to a man and woman being *betroted*, or *espoused*, or what were the ceremonies usually attending it. The betrothed couple were at once looked upon as husband and wife, as seen in the case of Joseph, who thought of divorcing his espoused wife Mary. Matt. 1: 18, 19. In the East a man does not usually see his espoused wife until they are married (as Isaac did not see Rebecca and had no choice in the matter), the engagement, and the amount of dowry to be paid by the husband to the bride's father, being arranged by the relatives.

Of the ancient marriage ceremonies very little is known. On the night of a marriage the young women went forth with lamps or torches to meet the bridegroom and to escort him to the house of the bride, as in Matt. 25. Such processions have been seen in modern times, and the same cry has been heard, "Behold the bridegroom." They had marriage feasts, as in the parable of Matt. 22 (when a special garment was provided for each of the guests), and as the one to which the Lord, His mother, and His disciples were invited at Cana, where the Lord made the water into wine. John 2: 1-11.

The assembly has been espoused as a chaste virgin to Christ, 2 Cor. 11: 2; and it waits for that glorious time when it will be said, "Let us be glad and rejoice, and give honour to him: for the marriage of the

Lamb is come, and his wife hath made herself ready arrayed in fine linen, clean and white; for the fine linen is the righteousnesses of saints Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 7-9. The Lord will also have an earthly bride during the kingdom. Hosea 2: 7. See also the Canticles.

Marsena. [Mar'sena]

One of the seven princes of Persia. Esther 1: 14.

Mars' Hill.

See AREOPAGUS.

Martha. [Mar'tha]

A disciple whom Jesus loved: she was apparently the head of the household at Bethany, which Jesus at times visited. Martha was probably the widow of Simon a leper (comp. Matt. 26: 6-13 with John 12: 1-8), and superintended domestic arrangements. She received the Lord into 'her house.' Luke 10: 38. Having the Lord for a visitor she was burdened with much service, and begged Him to instruct her sister Mary to help her. A contrast is here drawn between the two sisters: the one occupied with what she could do for the Lord; the other with what He was: self being plainly uppermost in Martha, while the Lord Himself was paramount with Mary. 'That good part' should not be taken from her. But in John 12, when the Lord was again at Bethany, and they made a supper for Him, Martha's service is in no way qualified, the raising up by the Lord of her brother Lazarus, and His dealings with herself, having doubtless taught her the needed lesson. Service in communion with Himself is acceptable to Him.

Martyr.

The Greek word is μάρτυς, and is very frequently translated 'witness;' a martyr is one who meets with death because of the witness he bears. Stephen was a martyr, Acts 22: 20; also Antipas, Rev. 2: 13. The 'two witnesses' in Rev. 11 will also be martyrs, and Babylon the Great is charged with being drunken "with the blood of

the martyrs of Jesus." Rev. 17: 6. The history of the church records the faithfulness of many of these. There can be no doubt that many of the O.T. saints also died as martyrs. Jezebel cut off the prophets of Jehovah. 1 Kings 18: 13. The Lord charged the Pharisees with being the children of them which killed the prophets, Matt. 23: 31; and in the "cloud of witnesses" spoken of in Heb. 11, were some of whom it is said "others were tortured [*lit.* broken on the wheel], *not accepting deliverance*," as many martyrs since then might have saved their lives by denying their faith. Christ Himself was the faithful and true witness, Rev. 1: 5; Rev. 3: 14; and He said to His persecutors, "Ye seek to kill me, because my word hath no place in you . . . ye seek to kill me, a man that hath told you the truth." John 8: 37, 40. Thus the Lord Jesus was the true Martyr, though His death comprehended much more than dying as a martyr, namely, atonement.

Mary, the Mother of Jesus.

She was the virgin that was prophesied of in the O.T. who was to bear a son. Isa. 7: 14. Gabriel was sent from God to announce to her that the Holy Spirit should come upon her, and the power of the Highest should overshadow her, and she should bring forth a Son, and should call His name JESUS. She had asked *how* it should be, and it being thus explained she piously answered, "Behold the handmaid of the Lord; be it unto me according to thy word." She then went to visit her cousin Elisabeth, who, being filled with the Holy Spirit, pronounced her blessed, and hailed her as 'the mother of my Lord.' Mary also praised God: He had regarded the low estate of His handmaid: all generations would call her blessed. Luke 1: 26-56.

An enrolment, or census, decreed by the imperial power of Rome, caused Joseph, to whom Mary had been espoused, to take her to the city of Bethlehem, where, according to prophecy, Jesus was born. Thither came shepherds to whom His birth had been announced by angels, accompanied by a multitude of the heavenly host praising God. Mary kept all these things and pondered them in her heart. When the babe was presented in the temple the pious Simeon blessed Mary, but had to tell her that a sword should pierce through her own soul. Homage was also rendered to Him by the Magi, but, to avoid the murderous intentions of Herod, Joseph was directed to

carry Mary and the young child into Egypt. On returning they abode in Nazareth.

Mary is next met with when Jesus remained at Jerusalem after the Passover, and was found among the doctors. This had caused her great anxiety, and she had to hear His mysterious reply as to being about His Father's business. She was with Him and His disciples at the marriage feast at Cana, when He uttered another mysterious sentence: "Woman, what have I to do with thee? mine hour is not yet come." She nevertheless instructed the servants to do whatever He told them, which resulted in their having the best wine at the end (as it will be in the kingdom). Once afterwards Mary came with His 'brethren' desiring to speak with Him; but again a mysterious saying declared that those who did the will of His Father were His brother, and sister, and mother. Matt. 12: 46-50.

No doubt Mary subsequently understood the depth of these sayings when she came to learn what His death accomplished. She stood near the cross and saw her Son and her Lord nailed thereto: now the sword must have pierced her soul. She was commended by the Lord to the care of John, who took her to his own home. She was with the eleven at Jerusalem waiting for the gift of the Holy Spirit, and that is the last record we have of her. Christians gladly call her Blessed, for indeed it was a high honour to be the mother of Jesus; but it is not revealed that she held any place of authority or privilege beyond other saints; indeed, the way the Lord spoke to her, and of her, contradicts any such theory. Jesus was called her 'first-born son,' clearly implying that she had other children. The crowds said, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" Mark 6: 3, etc.

Mary, Sister of Lazarus and Martha.

The three are spoken of as those whom Jesus loved. They resided at Bethany, where they were privileged to welcome the Lord Jesus as a guest. On one of these visits Mary took her place at the feet of the Lord, feasting upon the words that fell from His lips. Martha wanted her help, but the Lord declared that one thing was needful, and Mary had chosen that good part, which should not be taken away from

her. Luke 10: 38-42. The heart of Mary was riven at the death of Lazarus. Word had been sent to the Lord that he was sick, and yet He had not come. When Jesus arrived Mary exclaimed, as Martha had done previously, "Lord, if thou hadst been here, my brother had not died:" but Mary said it at the feet of the Lord. Jesus wept, and Mary thus learned His sympathy, and had a fresh taste of the good part which death could not take from her. To Martha Jesus said that she should have her brother back, and should see the power of death broken by the One who was "the resurrection and the life;" but Mary had Himself. John 11: 1-44.

Afterwards, when they made the Lord a supper, a few days before He suffered, Mary, in full appreciation of her Lord, anointed His head and His feet with costly ointment. Judas and others were indignant at what they called 'waste,' but the Lord defended Mary's action, and said He was being anointed for His burial: this act should be told of her in the whole world. Nothing was too costly to be spent upon such a Lord. John 12: 1-8: cf. Matt. 26: 6-13; Mark 14: 3-9. It should be noted that this is *not* the same event as that recorded in Luke 7: 36-50.

Mary, Wife of Cleophas.

This name occurs but once, John 19: 25: it is really 'Clopas;' the word 'wife' which is added in the A.V. is probably correct. By comparing together the following passages, Matt. 27: 56, 61; Matt. 28: 1; Mark 15: 40, 47; Mark 16: 1; and Luke 24: 10, it appears probable that 'the other Mary,' and 'Mary the mother of James (or James the less) and Joses' allude to the same person, and she may have been the wife of Clopas. In John 19: 25 this Mary is said to be the *sister* of the Lord's mother, if we allow the word 'and' to separate the persons, which is the most obvious sense; and it is natural that as this is the only place where we read of the Lord's mother having a sister, it should say who she was. Thus there would be *three* Marys mentioned in the verse, and not four. That the Lord's mother should have a sister also called Mary may appear improbable, but the MSS vary, and there may have been a slight difference, as in the two modern names of Mary and Maria.

Mary Magdalene. [Mag'dalene]

First spoken of as one who ministered to the Lord of her substance, to which is added that seven demons had been cast out of her. The two things stand in wonderful contrast; in the one she was completely under the power of Satan, and in the other she was ministering to the Lord Jesus. Luke 8: 2, 3. Nothing more is related of Mary until the crucifixion, when she is mentioned by name as being with the other women, gazing at the One she loved on the cross. She waited to see where the body was laid, then rested during the Sabbath, and on Saturday evening she bought spices with which to embalm the Lord's body, but early the next morning she found the tomb empty. She ran with the news to Peter and John; who came and verified her statement, but went away again to their own home. Mary however could not leave the spot; and looking again into the tomb, she saw two angels there, to whom she lamented the loss of the body. The Lord revealed Himself to her, and comforted her broken heart by speaking her name 'Mary,' to which she replied, 'Rabboni,' or teacher. He sent her to His disciples with the wonderful message, "I ascend unto my Father, and your Father; and to my God, and your God." This would be as true of her as of them. Her deep love was thus rewarded. Matt. 27: 56; John 19: 25; John 20: 1-18. She is really called 'Mary of Magdala,' a town near the Sea of Galilee: her name and her character are not in any way connected with the modern term of 'Magdalen.'

Mary.

1. Mother of Mark. She is only mentioned as having a house at Jerusalem, in which a meeting for prayer was held when Peter was in prison. Acts 12: 12.
2. A Christian at Rome to whom Paul sent greetings: she had bestowed much labour on him and on others. Rom. 16: 6.

Maschil. [Mas'chil]

A Hebrew word occurring in the headings of several of the Psalms, Ps. 32, Ps. 42, Ps. 44, Ps. 45, Ps. 52 — Ps. 55, Ps. 74, Ps. 78, Ps. 88, Ps. 89 and Ps. 142. The word signifies 'instruction,' and these Psalms

convey instruction to the remnant, which they will understand. The same word in the plural (*maschilim*) signifies 'the wise, or the instructed ones.' See Dan. 11: 33, 35; Dan. 12: 3, 10. In the N.T. Christians are exhorted to be "*teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.*" Col. 3: 16.

Mash.

Son of Aram, and grandson of Shem. Gen. 10: 23: called MESHECH, 1 Chr. 1: 17.

Mashal. [Mash'al]

Levitical city in Asher. 1 Chr. 6: 74. Called MISHEAL in Joshua 19: 26; and MISHAL in Joshua 21: 30. Not identified.

Masons.

These must have had much to do with the building of the temple, and it may be that some of their handiwork is still to be seen in the foundations of the large level place in Jerusalem, called the Mosque enclosure, or the Temple area. It is generally supposed that the temple was built on some part of this enclosure, which had to be erected on the sides of the rock, the lower stones being let into the rock, and stones built upon them until the whole, except the summit of the rock, was a level plain. These stones formed no part of the temple, so that the temple could be destroyed without disturbing them.

There are such stones *in situ*, which are beautifully shaped and squared, fitting so closely that the blade of a pen-knife cannot be inserted, though there is no mortar between, showing the work of the 'stone-squarers.' For such large stones this shows great skill on the part of the masons. Many of the stones have a narrow chiselled draft round the margins. The arches in the cellars, the aqueducts, cisterns, etc. in Palestine, show various different styles of finishing, by which the period in which they were erected may be approximately ascertained. 2 Sam. 5: 11; 2 Kings 12: 12; 2 Kings 22: 6; 1 Chr. 14: 1; 1 Chr. 22: 2; 2 Chr. 24: 12; Ezra 3: 7. In the quarry underneath

Jerusalem there is evidence by the small chips lying about that many stones were *dressed* there, ready for their appointed place: cf. 1 Kings 6: 7.

Masrekah. [Masre'kah]

City or place of Samlah, an ancient king of Edom. Gen. 36: 36; 1 Chr. 1: 47. Not identified.

Massa. [Mas'sa]

One of the sons of Ishmael. Gen. 25: 14; 1 Chr. 1: 30.

Massah. [Mas'sah]

A name signifying 'temptation,' given, along with the name of MERIBAH, to the place where the Israelites tempted God when they were in want of water. Ex. 17: 7; Deut. 6: 16; Deut. 9: 22; Deut. 33: 8. See KADESH.

Master.

1. In the O.T. there are five words so translated, but only one that occurs frequently, *adon*, which is often rendered 'Lord,' and signifies 'master' either as owner or ruler. In the N.T. there is κύριος, often translated 'Lord:' this is rendered 'master' in reference to God in Eph. 6: 9; Col. 4: 1; and is often used as between master and servants.

2. διδάσκαλος, 'teacher.' This is often translated 'master' in the gospels in application to the Lord. Matt. 8: 19; Mark 4: 38; Luke 3: 12; John 1: 38, etc. It is the same word in James 3: 1, "Be not many teachers."

3. δεσπότης, master in the sense of 'owner,' as of slaves. 1 Tim. 6: 1, 2; 2 Tim. 2: 21; Titus 2: 9; 1 Peter 2: 18.

4. ἐπιστάτης, 'superintendent, overseer.' Luke 5: 5; Luke 8: 24, 45; Luke 9: 33, 49; Luke 17: 13.

5. καθηγητής, 'leader.' Matt. 23: 8, 10.

6. *ῥαββί*, 'Rabbi,' a Jewish title. Matt. 26: 25, 49; Mark 9: 5; Mark 11: 21; Mark 14: 45; John 4: 31, John 9: 2; John 11: 8.

7. *κυβερνήτης*, 'ship-master.' Acts 27: 11; Rev. 18: 17.

Master-builder.

'Architect.' Paul was such, and laid the foundation of God's building at Corinth. 1 Cor. 3: 10.

Mathusala. [Mathusa'la]

See METHUSELAH.

Matred.

Mother of Mehetabel the wife of Hadad, or Hadar, king of Edom. Gen. 36: 39; 1 Chr. 1: 50.

Matri. [Mat'ri]

A family in the tribe of Benjamin. 1 Sam. 10: 21.

Matrix.

'The womb.' Ex. 13: 12, 15; Ex. 34: 19; Num. 3: 12; Num. 18: 15.

Mattan. [Mat'tan]

1. Priest of Baal, slain in the time of Jehoiada. 2 Kings 11: 18; 2 Chr. 23: 17.

2. Father of Shephatiah. Jer. 38: 1.

Mattanah. [Matta'nah]

Halting place of Israel near Moab. Num. 21: 18, 19.

Mattaniah. [Mattani'ah]

1. Original name of Zedekiah king of Judah. 2 Kings 24: 17.

2. Son of Micah, a Levite. 1 Chr. 9: 15; Neh. 11: 17, 22; Neh. 12: 8, 25, 35.

3. Son of Heman: engaged in the service of song. 1 Chr. 25: 4, 16.

4. Descendant of Asaph. 2 Chr. 20: 14.

5. Descendant of Asaph in the time of Hezekiah. 2 Chr. 29: 13.

6-9. Four who had married strange wives. Ezra 10: 26, 27, 30, 37.

10. Ancestor of Hanan, who assisted Nehemiah. Neh. 13: 13.

Mattatha. [Mat'tatha]

Son of Nathan, in the genealogy of the Lord Jesus, Luke 3: 31.

Mattathah. [Mat'tathah]

One who had married a strange wife. Ezra 10: 33.

Mattathias. [Mattathi'as]

1, 2. Son of Amos, and son of Semei, in the genealogy of the Lord Jesus. Luke 3: 25, 26.

Mattenai. [Mattena'i]

1, 2. Two who had married strange wives. Ezra 10: 33, 37.

3. Priest of the family of Joiarib. Neh. 12: 19.

Mat'than.

Son of Eleazar, in the genealogy of the Lord Jesus. Matt. 15.

Matthat. [Mat'that]

1, 2. Son of Levi, and son of another Levi, in the genealogy of the Lord Jesus. Luke 3: 24, 29.

Matthew. [Mat'thew]

The son of Alphaeus and one of the twelve apostles. He was a tax-collector for the Romans, called 'publican' in the A.V. He left his office immediately he was called by the Lord and entertained Him at a feast. No other incidents are recorded of him apart from the other apostles. He is universally believed to have written the gospel bearing his name. Matt. 9: 9; Matt. 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13. He is called LEVI in Mark 2: 14; Luke 5: 27, 29.

Matthew, Gospel by.

In this gospel Christ is more especially presented as the Messiah, the son of Abraham, and son of David. See GOSPELS. The genealogy here starts with Abraham, in contrast with that in Luke, which goes back to Adam because in that gospel the Lord is viewed as connected with man, *i.e.*, the seed of the woman. Here we read, He "shall save *his people* from their sins," and in this gospel only is quoted the prophetic name IMMANUEL, 'God with us.' Here only is the account given of the Magi inquiring for the 'King of the Jews,' with the flight into Egypt, and the massacre of the infants. (The Magi did not come '*when* Jesus was born' [Matt. 2: 1] but several months afterwards. It is better translated 'Jesus having been born.') Christ is called out of Egypt, taking part thus in the history of Israel, God's first-born son. Ex. 4: 22. The Messiah being rejected, the remnant comes into weeping. Matt. 2: 17, 18.

Matt. 3, Matt. 4. The remnant are separated by the preaching of John. Messiah takes His place with them in Jordan according to divine order. His Person is attested by a voice from heaven, and the full revelation of God in connection with the Son upon earth. Led of the Spirit, He overcomes Satan, and then calls the remnant around Himself.

In Matt. 5 — Matt. 7 the principles of Christ's doctrine are unfolded largely, in contrast with that of 'them of old time.' It goes to the springs of evil, and condemns the principles of violence and corruption; and the character of God Himself becomes the standard of practice for man here. The gate was strait and the way narrow which led to life, and there were but few (the remnant) who found it.

Matt. 8: and Matt. 9 present Jehovah's servant, verifying Isa. 53: 1 and Ps. 103: 3, and His service, ending with the typical raising up of Israel in the ruler's daughter.

Christ goes on with His patient work of preaching the gospel of the kingdom, teaching in the synagogues, healing the sick, casting out demons, and exposing all the false pretensions that were in the leaders of the Jews.

In Matt. 10 Jesus takes the place of administrator, as Lord of the harvest, and sends out the twelve with a commission limited to the lost sheep of the house of Israel.

In Matt. 11 Christ shows the superiority of the kingdom of heaven to the prophetic ministry, ending in John the Baptist; and of the revelation of the Father to His own mighty works, which had not produced repentance; and

In Matt. 12 He breaks the special links which had been formed in His coming after the flesh.

In Matt. 13 Christ reveals Himself as *the Sower*, in which character He had all along been acting. He gives a series of parables showing the mysteries of the kingdom of heaven. First, how 'the word of the kingdom' was received, and the various obstacles in the world calculated to oppose and hinder its growth. Then, how, through the work of the enemy, false professors would spring up in the kingdom, and how evil principles would be introduced into it, which would work insidiously. The first four parables were spoken to the people — that of the Tares being peculiar to this gospel. The Lord in explaining (in the house) the parable of the Tares, speaks of the completion of the age, and of the judgement by which the Son of man by angelic agency shall purge "out of his kingdom all things that offend, and them which do iniquity." The last three parables were spoken to the disciples in private, and are peculiar to this gospel. They speak of the secret purpose of the kingdom. Christ buys the field in view of the treasure hidden there, and also buys the pearl of great price for its value in His eye. The gospel net gathers good and bad, but at the completion of the age a discriminating judgement will sever the "wicked from among the just," See

PARABLES.

Christ continues His work of grace notwithstanding His rejection by the rulers of Israel, and

In Matt. 16 the truth of His person as Son of the living God having been confessed by Peter as the result of the Father's revelation, He announces this as the foundation of the church which He will build, and against which the power of Hades shall not prevail. He gives to Peter the keys of 'the kingdom of heaven' (an expression peculiar to Matthew, turning the eyes of the disciples to heaven as the source of light and authority, in contrast to a kingdom as from an earthly centre, Zion, Rom. 11: 26), and speaks of His own coming again in the glory of His Father to give to every man his reward. The parables had dealt with the kingdom in *mystery*, but some who stood there should at once have a glimpse of the kingdom in glory, which was vouchsafed to them in seeing Jesus transfigured before them on the mount.

In Matt. 18 the Lord furnishes instruction as to the order and ways of the kingdom, including the dealing with an offending brother, and again speaks of 'the church,' and of its voice of authority, though it was then future; and adds the marvellous declaration as to where His presence would be vouchsafed, a place morally distant from the then existing temple and its priesthood: "Where two or three are gathered together unto my name, there am I in the midst of them." The Lord proceeded in the parable of the King that would take account of His servants, to enforce the necessity of His disciples forgiving one another, as otherwise they would come under His Father's hand. Farther on, the parable of the Labourers in the Vineyard maintains the sovereignty of the Lord in dispensing His own things: both of these parables being peculiar to Matthew. The Lord forewarns His disciples of what awaited Him, and gives them instruction to follow His example. Matt. 20: 27, 28.

In Matt. 21 the Lord rode triumphantly as Zion's king into Jerusalem, claiming His inheritance, accompanied by a great crowd, which cried, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." He cleansed the temple a second time, and put to silence the chief

priests, the elders, and all who sought to entangle Him in His talk, enforcing, too, the responsibility of the husbandmen. Notwithstanding their opposition, He spoke of the certainty of the establishment of God's purpose in the parable of the marriage of the King's Son. He foretold the judgements that should fall upon Jerusalem. He would often have gathered them, but they would not. He left them with the solemn words, "Behold, *your* house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23: 38, 39.

In Matt. 24 the disciples asked three questions, Matt. 24: 3. The Lord did not answer the question as to *when* the events predicted should take place, and His reply is a further prophecy. Matt. 24: 4 to end of Matt. 24: 44 are concerning Israel. Matt. 24: 4-14 coincide with the first half of Daniel's 70th week; and Matt. 24: 15-28 with the last half of that week. Matt. 24: 45-51 refer to Christians. This and the following chapter show the whole range and extent of what comes under the judgement of the Son of man, both in His coming and sitting on His throne.

Matt. 25 is peculiar to Matthew; Matt. 25: 1-30, the parables of the Ten Virgins and of the Talents, apply to professing Christians. Matt. 25: 31-46 refer to the living Gentile nations who will be judged according to how they have treated the Jewish messengers, the brethren of Christ. See JUDGEMENT, SESSIONAL.

The events of the trial, judgement, crucifixion, and resurrection of the Lord Jesus follow. The last scene with the apostles in this gospel is in Galilee, where Jesus had appointed to meet them, thus resuming connection with them as a Jewish remnant. He commissions them to teach all nations, adding, "Lo, I am with you alway, even unto the end of the age." Compare "God with us" in Matt. 1: 23. In a sense He remains with His own: hence the ascension is not here mentioned. Christ will be found again with Israel on earth, and then bless them and the Gentiles through them. The fact that Matthew was present at the ascension, and yet does not mention so important an event, is sufficient evidence that the evangelist had divine guidance as to what he should record: all such differences in the gospels are really by the inspiration of God, and

are a profitable study.

Matthias. [Matthi'as]

A disciple chosen by lot to fill up the number of the apostles after the fall of Judas Iseariot. Acts 1: 23, 26.

Mattithiah. [Mattithi'ah]

1. Son of Shallum, a Korahite: he had charge of the 'things that were made in the pans.' 1 Chr. 9: 31.

2. Levite, musician and door-keeper in the time of David. 1 Chr. 15: 18, 21; 1 Chr. 16: 5.

3. Son of Jeduthun, and one appointed to the service of song. 1 Chr. 25: 3, 21.

4. One who had married a strange wife. Ezra 10: 43.

5. One who stood beside Ezra when he read the law. Neh. 8: 4.

Mattock.

1. *chereb*, probably sword or tool. 2 Chr. 34: 6; the margin reads 'mauls,'

2. *machareshah*, ploughshare, coulter. 1 Sam. 13: 20, 21.

3. *mader*, probably a hoe or spade. Isa. 7: 25.

Maul,

mephits. Mallet or war-club for breaking in pieces or attacking. Prov. 25: 18.

Maw,

The rough prickly stomach of ruminating animals. Deut. 18: 3. Old expositors considered an animal to consist of three parts, the head, the legs, and the body, and that the priest had a portion of each.

Mazzaroth. [Maz'zaroth]

Probably the twelve signs or constellations of the Zodiac, Job 38: 32; see margin. The Hebrew word *mazzaloth* occurs in 2 Kings 23: 5, translated 'planets,' but 'twelve signs, or constellations' in the margin.

Meah. [Me'ah]

A tower in the walls of Jerusalem when rebuilt by Nehemiah. The word signifies 'a hundred;' but what this refers to, or where the tower was situated, is not known. Neh. 3: 1; Neh. 12: 39. R.V. reads Hammeah.

Mearah. [Mea'rah]

Place in the north of Canaan, mentioned by Joshua as a boundary of the land that had not then been possessed: it is called in the margin 'the cave.' Joshua 13: 4. Identified with *Mogheiriyeh*, .

Measures.

See WEIGHTS.

Meat.

Several Hebrew and Greek words of various significations are so translated, but scarcely any refer to *flesh*: the general meaning is food of any sort. Gen. 1: 29, 30; Ezek. 47: 12; Acts 27: 33-36, etc.

Meat Offering.

See OFFERINGS.

Mebunnai. [Mebun'nai]

A Hushathite, one of David's mighty men. 2 Sam. 23: 27.

Mecherathite. [Mecher'athite]

Designation of Hopher. 1 Chr. 11: 36. Perhaps the same as

Maachathite in 2 Sam. 23: 34.

Medad. [Me'dad]

One of the seventy elders on whom the Spirit rested, and who prophesied. Num. 11: 26, 27.

Medan. [Medan']

Son of Abraham and Keturah. Gen. 25: 2; 1 Chr. 1: 32. His descendants have not been traced.

Medeba. [Me'deba]

Plain and city on the east of the Jordan. It fell to the lot of Reuben, but was possessed at times both by the Amorites and the Moabites. Num. 21: 30; Joshua 13: 9, 16; 1 Chr. 19: 7; Isa. 15: 2. Identified with *Madeba*, .

Medes, Media. [Me'dia]

The Hebrew is the same for the two words. This powerful race is traced back to Madai the son of Japheth. Gen. 10: 2. They occupied a large district, having the Caspian Sea on the north-east; Armenia on the north-west; Parthia on the east; Persia on the south; and Assyria on the west. The boundaries no doubt varied at different times owing to the conflicts of the Medes with their neighbours.

The first mention of them is when Shalmaneser took Samaria and carried away the Israelites, placing some of them 'in the cities of the Medes.' 2 Kings 17: 6; 2 Kings 18: 11. Under Cyaxares (about B.C. 634) a Median empire was founded. He is called Ahasuerus in Dan. 9: 1. He pushed his conquests westward, and was able to overthrow the Assyrian empire. Astyages succeeded Cyaxares, but Cyrus the Persian was rising in power and subdued Astyages, but allowed him to reign as king, and he was probably Darius the Mede of Daniel. The kingdom was called at first that of the 'Medes and Persians,' as in Dan. 5: 28; Dan. 6: 8, 12, 15; but, at a later period, the Persians had the pre-eminence (cf. Dan. 8: 3), and are mentioned first. Esther 1: 3, 14, 18. They conquered Babylon and Asia Minor. On the death

of Astyages, Cyrus reigned alone. It became the second great empire of the Gentiles. See DANIEL. There were some bearing the name of Medes present at Jerusalem on the day of Pentecost. The Medes and Persians are considered to have been branches of the Aryan race and were one in origin, language, religion, etc. Esther 10: 2; Isa. 13: 17; Isa. 21: 2; Jer. 25: 25; Jer. 51: 11, 28; Dan. 8: 20; Acts 2: 9. Darius in Dan. 5: 31 is called the MEDIAN.

Mediator.

Middle man, one who can stand between two and have intercourse with both. Such was Moses: he conveyed to the people the words of Jehovah, and carried to Jehovah the replies of the people. Again and again he pleaded their cause. The very fact of a mediator acting between two, is used by the apostle to show that God's acting with Abraham was on a different principle. "A mediator is not of one, but God is one," and He made to Abraham personally an unconditional promise. Gal. 3: 19, 20. The Lord Jesus is the Mediator — the only mediator — "between God and men" universally. It is through Him that God has been enabled to approach men in a Man with forgiveness of sins, and consequently to Him any poor sinner can go, and will in no wise be cast out. He is the Mediator of the new covenant that will be made with Israel in the future: they will be blessed only through Him, as the saints of God are now blessed *through* Him and *in* Him. 1 Tim. 2: 5; Heb. 8: 6; Heb. 9: 15; Heb. 12: 24.

Medicine.

On the banks of the future river that will flow from the sanctuary, trees will grow, of which it is said, "The *fruit* thereof shall be for meat, and the *leaf* thereof for medicine." Ezek. 47: 12. This agrees with Rev. 22: 2. The prophet Jeremiah twice observes that when God brings His judgements upon a people, no medicine will cure them. Jer. 30: 13; Jer. 46: 11. Prov. 17: 22 says, "A merry heart doeth good like a medicine," or 'promoteth healing.'

Meet, To be.

In the O.T. there are five Hebrew words so translated, signifying 'to

be right, proper, fit,' which do not call for remark. In the N.T. are

1. δεῖ, often translated 'must' and 'ought.' It 'behoved' the father to make merry when the prodigal son returned. Luke 15: 32. Sinners received the punishment that was 'fit.' Rom. 1: 27.

2. ἱκανόω. The Christian is made 'fit' to share the portion of the saints in light. Col. 1: 12.

3. εὐχρηστος. By the Christian separating himself from the vessels to dishonour, he becomes a vessel to honour, sanctified, 'serviceable' to the Master. 2 Tim. 2: 21.

Megiddo, [Megid'do] Megiddon. [Megid'don]

City and valley on the borders of Issachar and Manasseh. It was conquered by Joshua. Joshua 12: 21. Later it is mentioned among the cities from which Manasseh did not drive out the inhabitants; "the Canaanites would dwell in that land." Joshua 17: 11; Judges 1: 27. The rout of Sisera's army was in this district; and at Megiddo Josiah fell when he rashly attacked Pharaoh-nechoh. Judges 5: 19; 1 Kings 4: 12; 1 Kings 9: 15; 2 Kings 9: 27; 2 Kings 23: 29, 30; 1 Chr. 7: 29; 2 Chr. 35: 22; Zech. 12: 11. See ARMAGEDDON. The city is identified by some with *el Lejjun*, , but others prefer the ruins at *el Mujedda*, . The valley is otherwise known as 'the valley of Jezreel.' The WATERS of MEGIDDO probably refer to the copious springs found in that district.

Mehetabeel. [Mehe'tabeel]

Ancestor of Shemaiah, an enemy of Nehemiah. Neh. 6: 10.

Mehetabel. [Mehe'tabel]

Wife of Hadar, or Hadad, king of Edom. Gen. 36: 39; 1 Chr. 1: 50.

Mehida. [Mehi'da]

Ancestor of some Nethinim who returned from exile. Ezra. 2: 52; Neh. 7: 54.

Mehir. [Mehir']

Son of Chelub, a descendant of Judah. 1 Chr. 4: 11.

Meholathite. [Mehol'athite]

Designation of Adriel and Barzillai. 1 Sam. 18: 19; 2 Sam. 21: 8. The name signifies 'a man of Meholah,' which may refer to Abel-meholah, the birth-place of Elisha. 1 Kings 19: 16.

Mehujael. [Mehu'jael]

Son of Irad, a descendant of Cain. Gen. 4: 18.

Mehuman. [Mehu'man]

One of the seven chamberlains of Ahasuerus. Esther 1: 10.

Mehunim, [Mehu'nim] Meunim. [Meu'nim]

Ancestor of some Nethinim, who returned from exile. Ezra 2: 50; Neh. 7: 52.

Mehunims. [Mehu'nims]

A people against whom Uzziah was helped by God. 2 Chr. 26: 7. Perhaps the same as the Maonites mentioned in Judges 10: 12.

Mejarkon. [Mejar'kon]

City in Dan. Joshua 19: 46. Not identified.

Mekonah. [Meko'nah]

City inhabited on the return from exile. Neh. 11: 28. Identified by some with ruins at *el Mekenna*, .

Melatiah. [Melati'ah]

A Gibeonite who helped to repair the wall of Jerusalem. Neh. 3: 7.

Melchi. [Mel'chi]

1, 2. Son of Janna, and son of Addi, in the genealogy of the Lord Jesus. Luke 3: 24, 28.

Melchiah. [Melchi'ah]

See MALCHIAH.

Melchisedec, [Melchi'sedec] Melchizedek. [Melchi'zedek]

King of Salem and priest of the most high God. He came forth to meet Abraham after he had rescued Lot and those taken with him. Melchisedec brought forth bread and wine, and blessed Abraham, and Abraham gave to him tithes of all. He was a type of Christ as a royal-priest: "King of righteousness and king of peace," as He will be in the Millennium. Melchisedec was a priest of an entirely different order from that of Aaron, which passed from father to son. There is no mention of his progenitors, nor of any descendant: "without father, without mother, without genealogy; having neither beginning of days nor end of life:" being thus a beautiful type of the Son of God, who has been called by God to be "a priest for ever after the order of Melchisedec." Nothing is said of any sacrifice being offered by Melchisedec to God: he rather brought forth *from* God that which symbolises life and joy (cf. John 6: 51; John 2: 1-10), and blessed him that had the promises. So when Christ comes it will not be to put away sin by sacrifice; but to refresh and bless His people. *Blessing* characterises the Melchisedec priesthood of Christ. Gen. 14: 18-20; Ps. 110: 4; Heb. 5: 6, 10; Heb. 6: 20; Heb. 7: 1-21.

Melchishua. [Melchi'-shua]

See MALCHI-SHUA.

Melea. [Mel'ea]

Son of Menan, in the genealogy of the Lord Jesus. Luke 3: 31.

Melech. [Mel'ech]

Son of Micah, a descendant of Saul. 1 Chr. 8: 35; 1 Chr. 9: 41.

Melicu. [Meli'cu]

Priest mentioned in Neh. 12: 14. Apparently the same as MALLUCH in Neh. 12: 2.

Melita. [Mel'ita]

The island on which Paul was shipwrecked. He and the whole of the ship's company were received kindly by the inhabitants. Paul cured the father of the chief man and many others. They stayed there three months, and were bountifully supplied when they left. Acts 28: 1-11. It is the well-known island of Malta in the Mediterranean.

Melons,

abattichim. The similar Arabic word *batekh* is a generic name for melons, etc., and would include different species. The common melon in the East is the *cucumis melo*, and the water melon the *cucurbita citrullus*. The melon was one of the fruits the Israelites had eaten in Egypt, and for which they longed in the wilderness. Num. 11: 5. Kitto long remembered the gratitude with which he received a slice of melon when travelling in a hot and dry plain in the East.

Melzar. [Mel'zar]

One under whom Daniel and his companions were placed in Babylon. Dan. 1: 11-16. The Hebrew has the article, and it is supposed to be a title, as 'the steward,' rather than a proper name.

Memphis. [Mem'phis]

The Hebrew of this is *Moph*, Hosea 9: 6, and is judged to be the capital of lower or northern Egypt. It is called NOPH in Jeremiah and Ezekiel. It was denounced in the prophets and given over to destruction. Isa. 19: 13; Jer. 2: 16; Jer. 44: 1; Jer. 46: 14, 19; Ezek. 30: 13, 16.

Memphis was one of the earliest cities of Egypt, and was in the district where some of the largest works were raised. In

hieroglyphics it was styled *Men-nofre*, interpreted 'abode of the good,' etc. Some of the early dynasties were Memphian, during which the city rose to eminence. Its downfall was predicted by Ezekiel, "Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt." Ezek. 30: 13. This was uttered about B.C. 570, and it was about B.C. 526 that Cambyses conquered Egypt. Enraged by the opposition he had encountered at Memphis, according to Herodotus, he committed great ravages in the city, scourged the priests, made sport of their gods, and burnt them. Memphis did not recover this attack, and its site was for a long while unknown. It is now held to have been on the west of the Nile, about 29 53' N, where a few relics have been discovered.

Memucan. [Memu'can]

One of the seven princes of Persia. Esther 1: 14, 16, 21.

Menahem. [Menahem']

Son of Gadi: he conspired and slew Shallum king of Israel, and reigned in his stead. He was a cruel and idolatrous ruler. To avert an Assyrian invasion he paid a thousand talents of silver, which he exacted from the people. He reigned ten years, B.C. 772-761. 2 Kings 15: 14-23.

Menan. [Me'nan]

Son of Mattatha, in the genealogy of the Lord Jesus. Luke 3: 31.

Mene, Mene, Tekel, Upharsin.

The words written on the wall at Belshazzar's feast. Dan. 5: 25. There are two things said of the king's wise men: they could not *read* the writing, nor make known to the king its *interpretation*. Dan. 5: 8. Various suggestions have been made as to why the wise men could not *read* the writing. It may have been because the letters were the ancient Hebrew characters, which, though known to Daniel, would be unknown to them. The words and their meanings stand thus (*peres* is the singular of *upharsin* which is plural):

MENE MENE TEKEL UPHARSIN.

numbered numbered weighed divided.

It will readily be seen that even if such a sentence had been read, its signification could not have been known apart from the teaching of God. Each word appears to have had a *hidden* meaning which was revealed to Daniel. Thus the kingdom was 'numbered' and *finished*. As we say of a person, 'his days are numbered.' The king had been 'weighed' in the balances, and was *found wanting*, as none can come up to God's standard. The kingdom was 'divided,' and given to the Medes and *Persians* (Peres). Thus, as always, God alone can interpret what He has caused to be written. The prediction was fulfilled by the city and kingdom being taken that same night.

Meonenim. [Meo'nenim]

Not the 'plain' but the 'oak' of Meonenim, that is, the Enchanter's Oak, or 'the regards of times' as in the margin. Judges 9: 37.

Meonothai. [Meonotha'i]

Son of Othniel, a brother of Caleb. 1 Chr. 4: 14.

Mephaath. [Mepha'ath]

Levitical city in Reuben, east of the Jordan. Joshua 13: 18; Joshua 21: 37; 1 Chr. 6: 79; Jer. 48: 21. Not identified

Mephibosheth. [Mephib'osheth]

1. Son of Jonathan, the son of Saul. When five years old he fell from his nurse's arms or shoulder, and became lame on both his feet. When David came into power he inquired if there were any of Saul's descendants to whom he could show the kindness of God for Jonathan's sake, and Mephibosheth was found. All that had been Saul's possessions were given to Mephibosheth under the care of Ziba as his servant, and Mephibosheth was made to sit at the king's table continually. David and Jonathan had made a league together as to their seed. 1 Sam. 20: 15, 42. David fully respected this and far

exceeded it, for it was true grace in him to bring Mephibosheth to sit at his table.

When Absalom revolted, Ziba brought presents to David, and slandered Mephibosheth, saying that he sought the kingdom. David thereupon gave to Ziba all the possessions of Mephibosheth; but on hearing subsequently Mephibosheth's explanations, David divided the inheritance between them. His doing this, and the way he answered Mephibosheth, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land," makes it doubtful whether David was quite convinced of Mephibosheth's innocence. While the king was away Mephibosheth had not dressed his feet, nor trimmed his beard, nor washed his clothes; and when David decided that the land should be divided, he said, "Yea, let him take all, forasmuch as my lord the king is come again in peace." When Saul's descendants were required for a recompense to the Gibeonites David spared Mephibosheth for Jonathan's sake, nor was he mentioned when the king died. 2 Sam. 4: 4; 2 Sam. 9: 3-13; 2 Sam. 16: 1-4; 2 Sam. 19: 24-30; 2 Sam. 21: 7. In 1 Chr. 8: 34; 1 Chr. 9: 40 he is called MERIB-BAAL, 'Baal contendeth.'

2. Son of Saul and Rizpah: he and his brother Armoni were among the seven given up to death, on account of the famine that God brought upon the land because Saul's sin against the Gibeonites had not been atoned for. Rizpah protected the bodies by day and by night, until David caused their remains to be buried with those of Saul and Jonathan. 2 Sam. 21: 8-14.

Merab. [Mer'ab]

Eldest daughter of Saul: she was promised to David, but was given to Adriel the Meholathite. 1 Sam. 14: 49; 1 Sam. 18: 17, 19. See ADRIEL.

Meraiah. [Merai'ah]

Priest 'of Seraiah' in the days of Joiakim. Neh. 12: 12.

Meraioth. [Merai'oth]

1. Son of Zerariah, a priest. 1 Chr. 6: 6, 7, 52; Ezra 7: 3.
2. Son of Ahitub, a priest. 1 Chr. 9: 11; Neh. 11: 11.
3. Ancestor of Helkai, a priest in the days of Joiakim. Neh. 12: 15.

Merari, [Mera'ri] Merarites. [Mera'rites]

Third son of Levi, and his descendants. He entered into Egypt with his family, but nothing is further recorded of him personally. The MERARITES became a large branch of the Levites. They had charge of the heavier parts of the tabernacle, to carry which they had four wagons and eight oxen. In the land they had twelve cities from among the tribes of Reuben, Gad, and Zebulun, including the city of Ramoth-gilead. They shared in the duties devolving on the Levites during the kingdom, a third part of the singers and a third part of the door-keepers being Merarites. Some of their descendants returned from exile. Ex. 6: 16, 19; Num. 3: 17-37; Num. 4: 29-45; Num. 7: 8; Num. 10: 17; Num. 26: 57; Joshua 21: 7, 34-40; 1 Chr. 6: 1-77; Ezra 8: 19, etc.

Merathaim. [Meratha'im]

Symbolical name given to the country of the Chaldeans, signifying 'double rebellion,' perhaps alluding to the double captivity of the Israelites by Chaldea. Jer. 50: 21: cf. Jer. 50: 25.

Mercurius, [Mercur'rius]

Ἑρμῆς. The god Hermes of the Greeks, identified with Mercurius of the Romans. When a miracle had been wrought by Paul at Lystra the heathen inhabitants supposed this god was visiting them in the person of Paul, and the priest would have sacrificed to him. Acts 14: 12.

Mercy.

See GRACE.

Mercy Seat.

This was made of pure gold and covered the ark. Two cherubim were also made of pure gold and were of one piece with the mercy seat. The faces were inwards, towards the covenant that was contained in the ark. God said to Moses, "I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony." The place for the mediator to receive divine communications from God, and for the high priest to approach with the blood of atonement, was the mercy seat. It is typical of Christ, the same word being used in the N.T. for the mercy seat in the tabernacle and for the Lord Himself, "whom God hath set forth to be a mercy seat," *ἰλαστήριον*. Rom. 3: 25; Heb. 9: 5.

Blood was sprinkled on the mercy seat and before the mercy seat once a year on the day of atonement. This Aaron "offered for himself, and for the errors of the people:" typical of Christ entering into heaven, having obtained eternal redemption for us. Heb. 9: 7,12. The veil of the temple being rent, God has come out in grace, and man in the person of Christ has gone in, and the Christian is exhorted to come at all times boldly to the throne of grace that he may find grace to help in time of need. Ex. 25: 17-22; Ex. 26: 34; Ex. 30: 6; Ex. 31: 7; Ex. 35: 12; Ex. 37: 6-9; Ex. 39: 35; Ex. 40: 20; Lev. 16: 2-15; Num. 7: 89; 1 Chr. 28: 11.

Merred. [Mer'ed]

Son of Ezra, a descendant of Judah. 1 Chr. 4: 17, 18.

Meremoth. [Mere'moth]

1. Son of Uriah, a priest: he weighed the vessels brought from Babylon, and helped to repair the wall of Jerusalem. Ezra 8: 33; Neh. 3: 4, 21.

2. One who had married a strange wife. Ezra 10: 36.

3. Priest who sealed the covenant. Neh. 10: 5.

4. Priest who returned with Zerubbabel. Neh. 12: 3.

Meres. [Mer'es]

One of the seven princes of Persia. Esther 1: 14.

Meribah, [Mer'ibah] Meribahkadesh. [Mer'ibah-ka'desh]

See KADESH.

Meribbaal. [Merib-ba'al]

See MEPHIBOSHETH

Merodach. [Mero'dach]

An idol of Babylon. Jer. 50: 2. It is MARDUK on the monuments.

Merodachbaladan. [Mero'dach-bal'adan]

King of Babylon who sent letters and a present to Hezekiah when he heard that he had been sick. Hezekiah was glad of this, but it was accepting the friendship of the world, to which as a result his posterity would be captives. Isa. 39: 1. Doubtless the same occurrence is referred to in 2 Chr. 32: 31, though the name of the king of Babylon is not mentioned, where it is stated that one object of the ambassadors being sent was to inquire respecting the "wonder that was done in the land," namely, the shadow going back ten degrees. 2 Kings 20: 8-13. Here the king is called BERODACH-BALADAN.

Merom, [Me'rom] Waters of. (See also Jordan, lake of Huleh)

A lake in the north of Palestine. The lake was drained in 1957 to provide fertile agricultural land. It was connected with a large morass on its north side, in which there was an abundance of tall papyrus. The streams forming the Jordan flowed into this morass, and thence into the Merom waters. The open water was about four and a half miles from north to south and three and a half miles at its widest. It lay seven feet above sea level. This was where Joshua defeated the confederate kings of the north. Joshua 11: 5-9.

Identified with *Baheiret el Huleh*, 33 4' N, 35 37 E.

Meronothite. [Meron'othite]

Designation of Jehdeiah and Jadon. 1 Chr. 27: 30; Neh. 3: 7. Its origin is unknown.

Meroz. [Mer'oz]

Some unknown place, the inhabitants of which were to be cursed bitterly because they came not to the aid of Barak. Judges 5: 23.

Mesech. [Mes'ech]

Place mentioned in connection with Kedar: probably connected with Gog. The Psalmist was dwelling among quite strange nations. Ps. 120: 5. The Hebrew is the same as MESHECH: see No. 1.

Mesha. [Me'sha]

1. One of the limits of the Joktanites, Gen. 10: 30; probably in the S.E. Perhaps *Musa* on the Red Sea.

2. King of Moab, described as a sheep-master: a pastoral prince rich in flocks and herds. He was tributary to Ahab, but rebelled and suffered an entire defeat from Jehoram, Jehoshaphat, and the king of Edom. With 700 men he endeavoured to break through the allied forces but failed. In desperation he offered his eldest son as a sacrifice on the wall. 2 Kings 3: 4-27.

3. Eldest son of Caleb the brother of Jerahmeel. 1 Chr. 2: 42.

4. Son of Shazaraim, a Benjamite. 1 Chr. 8: 9.

Meshach. [Me'shach]

Name given by the prince of the eunuchs to Mishaël, one of Daniel's companions at Babylon: he was one of the three noble men who, faithful to God in refusing to worship the image set up by the king, were cast into the fiery furnace; but were miraculously preserved by God, there being not even the smell of fire on their garments.

Nebuchadnezzar blessed their God, who had thus delivered them, and they were promoted in the province of Babylon. Dan. 1: 7; Dan. 2: 49; Dan. 3: 12-30. Nebuchadnezzar, head of the Gentile power, having been brought into a prominent position by God is compelled to own the God of this captive but faithful remnant, who had shown His power in protecting those who were faithful to Him.

Meshech. [Mesh'ech]

1. Son of Japheth, and his descendants. Gen. 10: 2; 1 Chr. 1: 5; Ezek. 27: 13; Ezek. 32: 26; Ezek. 38: 2, 3; Ezek. 39: 1. Probably the progenitors of the Moschi and Muscovites.

2. Grandson of Shem. 1 Chr. 1: 17. Called MASH in Gen. 10: 23.

Meshelemiah. [Meshelemi'ah]

A Korhite, descendant of Asaph. 1 Chr. 9: 21; 1 Chr. 26: 1, 2, 9. Apparently the same as SHELEMIAH in 1 Chr. 26: 14.

Meshezabeel. [Meshe'zabeel]

1. Grandfather of Meshullam who helped to rebuild the wall of Jerusalem. Neh. 3: 4.

2. One who sealed the covenant. Neh. 10: 21.

3. Father of Pethahiah. Neh. 11: 24.

Meshillemith. [Meshille'mith]

Son of Immer, a priest. 1 Chr. 9: 12.

Meshille'moth.

1. An Ephraimite, father of Berechiah. 2 Chr. 28: 12.

2. Son of Immer, a priest. Neh. 11: 13. Probably the same as MESHIL-LEMITH.

Meshobab. [Mesho'bab]

Descendant of Simeon. 1 Chr. 4: 34.

Meshullam. [Meshul'lam]

1. Grandfather of Shaphan the scribe. 2 Kings 22: 3.
2. Son of Zerubbabel. 1 Chr. 3: 19.
3. Head of a Gadite family. 1 Chr. 5: 13.
4. Son of Elpaal, a Benjamite. 1 Chr. 8: 17.
5. Son of Hodaviah, or Joed, a Benjamite. 1 Chr. 9: 7; Neh. 11: 7.
6. Son of Shephathiah, a Benjamite. 1 Chr. 9: 8.
7. Son of Zadok the priest. 1 Chr. 9: 11; Neh. 11: 11. Probably the same as Shallum, son of Zadok .
8. Son of Meshillemith, a priest. 1 Chr. 9: 12.
9. Kohathite who superintended the repairs of the temple. 2 Chr. 34: 12.
- 10-12.** Three who assisted Ezra on his return from exile. Ezra 8: 16; Ezra 10: 15; Neh. 8: 4.
13. One who had married a strange wife. Ezra 10: 29.
- 14, 15. Two who assisted in repairing the wall of Jerusalem. Neh. 3: 4, 6, 30; Neh. 6: 18.
16. Priest who sealed the covenant. Neh. 10: 7.
17. A chief of the people who sealed the covenant. Neh. 10: 20.
- 18, 19. Two mentioned in the succession of priests. Neh. 12: 13, 16.
20. A chief among the Levites. Neh. 12: 25.

21. One who assisted at the dedication of the wall of Jerusalem. Neh. 12: 33.

Meshullemeth to Naharai

Meshullemeth. [Meshullem'eth]

Wife of Manasseh king of Judah. 2 Kings 21: 19.

Mesobaite. [Meso'baite]

Designation of Jasiel, one of David's valiant men. 1 Chr. 11: 47. Its signification is unknown.

Mesopotamia. [Mesopota'mia]

This name signifies 'midst of the rivers.' It is the district lying between the rivers Euphrates and the Upper Tigris, especially in the N.W. It is first mentioned as the abode of Nahor and his family. Isaac's wife came from thence, and Jacob served Laban there. Mention is made of but one king of Mesopotamia, Chushanrishathaim, who ruled over Israel — no doubt a part of them — for eight years. Judges 3: 8-10. Mesopotamia became absorbed in the great nations, belonging successively to the Assyrians, Medes and Persians, Greeks, and Romans, and then the Turks, it is now Iraq. Gen. 24: 10; Deut. 23: 4; 1 Chr. 19: 6; Acts 2: 9; Acts 7: 2. See ARAM-NAHARAIM.

Messiah, [Messi'ah] Messias. [Messi'as]

See CHRIST.

Meteyard.

A rod or line by which lengths could be ascertained: the same word is often translated 'measure.' Lev. 19: 35.

Methegammah. [Meth'eg-am'mah]

Place taken from the Philistines. 2 Sam. 8: 1. The corresponding account in 1 Chr. 18: 1 has 'Gath and her towns' (*lit.* daughters). The

signification of the name in Samuel is much disputed. Gesenius and Fürst interpret it 'bridle of the mother-city.' This would well agree with 'Gath and her daughter towns.'

Methusael. [Methu'sael]

Son of Mehujael and father of Lamech. Gen. 4: 18.

Methuselah. [Methu'selah]

Son of Enoch, and the seventh from Adam: he lived 969 years, longer than any other person, and died in the year of the flood. Gen. 5: 21-27; 1 Chr. 1: 3. He is called MATHUSALA in Luke 3: 37.

Meunim. [Meu'nim]

See MEHUNIM.

Mezahab. [Meza'hab]

Grandfather of Mehetabel. Gen. 36: 39; 1 Chr. 1: 50.

Miamin. [Mia'min]

1. One who had married a strange wife. Ezra 10: 25.
2. Priest who returned from exile. Neh. 12: 5. Probably the same as MINIAMIN in Neh. 12: 17.

Mibhar. [Mib'har]

Son of Haggeri and one of David's mighty men. 1 Chr. 11: 38.

Mibsam. [Mib'sam]

1. Son of Ishmael. Gen. 25: 13; 1 Chr. 1: 29.
2. A descendant of Simeon. 1 Chr. 4: 25.

Mibzar. [Mib'zar]

Descendant of Esau and duke of Edom. Gen. 36: 42; 1 Chr. 1: 53.

Micah. [Mi'cah]

1. A man of Mount Ephraim, whose history reveals the sad state of private life in Israel, as well as the mixture of idolatry with the name of Jehovah, early in the times of the Judges, Phinehas being still high priest. He had a house of gods, and made an ephod and teraphim, and consecrated one of his sons to act as priest. A wandering son of Levi finding his way to Micah's house was gladly received by him, treated as one of his sons, and became his priest. Then Micah said, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." The Danites however, seeking a larger inheritance, sent spies to the north, who came near Micah's house, and knowing the voice of the Levite, asked him to inquire of God for them. He ventured to reply, "Go in peace: before the Lord is your way wherein ye go." A larger body of Danites afterwards came and carried away the gods of Micah, and the ephod and the teraphim, together with the Levite, and took them to the north, where they established themselves. Micah hastened after them, but could not recover his gods. There was no king in Israel, and every man did that which was right in his own eyes; and God, though nominally owned, was, alas, in reality ignored. Judges 17, Judges 18.

2. Son of Shimei, a descendant of Reuben. 1 Chr. 5: 5.

3. Son of Merib-baal, or Mephibosheth, the grandson of Saul. 1 Chr. 8: 34, 35; 1 Chr. 9: 40, 41. Called MICHA in 2 Sam. 9: 12.

4. Son of Zichri, or Zabdi, or Zaccur, a Levite. 1 Chr. 9: 15. Apparently called MICHA in Neh. 11: 17, 22; and MICHAIAH in Neh. 12: 35.

5. Son of Uzziel, a Kohathite. 1 Chr. 23: 20. Called MICHAH in 1 Chr. 24: 24, 25.

6. Father of Abdon. 2 Chr. 34: 20. Called MICHAIAH in 2 Kings 22: 12.

7. The Morasthite, the prophet. Jer. 26: 18; Micah 1: 1.

Micah, [Mi'cah] Book of.

Nothing is known of the prophet personally. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, and was thus contemporary with Isaiah and Hosea. His prophecy was concerning Samaria and Jerusalem. God spoke from His holy temple, and the prophet exclaimed, "Hear, all ye peoples." He spoke to all people saying "Hearken, O *earth*." All the earth was involved in the judgements that God was going to bring upon His chosen people: a solemn consideration when the people of God, instead of being a testimony for Him, bring the judgements of God down on the world. The time has come that judgement must begin at the house of God. The prophecy seems to divide itself into three sections: the word 'hear' introducing each.

1. Micah 1, 2;

2. Micah 3 - 5; and

3. Micah 6, 7

Micah 1, 2 may be regarded as introductory. Judgements should fall upon Samaria, her wound was incurable; but they should also approach Judah and Jerusalem. The Assyrian is the special instrument of the judgements.

Micah 2. The prophet speaks of the moral state of the people that called for judgement. Schemes of violence were devised by them to gratify their covetousness. They had turned away from the testimony, and it should be taken from them. Micah 2: 6 may be translated "Prophesy ye not, they prophesy. If they do not prophesy to these, the ignominy will not depart." Their wickedness spared neither women nor children. There was a call to arise and depart, for the land of promise was polluted. Nevertheless, God does not renounce His purpose concerning Israel, He will gather them together for blessing in the last days. There shall be a 'breaker' by whom He will remove all obstacles.

Micah 3. The princes and prophets are denounced because of their iniquity; but the prophet himself was full of power to declare the sin

of Israel, consequently Zion should be ploughed as a field, and Jerusalem should become heaps. This prophecy has been literally fulfilled.

Micah 4 turns to the blessing of the last days, when Mount Zion will have the first place, and many nations will approach the mountain of the Lord that they may learn His ways. The people will be judged in righteousness; and there will be peace, safety, and plenty. But before this there would be the loss of the royal power established in Zion, and their captivity in Babylon, but they should be redeemed. Eventually there would be many nations come against Zion, but the daughter of Zion should beat them to pieces, and consecrate their spoils to Jehovah, the Lord of the whole earth: comp. Ps. 83; Isa. 17: 12-14; Zech. 14: 2.

Micah 5 Another subject and another Person are introduced before the final blessings of Israel can be brought to them, namely, the MESSIAH, 'the judge of Israel,' whose goings forth had been from of old, from everlasting. Micah 5: 2 tells where Christ would be born, and this prophecy was referred to by the religious rulers when Herod inquired of them respecting His birth. If this verse be read as a parenthesis it will make the context clearer. Because the Judge of Israel was smitten on the cheek with a rod, therefore He gave them up until the time of bringing forth, when the remnant of His brethren should return unto the children of Israel; that is, they will no longer be added to the church as in Acts 2: 27. "He shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they shall abide."

The Assyrian will appear at the close, but only to be destroyed; for Jehovah will have renewed His connection with Israel. The remnant of Jacob will then be in power as a lion: horses and chariots will be destroyed; and all graven images and symbols of idolatry. God will execute such vengeance as will not previously have been heard of.

Micah 6 returns to the moral condition of the people, and the judgements that must follow. Jehovah pathetically appeals to His people. He recounts what He has done for them, and asks wherein He had wearied them. Let them testify against Him. He rehearses their sins, and the punishments that must follow.

Micah 7. The prophet takes the place of intercessor, and pleads with God for the people, lamenting their condition; but in faith he says, "I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me." Those who rejoiced at their tribulation shall be trodden down as mire. The city will be rebuilt and the people brought from far, to the amazement of the nations, who will be confounded to see them in power again. The prophet closes with expressions of faith in and adoration of the God that *pardons*. He has confidence that God will perform the truth to Jacob, and the mercy to Abraham, which He had sworn to their fathers from the days of old.

Micaiah. [Micai'ah]

Son of Imla. When Ahab was joined by Jehoshaphat, and all Ahab's prophets foretold his success against Ramoth-gilead, Jehoshaphat asked if there was not yet another prophet of Jehovah of whom they could inquire. Then Micaiah was sent for, though Ahab said that he hated him, for he always prophesied evil unto him. At first Micaiah said, "Go ye up, and prosper, and they shall be delivered into your hand." The way in which this was said apparently convinced Ahab that it was spoken in irony, for he said, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?" Micaiah at once said that he saw all Israel scattered, having no shepherd. Jehovah said they had no master.

Then he relates that he had seen, probably in a vision, Jehovah sitting on His throne, and asking who would persuade Ahab to go to Ramoth-gilead and fall there. A spirit volunteered to accomplish it by being a lying spirit in the mouth of all Ahab's prophets. This had come to pass. Zedekiah, one of Ahab's prophets, struck Micaiah on the cheek, and said, "Which way went the Spirit of the Lord from me to speak unto thee?" Micaiah replied, "Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself." Ahab disguised himself, but was wounded by an arrow and died. Ahab's four hundred prophets, and Jehovah's one prophet are an instance of the conflict of *spirits*, which the Christian is now called upon to try. 1 Kings 22: 8-28; 2 Chr. 18: 7-27.

Micha. [Mi'cha]

1. Son of Mephibosheth. 2 Sam. 9: 12. Called MICAH, 1 Chr. 8: 34, 35; 1 Chr. 9: 40, 41.
2. A Levite, father of MATTANIAH. Neh. 11: 17, 22. Called MICAH in 1 Chr. 9: 15.
3. A Levite who sealed the covenant. Neh. 10: 11.

Michael. [Mi'chael]

1. An Asherite, father of Sethur. Num. 13: 13.
2. Son of Abihail, a Gadite. 1 Chr. 5: 13.
3. Son of Jeshishai, a Gadite. 1 Chr. 5: 14.
4. Son of Baaseiah, a Gershonite. 1 Chr. 6: 40.
5. Son of Izrahiah, a descendant of Issachar. 1 Chr. 7: 3.
6. Son of Beriah, a Benjamite. 1 Chr. 8: 16.
7. A man of Manasseh, who joined David at Ziklag. 1 Chr. 12: 20.
8. Father of Omri, a ruler of Issachar. 1 Chr. 27: 18.
9. Son of Jehoshaphat, murdered by his brother Jehoram 2 Chr. 21: 2, 4.
10. Ancestor of some who returned from exile. Ezra 8: 8

Michael the Archangel.

In Daniel he is called 'one of the chief princes,' 'your prince,' 'the great prince which standeth for the children of thy people.' He went to the assistance of one (probably an angel) who had been sent with a message to Daniel, but who had been detained twenty-one days by the prince of the kingdom of Persia (doubtless Satan, or one of Satan's angels, who was acting for the kingdom of Persia, as

Michael was prince for the children of Israel). Dan. 10: 13, 21; Dan. 12: 1. It is also said of Michael that when he contended with Satan about the body of Moses, he durst not bring a railing accusation against him, but said, "The Lord rebuke thee." Michael and his angels will however fight with Satan and his angels, and will prevail, and Satan will be cast out of that portion of heaven to which he now has access. Jude 9; Rev. 12: 7: cf. Job 1: 6; Job 2: 1. These are illustrations of the conflict of good and evil spirits in the unseen universe.

Michah. [Mi'chah]

See MICAHA, No. 5.

Michaiah. [Michai'ah]

1. Father of Achbor. 2 Kings 22: 12. Called MICAHA in 2 Chr. 34: 20.

2. Daughter of Uriel of Gibeah and wife of Rehoboam. 2 Chr. 13: 2. Called MAACHAH, daughter of Abishalom, in 1 Kings 15: 2; and daughter of Absalom in 2 Chr. 11: 20. See MAACHAH.

3. Prince of Judah sent with priests and Levites to teach the people the law. 2 Chr. 17: 7.

4. Son of Zaccur, a descendant of Asaph. Neh. 12: 35. Apparently called MICAHA in 1 Chr. 9: 15; and MICHA in Neh. 11: 17, 22.

5. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 41.

6. Son of Gemariah and a prince of Judah. Jer. 36: 11, 13.

Michal. [Mich'al]

Younger daughter of Saul, and wife of David. She helped David to escape when her father sought his death. When David was being persecuted she was given as wife to Phaltiel; but when David came into power he demanded of Abner that she should be restored to him. She did not share David's zeal for the Lord, for when he

brought up the ark and danced in joy before it, she not only despised him in her heart but reproached him for it. On this account she was barren the rest of her days. 1 Sam. 18: 20-28; 1 Sam. 19: 11-17; 1 Sam. 25: 44; 2 Sam. 3: 13, 14; 2 Sam. 6: 16-23. In 2 Sam. 21: 8, for 'Michal,' it should probably be read '[the sister of] Michal,' that is, Merab, as in 1 Sam. 18: 19. Michal is an instance of how altogether beyond the natural mind are the leadings of the Spirit of God: cf. 1 Cor. 2: 14.

Michmas, [Mich'mas] Michmash. [Mich'mash]

City and mountain pass in the tribe of Benjamin. It was where Jonathan smote the garrison of the Philistines, when the victory might have been greater had not Saul distressed the people by his forbidding them to take food until the evening. Men of this town returned from the exile. 1 Sam. 13: 2-23; 1 Sam. 14: 5, 31; Ezra 2: 27; Neh. 7: 31; Neh. 11: 31; Isa. 10: 28. Identified with *Mukhmas*, . The Wady is in one place nearly half a mile wide, but elsewhere it is a deep gorge with nearly perpendicular rocks with caverns and fissures. In the winter a deep and rapid torrent rushes through it.

Michmethah. [Mich'methah]

Boundary of Ephraim and Manasseh. Joshua 16: 6; Joshua 17: 7. Identified by some with *Sahel Mukhnah*, .

Michri. [Mich'ri]

Ancestor of Elah, a Benjamite. 1 Chr. 9: 8.

Michtam.

This word occurs in the headings of Psalms 16; 56 - 60. Its meaning is uncertain. The margin of the A.V. reads 'a golden psalm.' Gesenius and others suppose the word *michtam* to be equivalent to *miktab*, which in Isa. 38: 9 is translated 'writing,' hence a 'poem, psalm, song.' The LXX translates it 'a writing of David.'

Middin. [Mid'din]

City in the wilderness of Judah. Joshua 15: 61.

Middle Wall.

The law which separated the Jews from the Gentiles is called a 'middle wall.' In the cross this was removed for believers, and both were made one, no longer remaining Jews or Gentiles. Christ formed the two into one *new man*, and thus made peace between them. Eph. 2: 14, 15.

Midian, [Mid'ian] Midianites. [Mid'ianites]

Son of Abraham and Keturah, and his descendants. Gen. 25: 2-4. They were located far south, on the west of the Gulf of Akaba, and east of Mount Horeb. That they extended however much farther north is proved by the intercourse they had with the Israelites when in the land; unless, as some suppose, the term Midianites was not restricted to this tribe. Moses, when he fled from the king of Egypt, found shelter in Midian. Ex. 2: 15-22.

The next reference to them is where they joined with Moab in soliciting Balaam to curse Israel when on the border of the land; and it was with the Midianites that Israel committed fornication. Num. 22: 4, 7; Num. 25: 6-18. Moses was told to make war with them, and we read that the Israelites slew all the males, burnt all their cities and goodly castles, and afterwards put the women to death; on which occasion Balaam also was slain. Num. 31: 1-18.

During the time of the judges, because the Israelites had sinned against the Lord, He 'delivered them into the hand of Midian seven years;' but when, being greatly oppressed, they cried unto the Lord, He raised up Gideon and there was a great slaughter of the Midianites, 'so that they lifted up their heads no more' against Israel. Nothing is recorded of them during the time of the kingdom. Num. 10: 29; Judges 6 — Judges 8; 1 Kings 11: 18; Ps. 83: 9-11; Isa. 9: 4; Isa. 10: 26; Isa. 60: 6; Hab. 3: 7. Midian is called MADIAN in Acts 7: 29.

Midwives.

Those who assist at childbirth. God blessed the Hebrew midwives who would not obey the king of Egypt by killing the male infants. Women fill the same office in the East to this day. Gen. 35: 17; Gen. 38: 28; Ex. 1: 15-21.

Migdalel. [Mig'dal-el]

Fortified city in Naphtali. Joshua 19: 38. Identified with *Mujeidil* .

Migdalgad. [Mig'dal-gad]

City in the lowlands of Judah. Joshua 15: 37. Identified with *el Mejdel* .

Migdol. [Mig'dol]

Place near to which the Israelites crossed the Red Sea. Ex. 14: 2; Num. 33: 7. Apparently distinct from another Migdol in the north of Egypt. Jer. 44: 1; Jer. 46: 14. In Ezek. 29: 10, *margin*, 'from Migdol to Syene' implies from north to south of Egypt.

Migron. [Mig'ron]

Place near Gibeah where Saul encamped. 1 Sam. 14: 2. It occurs again in Isa. 10: 28, as on the Assyrian's line of march against Jerusalem.

Mijamin. [Mija'min]

1. Head of the sixth course of priests. 1 Chr. 24: 9.

2. Priest who sealed the covenant. Neh. 10: 7.

Mikloth. [Mik'loth]

1. Son of Jehiel, father or prince of Gibeon. 1 Chr. 8: 32; 1 Chr. 9: 37, 38.

2. Officer in David's army. 1 Chr. 27: 4.

Mikneiah. [Miknei'ah]

Levite, musician and door-keeper. 1 Chr. 15: 18, 21.

Milalai. [Milala'i]

One who assisted at the dedication of the wall of Jerusalem. Neh. 12: 36.

Milcah. [Mil'cah]

1. Daughter of Haran, and wife of Nahor. Gen. 11: 29; Gen. 22: 20, 23; Gen. 24: 15, 24, 47.

2. Daughter of Zelophehad. Num. 26: 33; Num. 27: 1; Num. 36: 11; Joshua 17: 3.

Milcom. [Mil'com]

The idol of the Ammonites, the worship of which was adopted by Solomon. Apparently identical with Molech. 1 Kings 11: 5, 33; 2 Kings 23: 13.

Mile.

See WEIGHTS AND MEASURES.

Miletum, [Mile'tum] Miletus. [Mile'tus]

An ancient city in Caria in Asia Minor, on or near the sea coast. It was here that Paul called for the elders of Ephesus (some thirty miles distant), and had his parting interview with them. Acts 20: 15, 17; 2 Tim. 4: 20. By comparing the last named passage with Acts 20: 4; Acts 21: 29 it appears that Paul visited Miletus between his first and second imprisonments, but he may not have again seen the elders of Ephesus. Miletus was at one time a place of commerce, its ships going long voyages; but there are now but few relics of the place, about ten miles from the sea shore. It is now called *Palattia*, 37 30' N. 27 20' E

Milk.

This from cows, goats, sheep and camels is plentifully used in the East. It is drunk in its natural condition, or shaken up in a skin into a sour curdled state, called in scripture 'butter.' Flocks and herds were so numerous, and wild honey so plenteous, that the country was fitly called 'a land flowing with milk and honey.' Gen. 18: 8; Ex. 3: 8, 17; Ex. 23: 19; Joel 3: 18. Milk is regarded as such a necessary article of sustenance that it is associated with wine to prefigure that which grace now supplies, without money and without price, and which will be supplied to Israel in a future day. Isa. 55: 1. In the description of Israel's promised glory it is said, "Thou shalt also suck the milk of the Gentiles." Isa. 60: 16. In the N.T. milk is a symbol of the sustenance of God's word, 1 Peter 2: 2; and is also referred to as food for infants in contrast to the solid food used by adults. 1 Cor. 3: 2; Heb 5: 12, 13.

Mill, Millstone.

In the East these are usually small, every family having its own mill. A woman, or sometimes two sit at the mill, turning the upper stone, casting in the grain occasionally through a hole in it Larger mills are also referred to, the stone being turned by an ass. Num. 11: 8; Matt. 18: 6; Mark 9: 42; Rev. 18: 21, 22.

Millet,

dochan. Small seeds used as an ingredient in coarse bread or in pottage. Ezek. 4: 9. The Hebrew word is held to embrace at least two species of millet, the *Sorghum vulgare* and the *Panicum miliaceum*.

Millennium.

This word signifies a thousand years, and usually refers to that period spoken of in Rev. 20. The first resurrection will have taken place before these years commence, the saints who have part in this resurrection will be priests of God and of Christ, and reign with Christ the thousand years. During that period Satan will be confined in the abyss, or bottomless pit. Rev. 20: 1-6. These two facts prove

that the millennium will not be brought about by any present or similar agency in connection with the gospel. Satan must be confined, and the first resurrection must have taken place. See RESURRECTION. Other important events will also have occurred previously, namely, the judgements that must fall upon Judah and Israel before they can under God occupy the first place of earthly blessing in their own land, the nations being blessed through them. Jer. 30: 4-9; Matt. 24: 21, 22. Blessing will follow the judgements. They will not speak then of having been brought out of Egypt, but from *all* countries whither God has driven them. Jer. 23: 5-8. The reconciliation of Israel will be "life from the dead." Rom. 11: 15.

The man of sin also must first be manifested, and, with the resuscitated Roman empire, be crushed. 2 Thess. 2: 7-12; Rev. 13; Rev. 14. From these, and from other particulars mentioned in scripture, it is clear that there will be a great and marvellous change before the millennium is established, and that change will not be limited to a spiritual change in man, as many suppose. The change will bring about a dispensation entirely different in character from that which now exists during the gathering out from the nations of a people for heavenly blessing. It will be characterised by a universal knowledge of Jehovah in relation to Israel. Jer. 31: 34; Zech. 14: 9. "All flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 49: 26. The Lord Himself will reign over the earth in righteousness, and all the inhabitants of the world will learn righteousness. Ps. 72: 8, 17; Isa. 11: 5; Isa. 26: 9.

The Spirit will be poured out on all flesh, and creation, now groaning and travailing in pain, will be delivered from the bondage of corruption. Rom. 8: 19-22. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 13: cf. Isa. 41: 19. Things and natures, most opposed and diverse, will dwell together in peace. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned

child shall put his hand on the cockatrice's den." Isa. 11: 6-8.

There will be universal peace and blessing all over the earth: instead of the invention of weapons of slaughter, the swords will be beaten into ploughshares. Isa. 2: 4.

Thus the kingdom spoken of in Daniel 2: 44 will be established on earth by the God of heaven, and it will consume all other kingdoms. It will be the kingdom of God in *power*, and the Lord Jesus will be acknowledged King of kings and Lord of lords. He will first reign as son of David, the man of war, and then, when all enemies of His people have been subdued, as Solomon, the man of peace.

Death, though not destroyed, will be swallowed up in victory. If one should die at a hundred years of age he will be considered an 'infant.' Isa. 65: 20.

The throne of God and the Lamb will be in the new and heavenly Jerusalem, which descends from God out of heaven, and the Lord God Almighty and the Lamb will be the temple thereof. The glory of God lightens it, and the Lamb is the light thereof. The saved nations will walk in the light of it. Rev. 21: 22-24.

As well as being the fulfilment of all God's promises to Israel, the millennium will be a trial of man under entirely new circumstances. And no sooner will Satan, released from his prison, go forth to deceive the nations, than he will be readily listened to. They will be gathered to attack Jerusalem, but only to meet with their own destruction. Rev. 20: 7-9.

Millo.

1 . 'House of Millo,' in connection with Shechem, apparently a family or clan. Judges 9: 6, 20.

2. A part of ancient Jerusalem, though afterwards said to be 'built' by Solomon; it was repaired by Hezekiah. The name always has the article, '*the* Millo.' Various sites have been suggested for it, but its locality and its form are unknown. 2 Sam. 5: 9; 1 Kings 9: 15, 24; 1 Kings 11: 27; 1 Chr. 11: 8; 2 Chr. 32: 5. In 2 Kings 12: 20 Joash was

slain in the 'house of Millo, which goeth down to Silla:' this may be another place, though apparently it was in Jerusalem.

Miniamin. [Minia'min]

1. Levite in the days of Hezekiah. 2 Chr. 31: 15.
2. Priest mentioned in Neh. 12: 17; probably the same as MIAMIN in Neh. 12: 5.
3. Priest who assisted at the dedication of the wall of Jerusalem. Neh. 12: 41.

Minister.

The word commonly occurring in the O.T. is *sharath*, 'to minister, serve.' Joshua was Moses' minister. All God's hosts are called 'ministers of his, that do his pleasure,' and He maketh 'his ministers a flaming fire.' The priests were the ministers of Jehovah. Joshua 1: 1; Ps. 103: 21; Ps. 104: 4; Joel 2: 17. In the N.T. three words are used.

1. δᾱκονος. See DEACON.
2. λειτουργός, a public servant,' one holding an official position. It is applied to the Lord; to angels; to Paul; and to magistrates. Rom. 13: 6; Rom. 15: 16; Heb. 1: 7. Heb. 8: 2.
3. ὑπηρέτης, lit. 'under-rower,' and so an 'attendant' on, or 'assistant' to a superior authority. Luke 1: 2; Luke 4: 20; Acts 13: 5; Acts 26: 16; 1 Cor. 4: 1. It is also translated 'officer' and 'servant.'

Minni. [Min'ni]

Part of Armenia, mentioned in connection with Ararat. Jer. 51: 27.

Minnith. [Min'nith]

Place on the east of the Jordan, mentioned anciently as four miles from Heshbon on the road to Philadelphia; but now unknown. Judges 11: 33. Perhaps the same place is referred to in Ezek. 27: 17, from whence wheat was sent to Tyre.

Minstrel.

The word *nagan* signifies a player on a stringed instrument, a harpist, though used of players of any musical instrument. Elisha once when solicited to give advice asked for a minstrel to be brought, and 'when the minstrel played, the hand of the Lord came upon him.' 2 Kings 3: 15. The minstrels mentioned in Matt. 9: 23 were pipers or flute-players hired to assist in mourning.

Mint,

ῥόδύσμον. One of the small herbs on which the Pharisees were careful to pay tithes. Matt. 23: 23; Luke 11: 42. There are several species of mint; the *Mentha Sylvestris* is common in Syria.

Miphkad. [Miph'kad]

One of the gates of Jerusalem when the walls were rebuilt on the return of the Jews from exile: its position is unknown. Neh. 3: 31.

Miracles.

No sincere believer in the inspiration of scripture can have a doubt as to real miracles having been wrought by the power of God both in O.T. and N.T. times. It is philosophy so-called, or scepticism, that mystifies the subject. Much is said about 'the laws of nature;' and it is confidently affirmed that these are irrevocable and cannot be departed from. To which is added that laws of nature previously unknown are frequently being discovered, and if our forefathers could witness the application of some of the more recent discoveries, as the computer, mobile telephone, etc., they would judge that miracles were being performed. So, it is argued, the actions recorded in scripture as miracles, were merely the bringing into use some law of nature which had been hidden up to that time.

All this is based upon a fallacy. There are no laws *of* nature, as if nature made its own laws: there are laws *in* nature, which God in His wisdom as Creator was pleased to make; but He who made those laws has surely the same power to suspend them when He pleases. Though laws in nature hitherto unknown are being

discovered from time to time, they in no way account for such things as dead persons being raised to life, the blind seeing, the deaf hearing, the lame walking, and demons being cast out of those who were possessed by them. Neither has natural philosophy discovered any law that will account for such a thing as an iron axe-head swimming in water. The simple truth is that God, for wise purposes, allowed some of the natural laws to be suspended, and at times He put forth His almighty power, as in supplying the Israelites with manna from heaven, and in feeding thousands from a few loaves and fishes, or by recalling life that had left the body.

The words translated 'miracle' in the O.T. are

1. *oth*, 'a sign,' as it is often translated, and in some places 'token.' Num. 14: 22; Deut. 11: 3.

2. *mopheth*, 'a wonder,' as it is mostly translated: it is something out of the ordinary course of events. Ex. 7: 9; Deut. 29: 3.

3. *pala*, 'wonderful, marvellous.' Judges 6: 13.

Moses was enabled to work miracles for two distinct objects. One was in order to convince the children of Israel that God had sent him. God gave him three signs to perform before them: his rod became a serpent, and was again a rod; his hand became leprous, and was then restored; and he could turn the water of the Nile into blood. Ex. 4: 1-9.

The other miracles, wrought by him in Egypt, were to show to Pharaoh the mighty power of God, who said, I will "multiply my signs and my wonders in the land of Egypt . . . and the Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt." Ex. 7: 3-5. The ten plagues followed, which were miracles or signs of the power of God — signs not only to the Egyptians, but also to the Israelites, as is shown by the reference to them afterwards. Num. 14: 22; Judges 6: 13.

By the following list it will be seen that there were many other miracles wrought in O.T. times — by Moses in the wilderness; by the prophets in the land; and some through the direct agency of God

from heaven, as the deliverance of the three from the fiery furnace, Daniel from the lions, etc. All the miracles were indeed the acts of God, His servants being merely the means through which they were carried out.

PRINCIPAL MIRACLES IN THE OLD TESTAMENT.

In Egypt.

Aaron's rod becomes a serpent Ex. 7: 10-12

The Ten Plagues.

Water made blood Ex. 7: 20-25

Frogs Ex. 8: 5-14

Lice Ex. 8: 16-18

Flies Ex. 8: 20-24

Murrain Ex. 9: 3- 6

Boils and blains Ex. 9: 8-11

Thunder and hail Ex. 9: 22-26

Locusts Ex. 10: 12-19

Darkness Ex. 10: 21-23

Death of the Firstborn Ex. 12: 29-30

Parting of the Red Sea Ex. 14: 21-31

In the Wilderness.

Curing the waters of Marah Ex. 15: 23-25

Manna from heaven Ex. 16: 14-35

Water from the rock at Rephidim Ex. 17: 5-7

Death of Nadab and Abihu Lev. 10: 1- 2

The earth swallows the murmurers, and

the death of Korah, Dathan and Abiram Num. 16: 31-40

Budding of Aaron's rod at Kadesh Num. 17: 8

Water from the rock at Meribah Num. 20: 7-11

The brazen serpent: Israel healed Num. 21: 8- 9

Balaam's ass speaking Num. 22: 21-35

Parting the Jordan Joshua 3: 14-17

In the Land.

Fall of Jericho's walls Joshua 6: 6-25

Staying of the sun and moon Joshua 10: 12-14

Withering and cure of Jeroboam's hand 1 Kings 13: 4- 6

Multiplying the widow's oil 1 Kings 17: 14-16

Raising the widow's son 1 Kings 17: 17-24

Burning of the captains and their companies 2 Kings 1. 10-12

Dividing of Jordan by Elijah 2 Kings 2: 7-8

Elijah carried to heaven 2 Kings 2: 11

Dividing of Jordan by Elisha 2 Kings 2: 14

Cure of the waters of Jericho 2 Kings 2: 19-22

Supply of water to the army 2 Kings 3: 16-20

Increase of the widow's oil 2 Kings 4: 2-7

Raising the Shunammite's son 2 Kings 4: 32-37

Healing of the deadly pottage 2 Kings 4: 38-41

Feeding the 100 with 20 loaves 2 Kings 4: 42-44

Cure of Naaman's leprosy 2 Kings 5: 10-14

Swimming of the iron axe-head 2 Kings 6: 5-7

Resurrection of the dead man on touching Elisha's bones 2 Kings 13: 21

Return of the shadow on the dial 2 Kings 20: 9-11

Among the Gentiles

Deliverance of the three in the fiery furnace Dan. 3: 19-27

Deliverance of Daniel from the lions Dan. 6: 16-23

Jonah saved by the great fish Jonah 2: 1-10

In the N.T. three Greek words are used, similar to those in the O.T.

1. *τέρας*, 'a wonder,' which in the A.V. is always thus translated and often associated with the word 'signs:' 'signs and wonders.' People were generally amazed at the miracles performed.

2 . *σημεῖον*, 'a sign.' This word is translated 'signs,' 'miracles,' 'wonder,' and in 2 Thess. 3: 17 'token': it is the word invariably used in John's gospel.

3. *δύναμις*, 'power:' translated 'miracles,' 'mighty works,' 'powers.' These three divinely selected words explain the nature of miracles. They were 'wonders' that arrested the attention of the people; they were 'signs' that God had visited His people, and that the acts of the Lord Jesus identified Him with the promised Messiah; and they were 'powers,' for they were superhuman. These three words are applied to the miracles of the Lord Jesus in Acts 2: 22; to those wrought by Paul, 2 Cor. 12: 12; and to the work of Antichrist, the

man of sin, in a future day. 2 Thess. 2: 9.

The miracles by the Lord and His apostles were nearly all wrought for the welfare of men, curing them from the diseases of mind and body, and dispossessing them of demons, thus spoiling the kingdom of Satan. The cursing of the fig-tree differs from the others: it was a sign of God's judgement on the Jews. From the wording of several passages it is conclusive that not nearly all the miracles of the Lord are recorded. Mark 6: 55, 56; John 21: 25.

It is stated in Mark 16: 16-18 that those who should believe on the Lord Jesus, by the testimony of the apostles, would be able to work miracles; and there is ample testimony in early church history that this was the case, especially in casting out demons. Justin Martyr, Irenaeus, and Tertullian testified to the heathen persecutors that there was power in the name of Jesus to effect this, and the persecuting emperors were invited to witness it. While the Christians were being persecuted, such signs would be a visible evidence of the power of God and the value of the name of the Lord Jesus. By the time the emperors professed Christianity, followed by the masses (the 4th century), Christ had been well accredited on the earth: hence there was no further need of such signs. Satan in the days of the apostles had his counterfeits (cf. Acts 8: 9; Acts 13: 6-8; Acts 19: 19), as he certainly has had since, and will have in the future, when he will be allowed to bring in his strong delusion: cf. Matt. 24: 24; 2 Thess. 2: 9, 10; Rev. 13: 13, 14.

Though not called a miracle, is not the conversion of a sinner a miracle? It seems impossible for one who has been turned from darkness to light, and has been created in Christ Jesus, with the fruits and effects following, to doubt the reality of other miracles recorded by God in His sacred writings.

In the accompanying list of miracles in the N.T. it will be noticed that some are found in one gospel only — each of the gospels having miracles peculiar to itself — a few are in two gospels; many in three; and only one that is recorded in all four. None but God could have made these selections. Indeed the scriptures are themselves as clear a manifestation of the power and wisdom of God as are any of the miracles.

PRINCIPAL MIRACLES IN THE NEW TESTAMENT.

MIRACLES

Two blind men cured - Matt. 9: 27-31.

Dumb spirit cast out - Matt. 9: 32, 33.

Tribute money in mouth of fish - Matt. 17: 24-27.

Deaf and dumb man cured - Mark 7: 31-37.

Blind man cured - Mark 8: 22-26.

Draught of fishes - Luke 5: 1-11.

Widow's son raised - Luke 7: 11-17.

Woman loosed from a spirit of infirmity - Luke 13: 11-17.

The dropsy cured - Luke 14: 1- 6.

Ten lepers cleansed - Luke 17: 11-19.

Malchus' ear healed - Luke 22: 50, 51.

Water made wine - John 2: 1-11

Nobleman's son cured - John 4: 46-54.

Impotent man cured - John 5: 1- 9

Man born blind cured - John 9: 1- 7.

Lazarus raised from the dead - John 11: 38-44.

Draught of 153 fishes - John 21: 1-14.

Syro-Phoenician's daughter cured - Matt. 15: 21-28; Mark 7: 24-30.

Four thousand fed - Matt. 15: 32-38; Mark 8: 1- 9.

Fig tree withered - Matt. 21: 18-22; Mark 11: 12-24.

Centurion's servant cured - Matt. 8: 5-13; Luke 7: 1-10.

Blind and dumb demoniac cured - Matt. 12: 22; Luke 11: 14.

Demoniac in the synagogue cured - Mark 1: 23-28; Luke 4: 33-37.

Peter's wife's mother cured - Matt. 8: 14-15; Mark 1: 30-31; Luke 4: 38, 39.

Leper cured - Matt. 8: 2- 4; Mark 1: 40-45; Luke 5: 12-15.

Paralytic cured - Matt. 9: 2- 7; Mark 2: 3-12; Luke 5: 18-26.

Tempest stilled - Matt. 8: 23-27; Mark 4: 36-41; Luke 8: 22-25.

Demoniacs cured at Gadara - Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39.

Jairus' daughter raised - Matt. 9: 18-26; Mark 5: 22-43; Luke 8: 41-56.

Woman's issue of blood cured - Matt. 9: 20-22; Mark 5: 25-34; Luke 8: 43-48

Man's withered hand cured - Matt. 12: 10-13; Mark 3: 1- 5; Luke 6: 6-11.

Demon cast out of boy - Matt. 17: 14-18; Mark 9: 14-27; Luke 9: 37-42.

Blind men cured - Matt. 20: 30-34; Mark 10: 46-52; Luke 18: 35-43.

Jesus walks on the sea - Matt. 14: 24-33; Mark 6: 47-51; John 6: 16-21.

Five thousand fed - Matt. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 5-14.

Miriam. [Mir'iam]

1. Sister of Aaron and Moses: she is emphatically called 'Miriam the prophetess.' She was probably the sister who watched the ark in which her brother Moses was laid. In after years she headed the procession of women, when, with timbrels and dances, they answered the song of Moses, on their deliverance out of Egypt and through the Red Sea. With Aaron she took the lead in murmuring against Moses, on the plea that he had married an Ethiopian woman. Moses was very meek, but the Lord did not allow His servant, who was faithful in all God's house, and to whom He spake mouth to mouth, to be spoken against. God was angry with them and Miriam was smitten with leprosy, white as snow. Aaron humbled himself and confessed their sin, and Moses prayed for the restoration of Miriam. She was made to go outside the camp seven days. This rebellion was typical of Israel in the character of prophet and priest uniting against Christ as King. Miriam died at Kadesh and was buried there. Ex. 15: 20, 21; Num. 12: 1-15; Num. 20: 1; Num. 26: 59; Deut. 24: 9; Micah 6: 4.

2. Son or daughter of one in the tribe of Judah. 1 Chr. 4: 17.

Mirma. [Mir'ma]

Son of Shaharaim, a Benjamite. 1 Chr. 8: 10.

Mirror.

See GLASS.

Misgab. [Mis'gab]

Place in Moab denounced by the prophet. Jer. 48: 1. It reads 'high place' in the margin. Without the article the word is translated 'defence,' 'high fort,' 'refuge,' etc.

Mishael. [Mi'shael]

1. Son of Uzziel, a son of Kohath. Ex. 6: 22; Lev. 10: 4.

2. One who stood by Ezra when he read the law. Neh. 8: 4.

3. Name of one of Daniel's companions, changed to MESHACH, *q.v.* Dan. 1: 6-19.

Mishal. [Mish'al]

See MASHAL.

Misham. [Mish'am]

Son of Elpaal, a Benjamite. 1 Chr. 8: 12.

Misheal. [Mish'eal]

See MASHAL.

Mishma. [Mish'ma]

1. Son of Ishmael. Gen. 25: 14; 1 Chr. 1: 30.

2. Son of Mibsam, a descendant of Simeon. 1 Chr. 4: 25, 26.

Mishmannah. [Mishman'nah]

Gadite who joined David at Ziklag. 1 Chr. 12: 10.

Mishraites. [Mish'raites]

One of the families of Kirjath-jearim. 1 Chr. 2: 53.

Mispereth. [Misper'eth]

One who returned from exile. Neh. 7: 7. Called MIZPAR in Ezra 2: 2.

Misrephothmaim. [Mis'rephoth-maim]

City in connection with Zidon. Joshua 11: 8; Joshua 13: 6. Identified with *Sarafend*, 33 28' N, 35 17' E.

Mite.

See WEIGHTS AND MEASURES.

Mithcah. [Mith'cah]

Place where the Israelites encamped. Num. 33: 28, 29.

Mithnite. [Mith'nite]

Designation of Jehoshaphat, one of David's mighty men. 1 Chr. 11: 43.

Mithredath. [Mith'redath]

1. Treasurer of Cyrus king of Persia. Ezra 1: 8.
2. Persian officer who opposed the rebuilding of the temple. Ezra 4: 7.

Mitre.

The head-dress of the high priest. It was made of fine linen: to it was fastened by a lace of blue "the plate of the holy crown of pure gold," on which was engraved "Holiness to the Lord." This plate came across the forehead. The mitre was emblematical of the upholding of purity, righteousness and holiness by the Lord Jesus as the Minister of the sanctuary, or holy place. Ex. 28: 4, 37, 39; Ex. 29: 6; Ex. 39: 28, 31; Lev. 8: 9; Lev. 16: 4.

The word is *mitsnepheth*, and (translated 'diadem') occurs again in a remarkable reference to the "profane wicked prince of Israel," which, though referring to the then king, Zedekiah, seems to point to the future Antichrist in conjunction with the Roman beast, for he is represented as wearing the mitre and the crown, which shall be removed. God will overturn, overturn, "until he come whose right it is: and I will give it him." Ezek. 21: 25-27. With this agrees Isa. 28: 5: "In that day shall the Lord of hosts be for a crown of glory, and for a 'mitre' of beauty, unto the residue of his people." In Zech. 3: 1-8, where Joshua the high priest, as a representative of the people, is delivered from the resistance of Satan, and is cleansed, a fair mitre (*tsaniph*, a kindred word to the above) is set upon his head, and he is clothed with garments. The Lord Jesus as the BRANCH comes forth, and blessing follows.

Mitylene. [Mityle'ne]

Capital city of Lesbos, an island in the Aegean Sea. Acts 20: 14. The island and the city are both now called Mitylene: .

Mizar. [Miz'ar]

Probably one of the lesser mountains near Hermon, or, if not a proper name, it may be read 'the little hill' as in the *margin*. Ps. 42: 6.

Mizpah, [Miz'pah] Mizpeh. [Miz'peh]

1. The place where Jacob and Laban parted, after making a covenant and raising a heap of stones as a witness of the covenant and as a landmark between them. It was on the east of the Jordan, somewhere in Gilead. Gen. 31: 49; Judges 10: 17; Judges 11: 11, 29, 34. It is probably the place mentioned in Judges 20: 1, 3; Judges 21: 1, 5, 8. Some suppose it to be identical with RAMATH-MIZPEH in Joshua 13: 26; and this to be the same as RAMOTH-GILEAD. Others judge these to be all different places and that No. 1 is identified with *Suf*, 32 18' N, 35 50' E.

2. LAND OF MIZPEH, the resort of the Hivites, who joined with Jabin to attack Joshua. It was 'under Hermon,' and therefore in the north of Palestine, Joshua 11: 3; this is possibly the same as

3. VALLEY OF MIZPEH to which Joshua chased the allies. Joshua 11: 8. Probably the extensive valley on the east of Mount Lebanon.

4. Town in the lowlands of Judah. Joshua 15: 38. Not identified.

5. City of Moab, where David placed his parents for safety. 1 Sam. 22: 3. Not identified.

6. City of Benjamin, in the vicinity of Ramah and Gibeon. Joshua 18: 26. It was the city to which Samuel gathered the people, as 'to the Lord,' and where he judged Israel, and where also he presented Saul to them as their king. 1 Sam. 7: 5-16; 1 Sam. 10: 17. The city was rebuilt by Asa king of Judah, and, after the destruction of

Jerusalem, Gedaliah the governor established himself there. 1 Kings 15: 22; 2 Kings 25: 23, 25; 2 Chr. 16: 6; Jer. 40: 6-15; Jer. 41: 1-16; Hosea 5: 1. Probably the same place is alluded to in Neh. 3: 7, 15, 19. Identified by some with *Neby Samwil*, .

Mizpar, [Miz'par]

See MISPERETH

Mizpeh. [Miz'peh]

See MIZPAH

Mizraim. [Miz'raim]

Son of Ham, and the name of his descendants and also of the country possessed by them. Its signification is much disputed. The Hebrew word is really *Mitzraim* and is given in the A.V. untranslated only in Gen. 10: 6, 13; 1 Chr. 1: 8, 11. Elsewhere it is translated EGYPT. The word is in a *dual* form, occasioned, it has been thought, by the division of that land into Upper and Lower Egypt. The word *Matzor*, of which *Mitzraim* is the dual, occurs many times and is variously translated in the A.V. In 2 Kings 19: 24; Isa. 37: 25 it is 'besieged places;' in Isa. 19: 6, 'defence;' and in Jer. 10: 17, 'fortress.' But it is a proper name and refers to Egypt. The Revisers and others translate it Egypt in all passages.

Mizzah. [Miz'zah]

Son of Reuel and a duke of Edom. Gen. 36: 13, 17; 1 Chr. 1: 37.

Mnason. [Mna'son]

An aged disciple of Cyprus who accompanied Paul from Caesarea to Jerusalem, and with whom Paul lodged. Acts 21: 16.

Moab, [Mo'ab] Moabites. [Mo'abites]

Son of Lot and his eldest daughter; his descendants; and the land which they inhabited. Gen. 19: 37. No account is given of Moab personally. The territory of his descendants was on the east of the

Salt Sea. When the tribe of Reuben obtained their possession, their boundary on the south was the river Arnon, which river was the northern boundary of the Moabites, for they had been driven south by the Amorites before the arrival of Israel. Num. 21: 11-30. When the Israelites approached the promised land they were directed not to distress nor contend with Moab, Deut. 2: 9, so they passed to the east of them. The Moabites were however filled with terror when they heard that the Amorites had been smitten, and Balak their king hired Balaam to curse Israel. Balaam was compelled by God to bless them instead of cursing them, but he gave to Balak the fatal advice to try to weaken them by seductive alliances (which would cause them to fall under the Lord's discipline), and this, alas, was only too successful: cf. Rev. 2: 14. It was in a valley in the land of Moab that Moses was secretly buried. Deut. 34: 6.

In the time of the judges God used Eglon king of Moab to punish Israel, and they served the Moabites eighteen years; but when they cried unto the Lord, He delivered them, and ten thousand of the Moabites were slain. Judges 3: 12-30. The relations of Israel with the Moabites were varied. In the prophecy of Isaiah 16 Moab is characteristic of the world in which outcast Israel is hidden: Elimelech and Naomi fled thither from the famine, and David, when Saul was persecuting him, entrusted to their king his father and mother. During his subsequent reign David defeated them and made them tributary. 1 Sam. 22: 3, 4; 2 Sam. 8: 2; 1 Chr. 18: 2.

In the time of Jehoshaphat the children of Moab, Ammon and mount Seir attacked Judah, but God made the battle His own and caused them to attack one another. 2 Chr. 20: 1-23. During Ahab's reign they were again tributary, but at his death they threw off their allegiance, but were completely subdued by the united forces of Israel, Judah and Edom. In desperation the king of Moab offered up his eldest son as a sacrifice. 2 Kings 3: 4-27. They revived to some extent, but were again subdued by Nebuchadnezzar. Jer. 27: 1-11.

Ruth was a MOABITRESS, and so also were some of Solomon's wives, for whom he introduced into Jerusalem the worship of Chemosh the idol of Moab. 2 Kings 23: 13. The Moabites were not allowed to be received into the congregation of the Lord for ever. Deut. 23: 3. The numerous ruins extant in the country of the

Moabites show that it was once populous, and it must have been wealthy to have annually paid Israel 100,000 lambs and 100,000 rams with the wool.

Moab is denounced in the prophets: it had reproached God's people, and He declared that it should be as Sodom, as the breeding of nettles and saltpits, and a perpetual desolation. Zeph. 2: 8, 9. This is its state at present. In the future the king of the north shall enter "into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon," Dan. 11: 40, 41; these will be left for Israel to punish: cf. Isa. 11: 14.

THE MOABITE STONE. In connection with Moab an interesting monument was discovered in 1868 at Dibon (*Dhiban*) in the land of Moab. It was a stone 3ft. 10in. by 2ft., and contained 34 lines of inscription in the Phoenician character. When the Arabs discovered that two or three nations were desirous of possessing the stone they thought they should gain more by breaking it into pieces: a fire was kindled beneath it, and, when heated, cold water was poured on the top, which broke it. Eventually about two thirds of these pieces were obtained, and are now in the Museum of the Louvre in Paris: a paper cast is in the British Museum. A paper impression had been taken of the stone before it was broken, which, with the pieces recovered, renders it possible to give a nearly complete translation of the inscription.

It is dedicated to Chemosh, the god of Moab, by Mesha. He admits that Chemosh was angry with his land, and that Omri king of Israel took it, and he and his son oppressed them forty years. Then Chemosh had mercy on it, and the king was able to rescue some of the cities, kill the people, and take the spoil, and he built others, of which he gives the names. There can be no doubt that the Mesha of the stone is the same as the Mesha, of scripture. The son of Omri would be Ahab; and in 2 Kings 3: 5 it says that on the death of Ahab the king of Moab rebelled against the king of Israel. Ahaziah succeeded Ahab, but it was not he that attacked Moab: his reign (called two years) and the beginning of the reign of Jehoram, would give Mesha time to strengthen himself against Israel and attack some of the outlying cities. Scripture is thus confirmed by this

interesting monument.

Moadiah. [Moadi'ah]

Priest who returned from exile. Neh. 12: 17. Probably the same as MAADIAH in Neh. 12: 5.

Moladah. [Mola'dah]

City in the south of Judah: it was inhabited on the return from exile. Joshua 15: 26; Joshua 19: 2; 1 Chr. 4: 28; Neh. 11: 26. Identified by some with the ruins at *Tell el Milh*, .

Mole.

1. *tinshemeth*. An animal classed among the unclean, but it is not known definitely what animal is meant by the Hebrew word. It is probably the chameleon, which is adopted in the R.V. It is placed with the lizard and the snail. Lev. 11: 30. In two places the same word is translated 'swan.' Lev. 11: 18; Deut. 14: 16.

2. *chapharperah*. This is by most identified with the mole-rat, the *spalax typhlus*. It is very like a mole: it burrows under the earth and turns up mounds, but it is of a different order from the true mole. These mole-rats have been found in Palestine; they inhabit ruins and stone-heaps, and come out in the night. They may be well classed with the bats to which the idols will be cast in a future day. Isa. 2: 20.

Molech. [Mo'lech]

This is the Fire-god, 'the abomination of Ammon.' In the latter days of Solomon, when the heathen women whom he had married had turned away his heart after other gods, he built a high place in the hill before (that is, 'east of') Jerusalem for Molech. The Israelites sacrificed their children to this idol. Passing their children through the fire might seem to imply that they were dedicated to the idol by being rapidly passed through a fire without being burnt, and this may have been done, but some passages do not admit of this interpretation. Of the Canaanites it is said, "their sons and their

daughters have they *burnt* in the fire to their gods," Deut. 12: 31; and of Israel it is recorded, they have "caused their sons, whom they bare unto me, to pass for them through the fire, to *devour* them, . . . for when they had *slain* their children to their idols, then they came the same day into my sanctuary to profane it." Ezek. 23: 37, 39; Lev. 18: 21; Lev. 20: 2-5; 1 Kings 11: 7; 2 Kings 23: 10; Jer. 32: 35.

The expression 'the tabernacle of your Molech,' Amos 5: 26, is quoted in Acts 7: 43, 44. The Israelites had not worshipped Jehovah for forty years in the wilderness; but they had carried symbols of Molech and Chiun (or Remphan) and worshipped them. The root of their idolatrous course was that they had never in heart made a clean break from Egypt.

Molid. [Mo'lid]

Son of Abishur and Abihail. 1 Chr. 2: 29.

Moloch. [Mo'loch]

See MOLECH

Molten Image.

See GRAVEN IMAGE,

Money.

Mention is made of money as early as Gen. 17: 12, 13, where persons are said to be 'bought with money;' and from Genesis to Zechariah it is spoken of as being not counted, but weighed, which would give the true value of the precious metals in the form of rings or in odd pieces of gold or silver. The names Gerah, Bekah, Shekel, Maneh, and Talent, being used for weights as well as money, the two are better considered together. See WEIGHTS AND MEASURES.

On the return of the Jews, B.C. 536, Persian money was used by them. This would be followed by Greek money when they were under the dominion of the Greeks. Antiochus VII about B.C. 140,

granted permission to Simon Maccabeus to coin Jewish money. Shekels were coined bearing a pot of manna and an almond rod. Under the Romans, Roman money was used.

Money-changers.

These were persons who supplied those who came from a distance to Jerusalem, to pay the regular tax to the temple, with a half-shekel, in exchange for any money they might possess. The Lord's language to such, when He drove them out of the temple, seems to imply that they took unfair advantage in the exchanges. Matt. 21: 12; Mark 11: 15.

Monster, Sea.

The Hebrew word is *tannin*, and is used for any huge creature whether of sea or land. Lam. 4: 3. The word is also translated 'whales,' 'dragons,' and 'serpents.'

Months.

The months were reckoned by the Jews from the moon. From new moon to new moon is about 29½ days, and to suit this period their months consisted alternately of 29 and 30 days; thus 12 months would amount to only 354 days; being 11¼ days short of a solar year. This reckoning would soon have thrown out some of their festivals because they were connected with the first-fruits of the barley and wheat harvest. Every three years a month had to be added, and this was called Ve-adar, the 'added Adar.' There were two periods for the year to commence: one called the Civil year, and the other the Sacred. The Israelites were brought out of Egypt in the month Abib, and that was to be the beginning of the year to them. Ex. 12: 2; Ex. 13: 4. This agrees with the sacred order, and all through the O.T. when the name of a month is given, its position in the year agrees with this arrangement. See 1 Kings 6: 1; Esther 3: 7, 13; Esther 8: 12; Esther 9: 1, Zech. 1: 7; Zech. 7: 1. It is remarkable that the Jews now begin their year on the first day of Tisri (in September), which stands the first month of the *civil* year.

The months of Tammuz and Ab are not mentioned in scripture. See

SEASONS and YEAR.

Monuments.

This word is often used in reference to ancient kingdoms, when the term simply signifies *any* memorial or inscription, embracing those found on bricks or tiles, equally with those found on tombs, or stately columns, or papyrus rolls.

Moon.

At the creation the 'lesser light' was to rule the night. Its brilliancy is seen much more in the east than in the west, and its light is more appreciated in the former, especially when the heat of the day necessitates travelling by night. The NEW MOON among the Israelites was a festival: it was watched for on the hills, and as soon as it was seen, it was ushered in by sound of trumpet. Num. 10: 10; 1 Chr. 23: 31; Ps. 81: 3; Ezek. 45: 17; Col. 2: 16: cf. 1 Sam. 20: 5, 18, 24.

The Israelites were warned against worshipping the moon as well as the sun and stars. Deut. 4: 19; Deut. 17: 3: cf. Job 31: 26-28. Of Israel, in the time of Hoshea and of Manasseh it is said they worshipped 'all the host of heaven.' 2 Kings 17: 16; 2 Kings 21: 3, 5. Jeremiah also states that in Judah and Jerusalem cakes were made to the QUEEN OF HEAVEN, which is commonly supposed to refer to the moon, worshipped as Astarte. Then when the residue of the people had gone into Egypt, they declared that in spite of the prophet's warning they *would* burn incense to the Queen of Heaven, and pour out drink offerings unto her. Jer. 7: 18; Jer. 44: 17-19, 25.

There will be SIGNS IN THE MOON as well as in the sun when the time of God's dire judgement has arrived. Joel 2: 10, 31; Luke 21: 25; Rev. 6: 12. As a symbol the moon is used in prophecy to signify derivative authority, the sun being the supreme source of heavenly rule.

Morasthite. [Mo'rasthite]

Designation of Micah the prophet. Jer. 26: 18; Micah 1: 1. The name

signifies 'a man of Moresheth.'

Mordecai. [Mor'decai]

1. One who returned from exile. Ezra 2: 2; Neh. 7: 7.

2. A Benjamite, first cousin of Esther, queen of Ahasuerus, who, being an orphan, had been brought up by him. All that is known of his history is contained in the book of Esther. Though a captive he had liberty to sit at the gate of the palace, and when Haman was promoted, the faith of Mordecai shines out in that he refused to bow to Haman an Agagite, even at the command of the king. His reason is not given, but it was doubtless because Haman was an Amalekite, upon whom the curse of God rested. Saul was told to utterly destroy them, even to the asses. Ex. 17: 14, 16; Deut. 25: 19; 1 Sam. 15: 3. Mordecai, by this action, put his life in danger because of the position of Haman; but, though warned, he was staunch in his refusal.

This led to Haman's plotting in his pride, the destruction, not of Mordecai only, but of the Jews generally. God, however, was watching over His people, and when the right moment came, He wrought deliverance. He caused that the king should not sleep, and that the records should be read to him, which brought Mordecai's unrequited service to remembrance. The proud Agagite had to lead him, seated on the king's horse, through the city, and proclaim him as one whom the king delighted to honour. The fall of Haman rapidly followed, and the raising of Mordecai into power. Thus did God honour the faith of one of His people, though they were in captivity. The plot against the Jews was nullified and they became the victors, as it will be in a future day when God's set time has arrived. Mordecai was promoted to high honour and was next to the king; he sought the wealth of his people, 'speaking peace to all his seed.'

Moreh, [Mo'reh] Hill of.

Place where the Midianites encamped before they were attacked by Gideon. Judges 7: 1. It is supposed to have been what is now called *Neby Duhy*, or 'Little Hermon,' . It is 1,690 feet high.

Moreh, [Mo'reh] Plain of.

The Hebrew signifies the 'oak, or oaks, of Moreh.' It was near Shechem, where Abram first pitched his tent on entering Canaan, and where the Lord appeared to him. Gen. 12: 6; Deut. 11: 30.

Moreshethgath. [Mo'resheth-gath]

A name occurring only in Micah 1: 14; mentioned along with towns in the lowlands of Judah.

Moriah. [Mori'ah]

The land in which was situated the mount on which Abraham was told to offer his son Isaac. Gen. 22: 2. The name of the mountain is not recorded. On the third day after leaving Beer-sheba, Abraham saw the mount afar off, and it was doubtless some lonely spot suitable for such an incident. The Jews say it was the mount bearing this name in Jerusalem. The Samaritans and some modern authorities judge it to have been Gerizim; but it is unknown.

Moriah, [Mori'ah] Mount.

The mount on which the temple was built: once only is it thus designated. 2 Chr. 3: 1. It was the place previously occupied by the threshing floor of Araunah. Its site is now very generally believed to be on the S.E. of Jerusalem, where there is a large plain, called the 'temple area,' formed by stones being built into the sides of the rock. It is also called the 'mosque enclosure,' because the mosque of Omar is built thereon.

Mortar.

The monuments of Egypt show that anciently, as now, stone mortars with stone pestles were used for pounding hard seeds. The manna was ground in mills or beaten in a mortar. Num. 11: 8. Though by this means the seeds were pounded very small, yet even such treatment would not cure a fool of his folly: it shows the incorrigible nature of him who despises wisdom and instruction. Prov. 27: 22.

Morter.

This is spoken of as early as Gen. 11: 3, in reference to building the tower of Babel: they used brick for stone and slime for mortar. In other places it seems to have been employed more for plastering the walls, mortar not being so much needed when the buildings were of stone. Lev. 14: 42, 45. The rigorous labour of the Israelites in Egypt was in preparing mortar as well as making bricks. Ex. 1: 14. Morter was made by treading the clay. Nahum 3: 14. The work of the false prophets who prophesied peace to Jerusalem when God threatened to bring judgement is compared to building a wall and daubing it with untempered [morter]: God's wind would blow down the wall. Ezek. 13: 10-15. This teaches a needed lesson that all that is built for God must be built with God's materials, otherwise it will not stand: cf. 1 Cor. 3: 11-15.

Mortgage, to.

On the return of the Jews from exile, there were many poor, and in order to get food they borrowed money on their land, which gave the lender a claim on the property, even as mortgages are now negotiated. The money was lent by rich Jews, and Nehemiah was very angry at their exacting usury and strongly condemned them. They ought to have given sustenance to their poorer brethren. Neh. 5: 3.

Mosera, [Mose'ra] Moseroth. [Mose'roth]

One of the encampments of Israel, connected with Mount Hor, where Aaron died and was buried. Deut. 10: 6; Num. 33: 30, 31. See WANDERINGS.

Moses. [Mo'ses]

Son of Amram and Jochebed, of the tribe of Levi, brother of Aaron and Miriam. He was born after the mandate by the king that all male children of the Hebrews were to be killed, but his parents by faith hid him three months, and when he could no longer be hidden he was put in an ark of bulrushes and placed among the reeds in the river. Being found there by Pharaoh's daughter he was named by her

MOSES, signifying 'drawn out,' and adopted as her son, being nursed for her by his own mother. He became learned in all the wisdom of Egypt, and was mighty in words and deeds.

When forty years of age he visited his brethren, and seeing one ill-used he defended him, and slew the Egyptian; but the next day, on seeing two of the Israelites contending, he reminded them that they were brethren, and would have judged between them; but the wrongdoer repulsed him, and asked whether he would kill him as he had killed the Egyptian. Moses, finding that his deed was known, feared the wrath of the king, and fled from Egypt. He had acted with zeal, but without divine direction, and had therefore to become a fugitive for forty years (being the *second* period of forty years of his life, as the forty years in the wilderness was the *third*). In the land of Midian he married Zipporah, daughter of Jethro, the priest of Midian, by whom he had two sons.

At the end of the forty years God spoke to him out of the burning bush, telling him to go and deliver Israel out of the hand of the Egyptians. He who had once used an arm of flesh is now conscious of his own nothingness, but learns that God would be with him. He is to make known to the people the name of Jehovah, and to attest his mission, as sent by the God of their fathers, by doing certain signs in their sight.

No trace of timidity is apparent in his dealings with Pharaoh, he boldly requests him to let the people go into the wilderness to sacrifice to Jehovah; but Pharaoh refused and made the burdens of the Israelites greater. Ten plagues followed, when the Egyptians themselves, on the death of all their firstborn, were anxious for them to depart.

God constantly spoke to Moses and gave him instructions in all things. Though Aaron was the elder brother, Moses had the place of leader and apostle. He conducted them out of Egypt, and through the Red Sea. He led the song of triumph when they saw their enemies dead on the sea shore. The N.T. declares that it was by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God. He forsook Egypt, not now fearing the wrath of the king, for he endured as seeing Him who is

invisible. Heb. 11: 24-27.

Moses needed such faith, for the murmurings and rebellion of the people were great, and they charged him with causing their trials: why had *he* brought them out to perish in the wilderness? When God's anger was kindled against them, he pleaded for them. When God spake of consuming all the people, and making a great nation of Moses, he besought God to turn from His anger, urging what a reproach it would be for the Egyptians to say that He had led them out only to slay them; and he reminded God of what He had sworn to His servants Abraham, Isaac, and Jacob. He thus acted as intercessor with God for the people. Ex. 32: 7-13.

When Miriam and Aaron complained of Moses because he had married an Ethiopian woman, and said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" it does not appear that Moses rebuked them; but on that very occasion it is recorded, "Now the man Moses was very meek, above all the men which were upon the face of the earth." God had, however, heard them, and He defended Moses, and declared, He "is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12: 1-8.

When Korah, Dathan, and Abiram, and their company rose against Moses and Aaron, 'he fell on his face,' and left the matter in God's hands. "Even to-morrow the Lord will show who are his and who is holy;" and they were all consumed. Num. 16: 1-35. God also called Moses up into the mount, dictated to him the law, gave him the ten commandments written on stone by the finger of God, and showed him the pattern of the tabernacle. He was the mediator, that is, he received all communications from God for the people. He was also called 'King in Jeshurun' (or Israel), Deut. 33: 5; and was a prophet of a unique type. Deut. 34: 10.

In one instance Moses failed. When without water, God told him to take the rod (namely, that of priesthood), and *speak* to the rock, and water would come forth. Moses took "the rod from before the Lord as he commanded him," and with Aaron said unto the people, "Hear now, ye rebels; must *we* fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice:

and the water came out abundantly." Moses then had to hear the voice of God saying "Because ye believed me not, to sanctify *me* in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." It was called the water of Meribah, that is 'strife.' Num. 20: 7-13. After this Moses besought the Lord saying "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But the Lord told him to speak no more to Him of that matter. He was to go up to the top of Pisgah, and view the land. There the Lord showed him all the land: after which he died in the land of Moab, over against Beth-peor; but no man knew where. He "was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Deut. 3: 25-27; Deut. 34: 1-7.

In the N.T. it is said respecting the body of Moses that Michael, the archangel, contended with the devil about it, the object of Satan probably being to make his tomb to be regarded as a holy place, to which the people would go for blessing, as people do still to the tombs of saints. Jude 9.

The law having been given through Moses, his name is often used where the law is alluded to; and Moses is mentioned by the Apostle John when contrasting the dispensations of the law and the gospel: "The law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. The fact of the two dispensations being entirely different furnishes the reason why Moses was not allowed to enter into Canaan. That being a type of the heavenly blessings of Christianity, it would not have agreed with Moses, as the dispenser of the law, leading the Israelites into the land: that must be done by JOSHUA, type of Christ risen. Moses had his proper line of service, and was greatly honoured of God. He was faithful in that service amid great discouragements and trials; he was faithful in all God's house. On the mount of transfiguration Moses still represented the law, as Elias did the prophets.

That Moses was the writer of the first five books of the O.T., called the Pentateuch, there are many proofs in scripture; such as "have ye not read in the book of Moses?" Mark 12: 26; "If they hear not Moses and the prophets," Luke 16: 31; Luke 24: 27; "When Moses is read," 2 Cor. 3: 15. Of course the section where his death is

recorded was added by a later hand. When the inspiration of scripture is fully held, God is known as the author of His word, and it becomes a secondary question *who* was the instrument that God used to write down what He wished to be recorded. Respecting some of the books of scripture we know not who wrote them; but that in no way touches their inspiration. It is plain, however, from the above and other passages that Moses was the writer of the Pentateuch, which is often called "the law of Moses."

Mote.

Any small particle or splinter. It is used to illustrate small failings in contrast to larger faults, called 'beams.' The Lord Jesus was exposing the hypocrisy of those who see and magnify small faults in others, and pass over greater ones in themselves, Matt. 7: 3-5; Luke 6: 41, 42.

Moth,

ash, σής. This is the clothes-moth (one of the *Tineae*), the destructive ravages of which are well known. In the East garments were kept in larger quantities, as property and for presents, as when Naaman the Syrian brought 'changes of garments' as a present to Elisha, of which Gehazi obtained two. 2 Kings 5: 22, 23. Moths do not attack the clothing that is worn; but they lay their eggs in what is laid up, in which the young find their food. From this the lesson is drawn to lay up treasures in heaven, where neither moth nor rust can corrupt or destroy. Job 13: 28. Ps. 39: 11; Isa. 51: 8; Matt. 6: 19, 20; James 5: 2.

Mother.

The law commanded that honour was to be paid to a mother as well as to a father. In nearly all cases the mothers of the kings of Israel are mentioned as well as the fathers. The wise woman who appealed to Joab as 'a mother in Israel,' was at once listened to. 2 Sam. 20: 19. A mother has naturally great influence over her children, whether for good or evil, as Jochebed the mother of Moses, and Jezebel the mother of Athaliah. The children of the virtuous woman arise and call her blessed. Prov. 31: 28. Timothy had a faithful mother and

grandmother. 2 Tim. 1: 5. There are also 'mothers' in the church, who have the Lord's interests at heart in the welfare of the saints, as Paul called the mother of Rufus his own mother also. Rom. 16: 13.

Mount, Mountain.

The ordinary word for this is *har*, which is employed both for the mountain ranges, some of which run through Palestine from north to south, and also for the higher mountains that rise upon those ranges or on the plains. Thus in 2 Chr. 13: 4 it says "Mount Zemaraim, which is in mount Ephraim," which means that mount Zemaraim was situated in the hill-country of Ephraim. Mount Ephraim does not refer to any particular mountain; but to the range of hills, or hill country in Ephraim, extending from Bethel to the plains of Jezreel. In like manner there are parts that can be called hill-country throughout all the land, as in Joshua 13: 6; Luke 1: 39, 65. Each of the mountains is considered under its own name.

Mourning.

It was the habit of the Hebrews, as it still is in the East, to make a great demonstration of their mourning. They would beat their breasts, cover their heads, fast, put dust and ashes on their heads, neglect their hair, wear dull-coloured garments, rend their clothes, wear sackcloth, etc. For Asa and Zedekiah there was 'great burning' of odours at their death, which was most probably copied from the heathen. 2 Chr. 16: 14; Jer. 34: 5. At a death professional mourners were hired, mostly women. "Call for the mourning women . . . let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." Jer. 9: 17, 18; cf. 2 Sam. 14: 2; Amos 5: 16. Musicians also attended at deaths, who played mournful strains. Matt. 9: 23. God does not desire those who are bereaved to be without feeling: the Lord wept at the grave of Lazarus, but He would have reality in all things. He had to say to His people, "Rend your heart, and not your garments." Joel 2: 13.

Mouse,

akbar. The Hebrew word refers to some species of rodent, and the word may include the field mouse, the hamster, and the jerboa, all of

which are found in Palestine, and are very destructive to the crops. They were forbidden for food as unclean. Lev. 11: 29; Isa. 66: 17. When the Philistines returned the ark, they sent as a trespass offering images of their emerods, and images of the mice that 'marred the land.' 1 Sam. 6: 4-18.

Moza. [Mo'za]

1. Son of Caleb, the son of Hezron. 1 Chr. 2: 46.
2. Son of Zimri, a descendant of Saul. 1 Chr. 8: 36, 37; 1 Chr. 9: 42, 43.

Mozah. [Mo'zah]

City in Benjamin. Joshua 18: 26. Identified with ruins at *Beit Mizza*, .

Mufflers.

Mentioned among the women's ornaments in Isa. 3: 19. The word *is raal*, which is translated 'trembling' in Zech. 12: 2. It is supposed to refer to some light ornament that would flutter on the wearer's movements. The margin renders it 'spangled ornaments.' Gesenius has 'veils.'

Mulberry Tree.

The word *baka is* supposed to be from a root signifying 'weeping,' and to refer to some tree that distils an odoriferous gum; but what tree is alluded to is unknown. David was to wait for some secret sign from God in the mulberry trees before attacking the enemy. 2 Sam. 5: 23, 24; 1 Chr. 14: 14, 15; Ps. 84: 6 *margin*. The true mulberry is supposed to be the tree called in the A.V. SYCAMINE, *q.v.*

Mule.

1. *pered*. The first reference to this animal is in the time of David: his sons rode upon mules. David had his own mule, upon which Solomon was made to ride when he was proclaimed king. Mules were among the animals that were brought as presents by the nations

to Solomon. They were also imported to Tyre. It would appear from Lev. 19: 19 that the Israelites were forbidden to breed them. 2 Sam. 13: 29; 2 Sam. 18: 9; 1 Kings 1: 33, 38, 44; 1 Kings 10: 25; Ps. 32: 9; Isa. 66: 20; Ezek. 27: 14; Zech. 14: 15.

2. *rekesh*. This was probably a swift horse on which despatches were sent. Esther 8: 10, 14. The word is once translated 'dromedary,' 1 Kings 4: 28; and once 'swift beast.' Micah 1: 13.

3. *yemim*. This is acknowledged to be wrongly rendered in the A.V.: it is translated 'hot springs,' by the Revisers and others. Gen. 36: 24.

Munition.

Fortress, stronghold. Isa. 29: 7; Isa. 33: 16; Nahum 2: 1.

Muppim. [Mup'pim]

Son of Benjamin. Gen. 46: 21. Apparently called SHUPHAM in Num. 26: 39.

Murder.

The first death was caused by murder when Cain slew his brother Abel, and the second recorded is when Lamech said, "I have slain a man to my wounding," or "for my wound;" which may mean that he did it in self-defence. Gen. 4: 23. God set a mark upon Cain that none should kill him; and Lamech said, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." After the flood God made a definite law concerning murder. God would require expiation for the blood of man, whether it was shed by beast or by man; at the hand of every man's brother, or kinsman, God would require the life of man. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. 9: 5, 6. This injunction was repeated in the law, and has never been rescinded or modified. Neither does the N.T. in any way alter it: indeed it incidentally confirms it by declaring that the magistrate does not bear the *sword* in vain. Rom. 13: 4. God claims the life of man, and none can set aside His rights.

Murrain.

The word is *deber*, commonly translated 'pestilence,' which is its meaning. Ex. 9: 3.

Mushi, [Mu'shi] Mushites. [Mu'shites]

Son of Merari, and his descendants. Ex. 6: 19; Num. 3: 20, 33; Num. 26: 58; 1 Chr. 6: 19, 47; 1 Chr. 23: 21, 23; 1 Chr. 24: 26, 30.

Music, Musicians, Musical Instruments.

The harp and the organ, or pipe, were in use as early as Gen. 4: 21. Laban, when chiding with Jacob for secretly leaving him, said he would have sent him away "with songs, with tabret, and with harp." Gen. 31: 27. The monuments show that the Egyptians had various musical instruments, the Israelites, therefore, if they had not known their use before going into Egypt, could have learnt it there. When Moses sang the song of triumph at the Red Sea, Miriam answered with a tabret in her hand; and Samuel told Saul that he would meet a company of prophets with a psaltery, a tabret, a pipe, and a harp. 1 Sam. 10: 5.

There must have been with these prophets some knowledge of music, which doubtless under David was further cultivated and devoted to the service of God, their music being intimately connected with temple worship. He had several companies of singers, and players on instruments, which are often mentioned in the Psalms. As these were indited under the guidance of the Holy Spirit, we may conclude that this way of celebrating the praises of God was in accordance with the dispensation that then was. Such an exhortation as "Praise him with the psaltery and harp," is beautifully in place in the Psalms; but in the N.T. dispensation it is, "singing and making melody in your *heart* to the Lord;" and "I will sing with the spirit, and I will sing with the understanding also." "They that worship him must worship him in spirit and in truth."

In the headings of fifty-five of the Psalms the words occur, "To the chief musician;" the word is *natsach*, and simply means 'to the chief or the leader,' and may therefore apply as much to the singers as to

the musicians. The musical instruments are considered under their various names.

Mustard Seed.

This is mentioned as something very small to which the faith of the apostles did not rise; and the kingdom of God is spoken of as being like this small seed, which nevertheless grows into a tree large enough for the birds to lodge in its branches. Various surmises have been made as to what tree is alluded to. The one that best answers to the description is the *sinapis nigra*, a common mustard plant in Palestine. Its seeds are very small, and it grows to a tree of some ten feet high, quite large enough for the smaller birds to lodge in its branches. There is also the *salvadora persica*, which grows still higher. The teaching of the parable is that the kingdom of God would become elevated in the earth and suitable for emissaries of Satan to find protection under its shadow. Matt. 13: 31; Matt. 17: 20; Mark 4: 31; Luke 13: 19; Luke 17: 6. In Matt. 13 it says that, "when it is grown, it is the greatest among *herbs*," yet it "becometh a tree." This reads as if its normal class was that of a large herb, but by some mysterious means it became a *tree*.

Muthlabben. [Muth-labben]

These are two Hebrew words in the heading of Ps. 9, the meaning of which has not been discovered. The LXX has "A psalm of David, concerning the secrets of the Son."

Myra. [My'ra]

Seaport of Lycia, in Asia Minor, where Paul and those with him embarked on a ship sailing to Italy. Acts 27: 5. It is now called *Dembra*.

Myrrh.

1. *lot*. This is judged to be a fragrant resinous gum gathered from the leaves of the *cistus*, or rock rose. Gen. 37: 25; Gen. 43: 11.

2. *mor*, Arabic *murr*. The true myrrh, so called because it distills its

gum as tears, which harden into a bitter aromatic gum. It was an ingredient in the holy anointing oil, and was much prized as a perfume. Ex. 30: 23; Esther 2: 12; Ps. 45: 8; Prov. 7: 17; Cant. 1: 13; Cant. 3: 6; Cant. 4: 6, 14; Cant. 5: 1, 5, 13. It is identified with the *balsamodendron myrrha* and other allied species. In the N.T. the same is alluded to under the name of *σμύρνα*. The Magi presented myrrh with frankincense to the Lord at His birth, and it was used at His burial. Mingled with wine it was offered to Him as a stupifying drink before He was crucified, but He refused it. Matt. 2: 11; Mark 15: 23; John 19: 39.

Myrtle.

The well-known tree bearing this name, the *myrtus communis*. Branches were to be taken from this tree, among others, to make booths when the feast of tabernacles was kept. During the millennium, 'instead of the brier shall come up the myrtle tree,' so that it seems to be a type of peace and blessing. Neh. 8: 15; Isa. 41: 19; Isa. 55: 13. In Zech. 1: 8, 10, 11 a man (that is, an angel of Jehovah) was seen standing among the myrtle trees, when all the earth was sitting still and was at rest — emblem of the blessing of Jerusalem, for which the angel was interceding. Under the rule of the second Gentile empire, the nations were indifferent to the condition of Jerusalem.

Mysia. [My'sia]

District in the N.W. of Asia Minor. Paul visited it, but 'passed by' and went to Troas. Acts 16: 7, 8.

Mystery.

This word describes a hidden or secret thing, known only to the initiated. In scripture it stands in contrast to the manifest or public dealings of God. The Lord Jesus having been rejected, is now hidden in the heavens, and the ways of God are secret to the world, but made known, as also His hidden purpose which is being accomplished by His secret ways, to those who have 'ears to hear.' In the issue of those ways the mystery of God is finished. Rev. 10: 7.

The Lord often spoke in parables to the multitude, but explained them to the apostles, because it was given unto them to know the mysteries of the kingdom. Matt. 13: 11; Mark 4: 11; Luke 8: 10. Christianity is a mystery to the unconverted. The apostles were stewards of the mysteries of God, and they spoke "the wisdom of God in a mystery." The Apostle Paul spoke of the 'mystery of the gospel,' the 'mystery of the faith,' the 'mystery of Christ,' and the 'mystery of godliness,' or piety. 1 Cor. 2: 7; 1 Cor. 4: 1; Eph. 6: 19; Col. 4: 3; 1 Tim. 3: 9, 16.

The marvellous purpose of God, the mystery of the church, that had been hidden for ages, was revealed to Paul, as well as its present administration. Eph. 1: 9; Eph. 3: 3, 4, 9; Col. 1: 26, 27. It is that in which are hid all the treasures of wisdom and knowledge. The intelligence of it explains how Christ can be here in a scene from which He has been rejected alike by Jew and Gentile. There is also the mystery of the power of Christ as regards both the dead and the living saints. 1 Cor. 15: 51. In opposition to God there is the 'mystery of iniquity,' that was secretly working in the church in the apostles' days. 2 Thess. 2: 7. Allied to this is papal Rome, whose name is really "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Rev. 17: 5, 7. The above scriptures show that though there are several things designated mysteries, yet God in His grace has made them known to His saints.

Naam. [Na'am]

Son of Caleb, the son of Jephunneh. 1 Chr. 4: 15.

Naamah. [Na'amah]

1. Daughter of Lamech, a descendant of Cain. Gen. 4: 22.

2. An Ammonitess, wife of Solomon and mother of Rehoboam. 1 Kings 14: 21, 31; 2 Chr. 12: 13.

3. City in the lowlands of Judah. Joshua 15: 41. Identified with *Naaneh*, .

Naaman. [Na'aman]

1. Son of Benjamin. Gen. 46: 21.
2. Son of Bela, a son of Benjamin. Num. 26: 40; 1 Chr. 8: 4, 7.
3. A Syrian captain, who, in the days of Joram king of Israel, was cured of his leprosy through Elisha the prophet. The inherent pride of the human heart, which always rejects God's sovereign right and hence His way of blessing nearly prevented Naaman being cured. He had his own thoughts about how the prophet should have cured him, and asked if the rivers of Damascus were not better than the Jordan. But when his servants reasoned with him he went to the river (typical of death), dipped himself seven times, and was cured.

This is an illustration of the truth that there is no blessing for sinful man but through death: all is in resurrection and in Christ Jesus. When Naaman was cleansed he could stand before the man of God, and gladly confess that there was no God in all the earth but in Israel. He would offer no sacrifice to other gods, but only unto Jehovah. He now had an exercised conscience, and, fearing the consequences of making a stand against the world, he asked that Jehovah might pardon him when as a servant he went into the idol's temple with his master. Elisha simply answered, "Go in peace." This was not the acceptance of a compromise, but setting Naaman in the path of liberty and peace, the sense of grace was not to be enfeebled in his soul. Sin has no dominion over those under grace. He asked for two mules' burden of Canaan's earth, no doubt with the thought of making an altar therewith. The whole story is a beautiful instance of the grace of God going out to a heathen; the faith of the little maid who, though in captivity, did not forget the prophet of Jehovah, and who sought the welfare of those among whom her lot was cast, is also an interesting feature. 2 Kings 5: 1-27; Luke 4: 27.

Naamathite. [Naama'thite]

Designation of Zophar, one of Job's friends. Job 2: 11; Job 11: 1; Job 20: 1; Job 42: 9. The origin of the name is unknown.

Naamites. [Na'amites]

The family of Naaman, son of Bela. Num. 26: 40.

Naarah. [Na'arah]

Wife of Ashur, a descendant of Judah. 1 Chr. 4: 5, 6.

Naarai. [Na'arai]

Son of Ezbai and one of David's mighty men. 1 Chr. 11: 37. Perhaps, as in the *margin*, the same as PAARAI the Arbite in 2 Sam. 23: 35.

Naaran, [Na'aran] Naarath. [Na'arath]

City in Ephraim. Joshua 16: 7; 1 Chr. 7: 28. Some early writers place it five miles from Jericho, and some identify it with ruins at *el Aujah et Tahtani*, .

Naashon, [Na'ashon] Naasson. [Naas'son]

See NAHSHON.

Nabal. [Na'bal]

A wealthy man in Maon, husband of Abigail. His shepherds and his flocks had been protected in the wilderness by David and his followers. David, therefore, during the sheep-shearing festivities, sent to greet Nabal and to ask for a share of his abundance — anything he liked to send him. Nabal, however, railed on David's men and refused to give them anything. He had no faith to discern in David the anointed of Jehovah. Abigail hastened to appease David's wrath. David accepted her person and her present, and left Nabal in God's hands. The next morning, when Abigail told him the danger he had escaped, his heart died within him. After about ten days God smote him and he died. Thus did God avenge the insult given to His servant when in rejection, and saved him from avenging himself. 1 Sam. 25: 3-39.

Naboth. [Na'both]

A Jezreelite, owner of a vineyard adjoining the property of Ahab, king of Israel. Ahab desired to purchase this vineyard, or exchange it for another; but Naboth refused to part with it, because it was the inheritance of his fathers. Jezebel, Ahab's wife, observing her husband's vexation on account of this refusal, wrote to the elders and nobles of the city where Naboth lived, telling them to proclaim a fast, to set Naboth in a prominent place, to get two sons of Belial to charge him with blaspheming God and the king, and then to stone him to death. The elders and nobles were mean and wicked enough to carry out her instructions, and sent word that Naboth was dead. Jezebel now informed her husband, and he went down to take possession of the vineyard; but God sent Elijah to tell him his doom and that of Jezebel. God could not allow such wickedness to go unpunished. 1 Kings 21: 1-19; 2 Kings 9: 21-26.

Nachon. [Na'chon]

The person at whose threshing-floor Uzzah was smitten for touching the ark when it shook. 2 Sam. 6: 6. Called CHIDON in 1 Chr. 13: 9.

Nachor. [Na'chor]

See NAHOR.

Nadab. [Na'dab]

1. Eldest son of Aaron. He was taken up into the mount by Moses, but lost his life for offering strange fire before the Lord. Ex. 6: 23; Ex. 24: 1, 9; Ex. 28: 1; Lev. 10: 1; Num. 3: 2, 4; Num. 26: 60, 61; 1 Chr. 6: 3; 1 Chr. 24: 1, 2. See ABIHU.

2. Son of Jeroboam, king of Israel. He reigned two years and was then killed by Baasha. 1 Kings 14: 20; 1 Kings 15: 25, 27, 31.

3. Son of Shammai, of the tribe of Judah. 1 Chr. 2: 28, 30.

4. Son of Jehiel, a Benjamite. 1 Chr. 8: 30; 1 Chr. 9: 36.

Nagge. [Nag'ge]

Son of Maath, in the genealogy of the Lord Jesus. Luke 3: 25, 26.

Nahalal. [Nah'alal]

See NAHALLAL.

Nahaliel. [Naha'liel]

One of the stations of the Israelites. Num. 21: 19. Identified by some with the ravine of the *Zerka Main*, .

Nahallal, [Nah'allal] Nahalal, [Nah'alal] Nahalol. [Nah'alol]

Levitical city in Zebulun. Joshua 19: 15; Joshua 21: 35; Judges 1: 30. Identified with *Ain Mahil*, .

Naham. [Na'ham]

A man of Judah, father of Keilah and Eshtemoa. 1 Chr. 4: 19.

Nahamani. [Na'hamani]

One who returned from exile. Neh. 7: 7.

Naharai, [Na'harai] Nahari. [Na'hari]

The Beerothite, armour-bearer to Joab. 2 Sam. 23: 37; 1 Chr. 11: 39.

Nahash to Numbers

Nahash. [Na'hash]

1. Ammonite king who encamped against Jabesh-gilead, and who tauntingly agreed to make its inhabitants tributary on condition that he should thrust out the right eye of each for a reproach on all Israel. Saul raised an army and the Ammonites were defeated. 1 Sam. 11: 1, 2; 1 Sam. 12: 12. Josephus relates that Nahash had successfully oppressed the tribes on the east of the Jordan, which gave him self-confidence in making his terms to Jabesh-gilead; and says that

Nahash was slain. Perhaps the same as the father of Hanun who insulted David's ambassadors. 2 Sam. 10: 2; 2 Sam. 17: 27; 1 Chr. 19: 1, 2.

2. Apparently father or mother of Abigail and Zeruiah. 2 Sam. 17: 25. In 1 Chr. 2: 16 Abigail and Zeruiah are called the sisters of Jesse's sons. The Rabbis say that Nahash was another name for Jesse (as in the margin); others suppose Nahash was Jesse's wife; and again others judge that Nahash was a former husband of Jesse's wife.

Nahath. [Na'hath]

1. Son of Reuel, a son of Esau. Gen. 36: 13, 17; 1 Chr. 1: 37.

2. Kohathite, son of Zophai. 1 Chr. 6: 26. See TOAH.

3. Levite in the days of Hezekiah. 2 Chr. 31: 13.

Nahbi. [Nah'bi]

Son of Vophsi, of the tribe of Naphtali. Num. 13: 14.

Nahor. [Na'hor]

1. Son of Serug, and grandfather of Abraham. Gen. 11: 22-25; 1 Chr. 1: 26. Called NACHOR in Luke 3: 34.

2. Son of Terah and brother of Abraham. Gen. 11: 26-29; Gen. 22: 20, 23; Gen. 24: 10-47; Gen. 29: 5; Gen. 31: 53. Called NACHOR in Joshua 24: 2.

Nahshon. [Nah'shon]

Son of Amminadab, and a prince of Judah. Num. 1: 7; Num. 2: 3; Num. 7: 12, 17; Num. 10: 14; Ruth 4: 20; 1 Chr. 2: 10, 11. Called NAASSON in Matt. 1: 4; Luke 3: 32. Apparently the same as NAASHON in Ex. 6: 23.

Nahum. [Na'hum]

Nothing is known of the personal history of this prophet: he is called 'the Elkoshite,' which is supposed to refer to a place named Elkosh in Galilee. There is no reference to dates in the prophecy, but it is generally placed at about B.C. 714, when Sennacherib invaded Judaea. 2 Kings 18: 13. The prophecy is against Nineveh, and foretells its destruction, though, like other prophecies, it has an application to the future, when 'Assyria' will again be the open enemy of Israel.

The prophecy opens with the character of Jehovah in government. He is slow to anger, but He is jealous, and His revenge is furious. He is good, and a safe refuge in the day of trouble for those that trust in Him; but, as to His enemies, with an overflowing flood He will make an utter end of their place. Not only is the destruction of Nineveh foretold, but the Assyrian nation also should come to a full end.

One who had come out to oppress Israel, was a wicked counsellor, who imagined evil, not only against Judah, but against Jehovah: he should be cut off. Compare the insulting language of Rab-shakeh, the general of the king of Assyria: at first he said that Jehovah had sent him, and then treated the God of Israel as no better than the heathen gods, who had not been able to protect their worshippers. 2 Kings 18: 25, 32, 33. But there was good news for Judah; God would break the yoke of Assyria off their necks. They might keep their solemn feasts. The enemy should no more pass through. What took place in Hezekiah's day was but a type of the latter-day fulfilment of this chapter: cf. Nahum 1: 10 and 2 Kings 19: 35; and in this way we see the scope of prophecy and not simply the immediate events that gave rise to it.

Nahum 2 concerns the city of Nineveh directly. God had allowed Jacob to be disciplined and 'emptied out;' but now Nineveh must be dealt with. It is exhorted to make good its defence, yet the gates of the rivers should be opened, and the palace should be dissolved. Here it is not the 'gates of the city,' as when Babylon was taken, but 'the gates of the rivers.' This may refer to the Tigris and the canals that watered the city. The overflowing river, it is said, caused a

breach in the sun-dried brick walls.

"Huzzab shall be led away captive." Nahum 2: 7. This name is supposed by some to be symbolical of Nineveh, the one 'established,' or 'held to be impregnable,' as in the *margin*; others, however, believe it refers to the reigning queen, who should be led captive with her maids. The spoil which had been taken in many wars was great, but should now enrich others. The reference to the lions, and the strangling, and the filling the dens with ravin, possibly applied to the cruelties which the Assyrians inflicted on their prisoners, and which are depicted by themselves on their monuments. Truly, as said in Nahum 3, it was a 'bloody city.' The following verses, as also Nahum 2: 3, 4, show that it was a warlike nation, ever seeking to enrich itself by the spoil of other nations, among which were Israel and Judah. It should not only be brought down, but should be made vile and a gazing-stock. Nahum 3: 8-10 show that as 'populous No' (the renowned Thebes, with its hundred gates), had been brought to nought (probably by Sargon, king of Assyria), so should Nineveh fall. The gates of the land should be left open for their enemies, and as the cankerworm, the locust, and the grasshopper destroy vegetation, so should be their desolation. Fire is spoken of several times, and the explorations that have been made at the ruins of Nineveh abundantly prove that fire did its destructive work. The denunciations close with, "There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?" The ruins show how complete and lasting was God's judgement on the guilty city. See NINEVEH.

Nails.

For the temple "David prepared iron in abundance for the nails for the doors of the gates, and for the joinings." 1 Chr. 22: 3; but apparently gold nails were used for some parts of the interior. 2 Chr. 3: 9. The tent pegs were also called nails, though made most probably of hard wood, and perhaps pointed with iron. It was with a tent peg that Jael killed Sisera. Judges 4: 21, 22. In houses in the East many articles are hung upon nails for safety, hence 'a nail in a sure place,' denotes security and is figurative of the safety of anything that depends upon God. Isa. 22: 23, 25; cf. Ecc. 12: 11;

Zech. 10: 4 .

Nails pierced the hands and feet of the Saviour when they crucified Him, the marks of which He showed to the disciples after His resurrection, John 20: 20, 25; and which marks He still retains. Zech. 13: 6.

Nain.

City near to which the Lord raised to life the widow's son. Luke 7: 11. Identified with *Nein*, . The village is approached by a steep and rocky ascent from the plains of Esdraelon.

Naioth. [Na'ioth]

Place near Ramah, where Samuel resided, and whither David resorted. 1 Sam. 19: 18-23; 1 Sam. 20: 1. Not identified.

Naked.

An expression which, besides its ordinary signification, was often used when a man was without his outside mantle or cloak. 1 Sam. 19: 24; Isa. 20: 2; John 21: 7. It is used symbolically for natural destitution, James 2: 15; for spiritual destitution, 2 Cor. 5: 3; Rev. 3: 17; Rev. 16: 15; and for spoliation, Rev. 17: 16.

Names.

These are often expressive of character or of relationship. God was revealed to Abraham, Isaac and Jacob, as GOD ALMIGHTY, which indicates the character in which God was pleased to be known by them: He was not known to them as JEHOVAH. Ex. 6: 3. This does not mean that they had not heard of the name, but that it did not express the character of His relationship with them. To Moses He said, "I am JEHOVAH," and by this name He was known to Israel: it formed the basis of their relationship with God. When power was committed to the Gentiles under the headship of Nebuchadnezzar it was said, "THE GOD OF HEAVEN hath given thee a kingdom, power, and strength, and glory." Dan. 2: 37. In Christianity God is made known under the name of FATHER. John 20: 17. Much is

involved in the various names by which God has been pleased to make Himself known. So the Lord Jesus has various names: Son of God, Immanuel, Son of man, etc.: they all designate one Person, but each has its own import. Throughout the N.T. HIS NAME is the centre of all blessing. Isa. 9: 6; Phil. 2: 9-11.

God has authority to give names: cf. Rev. 2: 17; and the name given by God indicates that which God sees fit to express in the one to whom it is given. Hence 'name' is characteristic. He altered the names of some persons: Abram was changed to Abraham; Sarai to Sarah; Jacob to Israel; and He gave reasons why they were altered; and the Lord Jesus gave Simon the name of Peter. God also applied to Israel symbolical names: as Lo-ammi, 'not my people;' and Lo-ruhamah, 'not having obtained mercy,' to mark His attitude towards them.

In the O.T. persons often gave their children names of significance: thus the wife of Phinehas, when she heard that the ark of God was taken, and that her husband and her father-in-law were dead, called her child Ichabod, 'where is the glory?' for the glory was departed from Israel, the ark being taken. Where the reason for a name is mentioned, all is plain; but where no reason is given, the meaning cannot always be ascertained. A name may bear several meanings, by being traced to different roots. For many years lists of the O.T. proper names, with their significations, have been given in Concordances, etc. (mostly as drawn from Gesenius), and sometimes certain deductions have been drawn from those meanings as giving the character of the persons bearing the names; but it should be remembered that in many instances, several persons have borne the same name, persons who were quite different in their status and character; so that the names could have had nothing to do with their characters. It is evident also from the case of John the Baptist that it was customary to name a child after some of his ancestors. On this ground objection was made to his being called John. Luke 1: 59-63.

Besides this, modern Hebrew scholars give very different meanings to some of the names, making their signification more and more uncertain. For instance, Abishai signifies, according to Gesenius, 'father of a gift'; but Fürst interprets it, 'Ab is existing,' or 'God is

existing.' Adami signifies 'human,' Gesenius; but 'fortress,' Fürst. Adonikam signifies 'lord of the enemy,' Gesenius; but 'Adon is assisting,' Fürst. In some words other lexicographers, as Ewald, differ from both of the above.

Naomi. [Na'omi]

Wife of Elimelech, mother of Mahlon and Chilion, and mother-in-law of Ruth. After dwelling ten years in the country of Moab, when her husband and sons were dead, she returned to the land of Judah, with the widowed Ruth. She asked to be called no more Naomi, 'pleasant,' but Mara, 'bitter,' saying "for the Almighty hath dealt very bitterly with me." She sought the welfare of Ruth, whose marriage with Boaz comforted her, and she became nurse to their son Obed. Ruth 1 — Ruth 4. Typically she represents desolate Israel, as Ruth does the despised but pious remnant brought into full blessing at the end on the ground of sovereign mercy, even as Gentiles, yet casting themselves on the goodness of the Kinsman-Redeemer: see Isa. 63: 16.

Naphish. [Na'phish]

Son of Ishmael. Gen. 25: 15; 1 Chr. 1: 31. Called NEPHISH in 1 Chr. 5: 19.

Naphtali. [Naph'tali]

Fifth son of Jacob, and second of Bilhah. The name also often includes his descendants, and the territory which they possessed. Naphtali and his four sons entered Egypt with Jacob, and nothing further is recorded of him personally. At the two numberings of the tribes Naphtali amounted to 53,400 and 45,400. When Jacob prophetically announced to the tribes that which should befall them in the last days, he said, "Naphtali is a hind let loose: he giveth goodly words," Gen. 49: 21; it is the remnant of Israel as the vessel of testimony. Moses said, "O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south." Deut. 33: 23. It is the full blessing of the remnant as Jehovah's people.

Their possession, which was mountainous and fertile, was in the north with the upper Jordan on the east and Asher in the west. Ijon, which was farther north than Dan, was in their land. Joshua 19: 32-39. When Baasha, king of Israel, attacked Judah, Asa sent gold and silver to Ben-hadad, king of Syria, for help. He responded at once, and his army smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. 2 Chr. 16: 4. This tribe was the first of those on the west of the Jordan to be carried away captive by Tiglath-pileser, king of Assyria. 2 Kings 15: 29.

In Isa. 9: 1, 2 it is prophesied that Naphtali with Zebulun should see a great light: this was fulfilled when the Lord traversed that district, taught in the synagogues, and healed diseases there. Matt. 4: 13, 15, (where the name is NEPHTHALIM and in Rev. 7: 6 NEPHTHALIM). The prophecy seems to say that Zebulun and Nephthalim were beyond the Jordan; but some judge that *three* districts are alluded to; Zebulun and Nephthalim; the way of the sea beyond the Jordan; and Galilee of the Gentiles. But others judge that only the district on the west of the Jordan is alluded to. The Hebrew word in Isa. 9: 1, translated 'beyond' is *eber*, and is sometimes translated 'on this side,' as in Joshua 1: 14, 15. When the Lord Jesus was on earth, the great light was shed on both sides of the Jordan, though the west was more especially the scene of His ministry. Matthew's Gospel does not speak of His ministry at Jerusalem until He went there to suffer.

Naphtali, [Naph'tali] Mount.

Not a mountain, but the mountainous part of the inheritance of Naphtali. Joshua 20: 7.

Naphtuhim. [Naph'tuhim]

Descendants of Mizraim, supposed to have settled in some part of Egypt, but where is unknown. Gen. 10: 13; 1 Chr. 1: 11.

Napkin.

Any light cloth or handkerchief. Luke 19: 20; John 11: 44; John 20: 7.

Narcissus. [Narcis'sus]

A resident at Rome to whose household Paul sent his salutations. Rom. 16: 11.

Nathan. [Na'than]

1. Son of David and Bathsheba. 2 Sam. 5: 14; 1 Chr. 3: 5; 1 Chr. 14: 4; Luke 3: 31.

2. The prophet, who held an influential position during the reigns of David and Solomon. He is first mentioned when David had in his heart to build a house to Jehovah. Nathan at first encouraged the proposition, but afterwards had a special message from God to direct David otherwise. It was Nathan who had to condemn David's conduct with respect to Bathsheba and her husband; he delicately brought the sin home to his conscience by means of a suited parable. He also took a prominent part in securing the throne for Solomon, 2 Sam. 7: 2-17; 2 Sam. 12: 1-25; 1 Kings 1: 8-45; 1 Chr. 17: 1-15; 2 Chr. 29: 25; Ps. 51: *title*. He wrote a 'book' containing the Acts of David the king and of Solomon, which does not form a part of scripture. 1 Chr. 29: 29; 2 Chr. 9: 29.

3. Man of Zobah, father of Igal. 2 Sam. 23: 36.

4. Father of Azariah and Zabud. 1 Kings 4: 5.

5. Son of Attai, and father of Zabad. 1 Chr. 2: 36.

6. Brother of Joel, one of David's mighty men. 1 Chr. 11: 38.

7. One who returned from exile. Ezra 8: 16.

8. One who had married a strange wife. Ezra 10: 39.

9. A chief man in Israel, whose family will mourn apart. Zech. 12: 12. Perhaps a reference to the family of No. 2.

Nathanmelech. [Na'than-me'lech]

Eunuch who had a chamber in the precincts of the temple. 2 Kings

23: 11.

Nathanael. [Nathan'ael]

One of whom the Lord said, "Behold an Israelite indeed, in whom is no guile." He answered, "Whence knowest thou me?" The Lord told him that he had seen him under the fig tree, where probably he had been in some exercise of soul Godward: we may gather this from Ps. 32: 2, 5, as one in whom is no guile is one who confesses his transgressions to the Lord. At once Nathanael said, "Rabbi, thou art the Son of God; thou art the King of Israel." John 1: 45-49. John 21: 2 speaks of Nathanael, of Cana in Galilee, who was with the apostles when they went fishing. This is doubtless the same person. It is thought by many that Nathanael was an apostle, and was the same as Bartholomew, whom John never otherwise mentions.

Natural.

That which is according to nature.

1. γένεσις, 'origin, birth.' Man beholds his natural face in a glass. James 1: 23.

2. κατὰ φύσιν, 'according to nature.' The Israelites are called the natural branches of the olive tree which God planted on earth. Rom. 11: 21, 24. φυσικός, 'that which belongs to nature.' Rom. 1: 26, 27; 2 Peter 2: 12; Jude 10.

3. ψυχικός, from 'life, soul.' "The natural man [that is, a man characterised by the natural life of the soul, without the teaching and power of the Holy Spirit] receiveth not the things of the Spirit of God." 1 Cor. 2: 14. The body of the Christian is sown 'a natural body' (having had natural life through the living soul); it will be raised 'a spiritual body.' 1 Cor. 15: 44-46.

Nature.

The inherent qualities of a being manifested in the various characteristics which mark and display its existence: the aggregate of such qualities is what is termed its nature, and one class or order

of being is thus distinguished from another. Men by nature are the children of wrath, Eph. 2: 3; whereas the Christian becomes morally partaker of the divine nature, 2 Peter 1: 4; of which love is the characteristic: he is made partaker of God's holiness. Heb. 12: 10. The work of God in the Christian which forms his nature thus finds its expression in him. The Creator can design and predicate the nature of a being before that being has an actual existence in fact; but we, as creatures, can discern the nature only from the existent being, and cannot therefore rightly speak of the nature save as characteristic of the being.

Nature is also a term descriptive of the vast system of created things around us, to each part of which the Creator has given not only its existence, but its use, its order, its increase, its decay — often called 'the laws of nature' — the laws which govern each and which constitute its propriety. Thus nature teaches that a man should not have long hair, 1 Cor. 11: 14; and a multitude of other things that are of God's order in creation.

Naum. [Na'um]

Son of Esli in the genealogy of the Lord Jesus. Luke 3: 25.

Navy.

See SHIPS.

Nazarene. [Naz'arene]

A native of Nazareth. Joseph and Mary, when they returned from Egypt, went to reside at Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." These words are not found in the O.T., but the thought conveyed by them is in the prophets generally, that the Messiah would be despised and reproached: cf. Ps. 69; Isa. 53; etc. His disciples suffered the same reproach: Paul had to hear himself called "a ringleader of the sect of the Nazarenes." Matt. 2: 23; Acts 24: 5. Christians in some parts of Palestine are still called Nazarenes.

Nazareth. [Naz'areth]

Town where the Lord was 'brought up.' Early in the Lord's ministry He visited Nazareth, and taught in the synagogue. The people wondered at His gracious words, but they said, "Is not this Joseph's son?" When He told them that no prophet is accepted in his own country, and proceeded to speak of the grace of God having gone out to the Gentiles in O.T. times, they were filled with wrath, thrust Him out of the city, and sought to hurl Him over the brow of the hill on which the city was built. But He, passing through the midst of them, went His way. Luke 4: 16-30. About twelve months later He visited 'his own country' again and taught in the synagogue. But the inhabitants only regarded Him as 'the carpenter,' and were offended in Him. He did not many mighty works there because of their unbelief. Matt. 13: 54-58; Mark 6: 1-6. As far as is known the Lord did not visit Nazareth again.

It is identified with *en Nasirah*, in Lower Galilee, . The town presents a striking appearance, the houses being built of the white limestone of the neighbourhood, which reflects the rays of the sun. There is a steep precipice which is probably the place where the enraged people intended to cast down the Lord. A spring, called the 'fountain of the virgin,' supplies the town with water, where the women may daily be seen with their pitchers, and whence doubtless the mother of the Lord also fetched water for her family. The name of the city often occurs in the gospels in the expression, 'Jesus of Nazareth,' and this designation was also placed on the cross. God has highly exalted the One who humbled Himself, and was in the eyes of the Jews merely 'Jesus of Nazareth.'

Nazarite. [Naz'arite]

This term implies 'separation'; it was applied to either man or woman that vowed to separate themselves unto the Lord. Three things especially were enjoined upon the Nazarite.

1. He must not touch strong drink or anything that came of the vine: typical of turning away from sources of earthly energy and joy.
2. No razor must come upon his head: suggestive of the renunciation

of self, and the giving up of natural rights and proprieties as man: cf. 1 Cor. 11: 7, 14.

3. He must not touch any dead body: typical of avoiding contact with moral defilement, the sphere of death and alienation from God brought about through sin. The point of the Nazarite was to live to God.

If any one died suddenly near to a Nazarite, he was defiled: he had to shave his head, offer sacrifices, and commence all again. When the period of his separation was fulfilled, he was to offer a burnt offering, a sin offering, a peace offering, a meat offering, and a drink offering, with the addition of the offerings made at the consecration of the priests. He was to shave his head and burn the hair in the fire which was under the peace offering: type of the full communion, which is the result of the sacrifice of Christ. Num. 6: 1-21.

The Nazarite was specially raised up of God as the vessel of His power on behalf of the people when the pressure under which they were suffering was from enemies within their own border (as the Philistines), and when owing to the moral condition of the people it was not possible for God to interfere in ordinary ways of deliverance. The Nazarite was marked on the one hand by a special energy of the Spirit of God, but on the other by rigid separation from the natural sources of excitement, the proprieties and the moral corruption which were connected with the life of the people. We see this in John the Baptist.

Samson was a Nazarite from his birth. Before he was born it was declared that no razor must come on his head. His mission was to deliver Israel from the hand of the Philistines. Samson betrayed his secret, but sealed his mission by his own death. Judges 13: 1-5.

Christ was morally the true Nazarite; He was the holy one, and instead of having earthly joy He was emphatically 'the man of sorrows' when here, but also He has died to sin and lives to God. He answered to all the sacrifices, but the day is approaching when He will drink wine anew in the kingdom, as He said in Matt. 26: 29; and be able to say to others, "Eat, O friends; drink, yea, drink abundantly, O beloved." Christians also are Nazarites to God, not

because of any vow, but as sanctified in Christ Jesus. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 19; 1 Cor. 1: 2.

Neah. [Ne'ah]

Boundary city of Zebulun. Joshua 19: 13. Not identified.

Neapolis. [Neap'olis]

Seaport in Macedonia, where Paul first landed in Europe. Acts 16: 11. It is now called *Kavala*.

Neariah. [Neari'ah]

1. Son of Shemaiah and descendant of David. 1 Chr. 3: 22, 23.

2. Son of Ishi, a descendant of Simeon. 1 Chr. 4: 12.

Nebai. [Neba'ij]

One who sealed the covenant. Neh. 10: 19.

Nebaioth, [Nebai'oth] Nebajoth. [Nebaj'oth]

Eldest son of Ishmael and one of the chiefs of the Ishmaelites. Gen. 25: 13; Gen. 28: 9; Gen. 36: 3; 1 Chr. 1: 29. The rams of Nebaioth are mentioned, with the flocks of Kedar his brother, as ministering to the prosperity of Israel in the future day of blessing. Isa. 60: 7.

Neballat. [Nebal'lat]

City occupied by Benjamites on the return from exile. Neh. 11: 34. Identified with *Beit Nabala*, .

Nebat. [Ne'bat]

Father of Jeroboam, first king of Israel. He is mentioned in scripture only to distinguish his son, there being two kings named Jeroboam. 1 Kings 11: 26; 2 Kings 3: 3; 2 Chr. 9: 29, etc.

Nebo. [Ne'bo]

1. City of Reuben, east of the Jordan. Num. 32: 3, 38; Num. 33: 47; 1 Chr. 5: 8. It is denounced in the prophets as belonging to Moab. Isa. 15: 2; Jer. 48: 1, 22.

2. City whose inhabitants or 'children' returned from exile. Ezra 2: 29; Neh. 7: 33.

3. One whose descendants had married strange wives. Ezra 10: 43.

4. A Chaldean idol whose name as Nabo or Nebu is probably incorporated in some of the Chaldaic proper names. Isa. 46: 1.

Nebo, [Ne'bo] Mount.

On the east of the Jordan, perhaps the highest point of Pisgah, from whence Moses viewed the promised land. It was opposite Jericho. Deut. 32: 49; Deut. 34: 1. Identified with *Jebel Neba*, . It is about 2,643 feet high, and commands an extensive view of western Palestine.

Nebuchadnezzar, [Nebuchadnezzar] or Nebuchadrezzar. [Nebuchadrezzar]

Son of Nabopolassar and virtually founder of the later kingdom of Babylon, the first of the four great Gentile empires. Nebuchadnezzar acted as his father's general and defeated Pharaoh-necho at Carchemish, B.C. 606. Jer. 46: 2. Judah about this time became tributary to Babylon, and some captives (including Daniel) and holy vessels were carried away. 2 Chr. 36: 5-7; Dan. 1: 1-4. This is called 'the first captivity' of Judah.

Three years later, Judah revolted and Nebuchadnezzar besieged Jerusalem. In B.C. 599 the king and many captives, with the treasures of the temple, were taken to Babylon: this is called 'the great captivity.' In B.C. 588 Nebuchadnezzar again besieged Jerusalem, burnt the temple, and destroyed the city. He also took Tyre, B.C. 573, after a siege of thirteen years, for which "he had no wages, nor his army" (the inhabitants having escaped with their

riches by sea); but God rewarded him with the spoils of Egypt, which he conquered. 2 Kings 24, 2 Kings 25; 2 Chr. 36; Ezek. 29: 18-20.

The more personal history of Nebuchadnezzar is given by Daniel. Nebuchadnezzar had selected him, and some of his fellow captives, to fill honourable positions in the state. In the second year of Nebuchadnezzar's reign (B.C. 603) he had the remarkable dream of the Great Image, in the interpretation of which the fact was made known that he had been chosen by God as the first king of an entirely new era, *the times of the Gentiles*. The house of David had for the time been set aside as God's ruler on earth, and in Nebuchadnezzar the Gentiles had been entrusted with supreme authority. Daniel could say to him, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory . . . thou art this head of gold."

Nebuchadnezzar was a heathen, but he had now learned that he held his kingdom from the God of heaven, and was responsible to Him. In setting up the image of gold he denied the God of heaven, and the head of Gentile power became idolatrous; but on the occasion of his casting into the fiery furnace the three Hebrew companions of Daniel, because they would not worship the image he had set up, he was amazed to see another Person in the furnace like a son of God. He called the three out of the furnace, addressing them as 'servants of the most high God'; he blessed their God, and said that no one must speak anything against Him; but the miracle had no practical moral effect upon him. He had another dream, showing that for his pride God was going to humble him. Daniel counselled him to break off his sins by righteousness, and his iniquities by showing mercy to the poor. Twelve months were given him for repentance; but at the end of that time in his pride he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Then a voice from heaven declared that his kingdom was departed from him. (A monument of Nebuchadnezzar says, "I completely made strong the defences of Babylon, may it last for ever . . . the city which I have glorified for ever," etc.)

He was now a maniac, and was driven away from men, and ate grass

as the ox. He remained thus apparently seven years, signified by 'seven times' (as a time, times, and half a time signify three and a half years in Dan. 12: 7); then his reason returned, and the kingdom was restored to him. He now said, "I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgement: and those that walk in pride he is able to abase." Dan. 2 — Dan. 4.

Thus Nebuchadnezzar learnt to honour the God who had made him the head of gold. How long he survived this is not known. Evil-merodach, his son, succeeded him in B.C. 561. There is evidence that many towns were built during his reign in his name being found on the bricks among their ruins in every direction.

Nebushasban. [Nebushas'ban]

Officer of Nebuchadnezzar, called Rab-saris, which is thought to mean 'chief chamberlain.' Jer. 39: 13.

Nebuzaradan. [Nebuzar'-adan]

Captain of the guard, or commander in chief of Nebuchadnezzar's army at the capture of Jerusalem, and afterwards at its destruction. He told Jeremiah, when he released him from his chains, that God had brought all this destruction upon Jerusalem because they had sinned against Jehovah, and had not obeyed His voice. He gave Jeremiah liberty to go where he pleased. 2 Kings 25: 8-20; Jer. 39: 9-14; Jer. 40: 1; Jer. 41: 10; Jer. 43: 6; Jer. 52: 12-30.

Necho.

See EGYPT [PHARAOH-NECHO]

Necromancer.

See DIVINATION.

Nedabiah. [Nedabi'ah]

Son of Jeconiah, king of Judah. 1 Chr. 3: 18.

Needle's Eye.

This occurs in the gospels in the saying that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven. Matt. 19: 24; Mark 10: 25; Luke 18: 25. Efforts have been made to refer 'the eye of a needle' to a wicket gate, through which a camel can pass, but only with great difficulty; but the Lord speaks of it as something 'impossible' except to God. Doubtless a common needle was alluded to. The rabbis had a similar proverb concerning the elephant. Needles have been found in the Egyptian tombs, made of bronze about three inches in length.

Needlework,

maaseh roqem. The veil of the tabernacle, the ten curtains, and the hangings for the door, and for the gate of the court were of needlework of blue, and purple, and scarlet, and fine-twined linen. The coat of fine linen for the priest was embroidered, and the girdle was of fine-twined linen, and blue, and purple, and scarlet, of needlework. Ex. 26: 36; Ex. 27: 16; Ex. 28: 39; Ex. 36: 37; Ex. 38: 18; Ex. 39: 29; Judges 5: 30; Ps. 45: 14. See BROIDERED. It is typical of the graces and glories which combine in the person of our great High Priest the Lord Jesus Christ.

Neesings.

'Sneezings.' Job 41: 18.

Neginah, [Negi'nah] Neginoth. [Negi'noth]

A word occurring in the headings of Ps. 4; Ps. 6; Ps. 54; Ps. 55; Ps. 61; Ps. 67; Ps. 76. It is supposed to signify in the plural 'on stringed instruments,' as it is translated in Hab. 3: 19. Neginah, the singular, occurs only in Ps. 61.

Nehelamite. [Nehela'mite]

Designation of Shemaiah the false prophet. Jer. 29: 24, 31, 32. Its signification is unknown. In the *margin* it is 'dreamer.'

Nehemiah. [Nehemi'ah]

1. Son of Hachaliah and a captive in Persia: he was cupbearer to king Artaxerxes, and was permitted to return and rebuild Jerusalem. He is called the Tirshatha, or governor. Neh. 1: 1; Neh. 8: 9; Neh. 10: 1; Neh. 12: 26, 47. See NEHEMIAH, BOOK OF.
2. A chief man who returned from exile. Ezra 2: 2; Neh. 7: 7.
3. Son of Azbuk: he helped to repair the wall of Jerusalem. Neh. 3: 16.

Nehemiah, [Nehemi'ah] Book of.

This is the latest of the historical books of the O.T. It commences with the twentieth year of Artaxerxes: this is an important date, because of 'the seventy weeks' of Dan. 9, which run from the command to restore and rebuild Jerusalem. This commission was given to Nehemiah; the command to build the *temple* was given by Cyrus. Ezra 1: 1. See SEVENTY WEEKS.

Neh. 1: Nehemiah had God's interests at heart. He heard at Shushan the desolate state of Jerusalem, and he wept and mourned, and prayed. He occupied a post of honour at the court as the king's cupbearer.

Neh. 2; Neh. 3: Artaxerxes the king noticed Nehemiah's sad countenance, and inquired the cause. On being informed, he graciously desired Nehemiah to express his wishes. Nehemiah, after prayer to God, asked to be sent to build Jerusalem, and that he might have timber for the purpose, and letters to the governors. All was granted, and an escort was deputed to accompany him.

On arriving at Jerusalem, Nehemiah was opposed by Sanballat the Horonite and Tobiah the Ammonite, who were grieved that a man had come "to seek the welfare of the children of Israel." But this only the more stirred up the energy of Nehemiah, and the work of rebuilding the wall proceeded.

Neh. 4: The enemies first mocked him, and then plotted with others

to attack him. But being aware of it, he armed the people, and kept part of them ready to repel the attack; and those that worked had a sword as well as a trowel. With Nehemiah was a trumpeter to sound an alarm. Cf. Num. 10: 9.

Neh. 5: Nehemiah also took up the cause of his distressed brethren. The poor had been compelled to mortgage their lands and vineyards to their richer brethren, who made them pay interest, which was contrary to the law. Nehemiah sharply rebuked the rich for this, and bound them by oath to release the persons and lands. He set them an example by feeding a hundred and fifty at his table, and by not taking any stipend as governor.

Neh. 6 is significant of the separate path necessary to be maintained by God's people. Num. 23: 9. Their enemies tried to entice Nehemiah to a conference on various pleas; but in faith he returned the noble answer, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" They pretended that he was building the city in order to revolt from the king of Persia, saying that he had appointed prophets to say of him at Jerusalem, "There is a king in Judah." He denied the accusations: they had feigned them in their own hearts. He would not meet them. To add to his distress there were some in Jerusalem who had formed an alliance with Tobiah, and had correspondence with him, reporting the good deeds of Tobiah to him, and sending his words to Tobiah. They thus sought to put him in fear. His devotedness to God's interests, and obedience to His word, saved him from all the wiles of the adversary. In fifty-two days the wall and gates were finished, and the enemies perceived that the work was wrought of God.

Neh. 7: Levites were appointed to their stations, and the charge of the city gates was given to Hanani brother to Nehemiah, and to Hananiah, ruler of the palace, or fortress. A register is given of those who had returned with Zerubbabel, amounting to 42,360, besides their servants. Oblations were then made by Nehemiah and all the people.

Neh. 8: In the seventh month they assembled as one man and kept the Feast of Trumpets. Then the law was read, and great pains were

taken that the people should understand it. The people wept when they heard what the law enjoined; but the Levites instructed them rather to rejoice, for the day was holy, and the joy of the Lord was their strength. They were exhorted to eat and drink, and to send portions to those who had nothing. The Feast of Tabernacles was then kept, and in such a way as it had not been kept since the days of Joshua. They entered into the joys that belonged to 'all Israel.'

Neh. 9; Neh. 10: The people humbled themselves with fasting, and confessed their sins, separating themselves from all persons who were not of the seed of Israel. The word was read, and they worshipped. The Levites then made a solemn confession, recapitulating all the faithfulness and goodness of God towards their nation; acknowledging their sins against Him, and ending with their making a written covenant and calling upon the princes, Levites, and priests to seal it. A list is given of those who sealed, and the covenant itself is set forth, stating clearly what it was the people bound themselves by a curse and an oath to keep. They thus placed themselves again *under law*, not having yet learned their own weakness and utter inability to keep it. The priests and Levites were provided for, according to Num. 18.

Neh. 11: The inhabitants of Jerusalem were few, and more were needed for its protection. Some volunteered to live there, and the people blessed them; lots were cast for others, one in ten being thus obtained.

Neh. 12 gives a list of the priests and Levites, and the joyful dedication of the wall of Jerusalem. Great sacrifices were offered and they rejoiced with their wives and children, for *God had made them to rejoice*, and the sounds of their rejoicing were heard afar off. Appointments were then made for the service of the temple.

Neh. 13: Apparently a period of time elapsed between Neh. 12, Neh. 13. The words 'on that day' refer to what follows in the verse. Nehemiah, after being twelve years at Jerusalem, had returned to Artaxerxes, in the thirty-second year of his reign, leaving, according to the end of Neh. 12 all things in due order in Jerusalem. How long he remained at the court is not stated, but after a certain time he obtained leave, and returned to Jerusalem, and he proceeds to relate

what had taken place during his absence.

The law forbade that the Ammonite and Moabite should ever come into the congregation of the Lord, Deut. 23: 3, 4; and yet Eliashib the high priest, who was allied to Tobiah the Ammonite, had prepared a chamber in the temple for this man. The enemy of God had thus been received inside. Nehemiah turned out all the household stuff of Tobiah, cleansed the chamber, and restored it to its former use.

The service of the temple had been neglected; for the tithes had been withheld, so that the Levites had to go to their fields for support. The sabbath was also desecrated, work being done and things sold in Jerusalem. Nehemiah expostulated with them and caused the gates of the city to be kept shut on the sabbath day. The merchants then tarried outside the walls on the sabbath, but Nehemiah threatened them, and the evil ceased. It was also found that some had married heathen wives, and their children spake half in the speech of Ashdod and could not speak in the Jews' language. Nehemiah cursed these men, and sharply rebuked, and chastised them. One of the grandsons of Eliashib having married the daughter of Sanballat, was cast out from the priesthood. (Josephus relates that he went to Samaria, where Sanballat built a temple on Gerizim, which became a refuge for apostate Jews)

The book closes with the setting right, outwardly, of all these evils. Nothing more is said of the solemn covenant that had been sealed by so many. It had been altogether violated; and Nehemiah felt his loneliness. Again and again he says, "Remember *me*, O my God," speaking of the good deeds he had done, and casting himself upon the greatness of God's *mercy*.

The Book of Nehemiah gives the partial and outward re-establishment of some of the Jews in their own land. There was no throne of God nor throne of David, and they were still subject to the Gentiles. The decree Lo-ammi was not removed; but they were restored to the land, ready for the manifestation of their Messiah, who would come seeking fruit, and ready in grace to bless them. The prophecy of Malachi followed this return, and shows the sad moral condition of the people, and the coming of Jehovah in

judgement.

The spiritual value of this book, and of Ezra, is the setting forth of the principle that, in a day of ruin, a humble godly remnant represents the whole body, and receives mercy, and enjoys the best privileges of the dispensation, though at the same time being identified with, and suffering for the sins of the whole.

For events succeeding the time of Nehemiah see ANTIOCHUS.

Nehiloth. [Nehi'loth]

This word occurs only in the heading of Ps. 5. It is supposed to refer to some wind instrument or choir, but its meaning is uncertain.

Nehum. [Ne'hum]

See REHUM.

Nehushta. [Nehush'ta]

Wife of Jehoiakim king of Judah. 2 Kings 24: 8.

Nehushtan. [Nehush'tan]

Name of contempt given by Hezekiah to the brazen serpent, when he destroyed it because the Israelites burnt incense to it. He called it a 'piece of brass,' as in the *margin*. 2 Kings 18: 4.

Neiel. [Nei'el]

Boundary city of Asher. Joshua 19: 27. Identified by some with ruins at *Yanin*, .

Nekeb. [Nek'eb]

Boundary city of Naphtali. Joshua 19: 33. Identified with ruins at *Seiyadeh*, .

Nekoda. [Neko'da]

1. Ancestor of some Nethinim who returned from exile. Ezra 2: 48; Neh. 7: 50.
2. One whose descendants could not prove their descent from Israel. Ezra 2: 60; Neh. 7: 62.

Nemuel. [Nemu'el]

1. Son of Eliab, a Reubenite. Num. 26: 9.
2. Son of Simeon. Num. 26: 12; 1 Chr. 4: 24. He is called JEMUEL in Gen. 46: 10; Ex. 6: 15.

Nemuelites. [Nemu'elites]

Descendants of Nemuel, son of Simeon. Num. 26: 12.

Nepheg. [Nep'heg]

1. Son of Izhar, a son of Kohath. Ex. 6: 21.
2. Son of David, born at Jerusalem. 2 Sam. 5: 15; 1 Chr. 3: 7; 1 Chr. 14: 6.

Nephew.

1. *bene banim*, 'grandchildren.' Judges 12: 14.
2. *neked*, 'offspring, progeny.' Job 18: 19; Isa. 14: 22.
3. ἔκγονα, 'offspring, descendant.' 1 Tim. 5: 4.

Nephish. [Ne'phish]

See NAPHISH.

Nephishesim. [Nephi'shesim]

Ancestor of some Nethinim who returned from exile. Neh. 7: 52.

Called NEPHUSIM in Ezra 2: 50.

Nephtalim. [Neph'thalim]

See NAPHTALI.

Nephtoah, [Nephto'ah] Waters of.

A spring that formed the boundary of Judah and Benjamin. Joshua 15: 9; Joshua 18: 15. Identified by some with *Ain Atan*, .

Nephu'sim.

See NEPHISHESIM.

Ner.

Son of Abiel, father of Abner, and Saul's uncle. 1 Sam. 14: 50, 51. The genealogy here falls thus:

Abiel.

/\

Kish. Ner.

||

Saul. Abner.

This differs from the Chronicles, where Ner is the son of Jehiel of Gibeon, and the father of Kish, the father of Saul. 1 Chr. 8: 33; 1 Chr. 9: 36, 39. The rabbis say that this Ner is the same person as Abiel; but others suppose him to be some earlier ancestor not elsewhere mentioned.

Nereus. [Ne'reus]

Christian at Rome to whom Paul sent a salutation. Rom. 16: 15.

Nergal. [Ner'gal]

An Assyrian and Babylonian god. 2 Kings 17: 30. It has many titles on the monuments, such as 'the god of the chase,' 'the king of battle,' etc.

Nergalsharezer. [Ner'gal-sharezer]

1. Prince of the king of Babylon; he assisted at the destruction of Jerusalem. Jer. 39: 3.

2. Another prince present on the same occasion, whose title is given as Rab-mag, *q.v.* Jer. 39: 3, 13. The latter probably became the king, who was named NERIGLISSAR. He killed his brother-in-law Evil-merodach, and succeeded to the throne, B.C. 559. On some bricks his name has been found as *Nergal-shar-uzur, Rubu-emga.*

Neri. [Ne'ri]

Son of Melchi, in the genealogy of the Lord Jesus. Luke 3: 27.

Neriah. [Neri'ah]

Son of Maaseiah and father of Baruch and Seraiah. Jer. 32: 12, 16; Jer. 51: 59, etc.

Net.

Various words are translated 'net,' some signifying large nets, and others the drag net. Symbolically nets represent devices secretly laid or they would be shunned, even as a bird avoids a net spread in its sight. Prov. 1: 17. The kingdom of heaven is compared to a net cast into the sea., which gathers good and bad; 'the wicked' will be sorted from 'the just' at the end of the age. Matt. 13: 47-49. Satan and the wicked also prepare their nets and snares. Ps. 141: 10; 1 Tim. 3: 7.

Nethaneel. [Neth'aneel]

1. Son of Zuar, of the tribe of Issachar. Num. 1: 8; Num. 2: 5; Num. 7: 18, 23; Num. 10: 15.

2. Son of Jesse, and brother of David. 1 Chr. 2: 14.
3. Priest who helped in the bringing up of the ark. 1 Chr. 15: 24.
4. Levite, father of Shemaiah. 1 Chr. 24: 6.
5. Son of Obed-edom. 1 Chr. 26: 4.
6. Prince of Judah, whom Jehoshaphat sent to teach the people. 2 Chr. 17: 7.
7. Levite in the time of Josiah. 2 Chr. 35: 9.
8. Priest who had married a strange wife. Ezra 10: 22.
9. Priest, 'of Jedaiah,' who returned from exile. Neh. 12: 21.
10. Levite, who assisted at the dedication of the wall of Jerusalem. Neh. 12: 36.

Nethaniah. [Nethani'ah]

1. Son of Elishama and father of Ishmael who slew Gedaliah. 2 Kings 25: 23, 25, Jer. 40: 8, 14, 15; Jer. 41: 1-18.
2. Son of Asaph, and one of the chiefs in the service of song. 1 Chr. 25: 2, 12.
3. Levite whom Jehoshaphat sent to teach the people. 2 Chr. 17: 8.
4. Father of Jehudi. Jer. 36: 14.

Nethinim. [Neth'inim]

Name, signifying 'given, devoted ones,' applied to those who assisted the Levites in the service of the tabernacle and the temple. The name does not occur until 1 Chr. 9: 2, and afterwards in Ezra and Nehemiah. The Gibeonites were made "hewers of wood and drawers of water for the congregation and for the altar." Joshua 9: 27. These are not mentioned after 2 Samuel, so that they and their descendants may have been the 'Nethinim.' It does not appear that

God appointed them, as He did the Levites, but 'David and the princes' appointed them 'for the service of the Levites.' Ezra 8: 20. Some of the Midianite captives were also given to the Levites. Num. 31: 46, 47. After the return from exile the Nethinim are called the 'ministers of this house of God.' They were, along with the priests and Levites, exempt from 'toll, tribute, or custom.' Ezra 7: 24. A list of them is given in Ezra 2: 43-54; Neh. 7: 46-56, 60; Neh. 10: 28; etc.

Netophah. [Net'ophah]

City of Judah. Ezra 2: 22; Neh 7: 26. Identified with ruins at *Umm Toba*, .

Netophathi, [Neto'phathi] Netophathite. [Neto'phathite]

Inhabitants of Netophah. 2 Sam. 23: 28, 29; 2 Kings 25: 23; 1 Chr. 2: 54; 1 Chr. 9: 16; 1 Chr. 11: 30; 1 Chr. 27: 13, 15; Neh. 12: 28; Jer. 40: 8.

Nettles.

These are mentioned in scripture as a sign that a place was deserted and given up to desolation. In Job the poor outcasts are described as taking shelter under them. Job 30: 7; Prov. 24: 31; Isa. 34: 13; Hosea 9: 6; Zeph. 2: 9.

Net-work.

Isa. 19: 9 *margin* reads 'white works:' it is any woven work full of holes. In the brazen altar there was a grate of net-work made of brass. Ex. 27: 4; Ex. 38: 4; and in the temple there was net-work of brass along with checker work and chain work, as ornaments on the chapiters of the pillars, which were carried away to Babylon. 1 Kings 7: 18, 20, 41, 42; Jer. 52: 22, 23.

New.

Besides the word *πρόσφατος*, for the newly-made and living way in Heb 10: 20; and the word *ἄγναφος* for the new (unfulled,

unfinished) cloth in Matt. 9: 16; Mark 2: 21; there are two words translated 'new,' the difference between which is important. One is *καινός*, 'new' in the sense of never having existed or been used before, that is, new in the sense of 'different'; and *νέος* 'new' in the sense of 'fresh, youthful.' The new (*νέος*) wine must be put into new (*καινός*) bottles. Matt. 9: 17. Except in the Gospels, in reference to the wine as above, the word *νέος* is used only in 1 Cor. 5: 7, 'a new lump;' Col. 3: 10, 'the new [man];' Heb. 12: 24, 'the new covenant;' and Titus 2: 4, 'young woman.' In *all* other places the word employed is *καινός*, and this is important, as indicating the entirely different character of the new covenant, the new creation, the new man, the new heavens and the new earth, etc. from all that had been. "He that sat upon the throne said, Behold I make all things new." Rev. 21: 5.

New Birth

is a term commonly used to convey concisely the truth brought out in the beginning of John 3, namely, that a man's origin spiritually must be of God's work in him if he is to come under the moral sway of God in grace. This is specially the point in the conversation of the Lord with Nicodemus: "Except a man be born again [*ἄνωθεν*, not only again, but 'anew,' a new source and beginning], he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God": that is, born of the Holy Spirit as the power, and of water (the word) as the means of moral cleansing. "Of his own will begat he us with the word of truth." James 1: 18: cf. Eph. 5: 26. "That which is born of the Spirit is spirit:" it is of the nature of its source — spiritual and not natural.

Nicodemus was astonished at what he heard, yet as a teacher in Israel he should have known the 'earthly' (not 'worldly') things concerning the kingdom of God. He should have learned from such passages as Ezek. 36: 25-28; Jer. 31: 33, that new birth was necessary for Israel to have part in God's kingdom. The heavenly things of Christianity are spoken of subsequently in John 3 as the fruit of the cross, and the love of God, but there must be new birth as the foundation in man, whatever be the nature of the blessing proposed.

New Covenant.

See COVENANT, THE NEW

New Creation, New Creature.

See CREATION, THE NEW.

New Man.

An expression descriptive of a moral condition or order of man which has come into view in Jesus (Eph. 4: 21), and the character of which is described in that it is created after God in righteousness and holiness of truth. In His death Christ broke down the wall of partition between Jew and Gentile to create the two in Himself into 'one new man,' reconciling both unto God in one body by the cross, there remaining thus as before God no longer Jew or Gentile, but a man of an entirely new order. 'The new man' stands in contrast to 'the old man,' which represents the corrupt state by nature of the children of the first man Adam. This having been put off, the believer has also put on 'the new man,' the state proper to the Christian — a new creation in Christ. The new man being *created* is thus entirely new (καινός). In Col. 3: 10 Christians are viewed as having put off the old man with his deeds, it being replaced by the new (νέος) man, which is renewed (ἀνακαινούμενον) for full knowledge; hence Christ lives in the saints, and His moral traits are developed in life in the one body. Christ is everything (for the old man of every kind is excluded) and is in each saint. For the difference of the two Greek words see NEW.

New Moon.

See MOON.

New Testament.

For the general contents of the New Testament see BIBLE. See also COVENANT. The chronology of the principal events recorded in the New Testament is given in the following tables, with approximate dates. The dates of the Epistles of Peter, James, John,

and Jude are according to the A.V. For the date of the crucifixion see SEVENTY WEEKS: other dates are reckoned from that.

CHRONOLOGICAL TABLE OF THE NEW TESTAMENT.

B.C.

27 Augustus emperor of Rome

6 Census in Judaea. Birth of John the Baptist

5 Birth of Jesus (Four full years before A.D.) Presentation in the temple.

4 Visit of the magi. Flight into Egypt, Massacre of infants. Death of Herod;

Archelaus made ethnarch of Judaea, Samaria and Idumaea

Herod Antipas tetrarch of Peraea and Galilee. Philip tetrarch of Iturea, Trachonitis. etc.

A.D.

6 Quirinis (Cyrenius) governor of Syria the second time

Archelaus banished, and Judaea made a province of Syria.

7 Enrolment, or taxation, under Cyrenius. Annas made high priest

8 Jesus at Jerusalem. Luke 2: 42-46

14 Tiberias emperor of Rome: reigns alone

17 Caiaphas made high priest

26 Pontius Pilate procurator of Judaea

John commences his ministry. (See TIBERIUS.) Mark 1: 1-11

Baptism of Jesus. The Temptation

Miracle of the water made wine at Cana. John 2: 1-11

Jesus visits Capernaum

The first Passover. Jesus cleanses the temple. John 2: 13-22

John cast into prison. Jesus preaches in Galilee Mark 1: 14, 15

Jesus at the synagogue at Nazareth: cast out of the city. Luke 4: 16-30

Jesus visits the towns of Galilee Mark 1: 38, 39

27 Jesus visits Jerusalem (probably *the second Passover*). John 5. 1

The twelve Apostles chosen Mark 3: 13-19

Sermon on the Mount. Matt. 5.- 7; Luke 6: 17-49

Miracles in the land of the Gadarenes. Mark 5: 1-20

The Jews offended at Jesus at Nazareth. Mark 6: 1-5

Jesus again visits the villages around. Mark 6: 6

Jesus sends forth the twelve. Mark 6: 7-13

Death of John the Baptist. Mark 6: 17-29

Feeding the five thousand. Mark 6: 35-44

Miracles in Gennesaret. Mark 6: 53-56

28 Approach of *the third Passover* John 6: 4

Feeding the four thousand. Mark 8: 1-9

The Transfiguration. Mark 9: 2-10

Feast of Tabernacles. John 7.

Journey towards Jerusalem. Luke 9: 51

The seventy disciples sent out. Luke 10: 1-16

Feast of Dedication (winter). John 10: 22-39

Jesus goes away beyond Jordan. John 10: 40-42

The raising of Lazarus at Bethany. John 11: 1-44

Jesus retires to Ephraim. John 11: 54

29 Jesus' entry into Jerusalem. Cleanses the temple Mark 11: 1-18

The Greeks visit Jesus. Voice from heaven. John 12: 20-36

The last (*fourth*) *Passover*. The Lord's supper Mark 14: 1-2

The Crucifixion. Ascension. Pentecost

30-34 The events from Pentecost to Stephen. Acts 2 — Acts 7

35 Martyrdom of Stephen. Saul "a young man" Acts 7: 58-60

Great persecution, disciples scattered except the apostles Acts 8: 1-4

36 Conversion of Saul (three years before

his flight from Damascus.) Acts 9: 26-28; (Gal. 1: 18)

37 Caius (Caligula) emperor of Rome; reigns 4 years

Herod Agrippa succeeds Herod Antipas

Caiaphas deposed, and Jonathan made high priest

38 Paul, at Damascus and in Arabia. Gal. 1: 15-18

39 Paul's *first* visit to Jerusalem; sent to Tarsus. Gal. 1: 18; Acts 9: 26-30

40 Conversion of Cornelius Acts 10.

41 Claudius emperor of Rome; reigns 13 years

Judaea and Samaria united, under Herod Agrippa as king

Herod (brother of Agrippa) king of Chalcis

Gospel preached to the Gentiles at Antioch Acts 11: 20

Barnabas goes to Antioch; fetches Paul Acts 11: 26

42-3 They remain a year at Antioch

Herod Agrippa's persecution. James beheaded Acts 12: 2

Peter's imprisonment and release Acts 12: 3-19

44 Death of Herod Agrippa. Palestine again a Roman province Acts 12: 23

Paul's *second* visit to Jerusalem, with the collection. Acts 11: 30

45 Paul returns to Antioch Acts 12: 25

46-8 *First journey* of Paul and Barnabas

to Cyprus and Asia Minor Acts 13. & Acts 14.

48 Ananias nominated high priest by Herod, king of Chalcis

49-50 Paul, after return, remains a long time at Antioch Acts 14: 28

Dispute concerning circumcision, council at Jerusalem Acts 15: 1

50 Paul's *third* visit to Jerusalem with Barnabas

(fourteen years from his conversion. Gal. 2. 1) Acts 15: 2

Returns and stays at Antioch. Acts 15: 35

51 *Second journey* of Paul with Silas and Timothy

through Asia Minor to Macedonia and Greece Acts 16. & Acts 17.

Felix made procurator

52 Paul spends a year and a half at Corinth Acts 18: 11

First and Second Epistles to the Thessalonians written.

The Jews banished from Rome

53 Paul leaves Corinth, and sails to Ephesus

54 Nero emperor of Rome; reigns 14 years

Paul's *fourth* visit to Jerusalem. Returns to Antioch Acts 18: 22

Third journey through Galatia and Phrygia Acts 18: 23

55-6 Paul at Ephesus two years and three months. Acts 19: 8, 10

Epistle to the Galatians written.

First epistle to the Corinthians written.

Tumult at Ephesus. Acts 19: 23.

Paul goes to Macedonia. 2 Cor. 2: 13; Acts 20: 1

57 Second Epistle to the Corinthians written.

Paul goes to Corinth, and stays three months Acts 20: 2, 3

58 Epistle to the Romans written.

Paul leaves Corinth, and goes through Macedonia

with Luke. Sails from Philippi; preaches at Troas Acts 20: 6, 7

Paul addresses the elders of Ephesus at Miletus Acts 20: 17

Farewell at Tyre and at Caesarea Acts 21: 4, 8

Paul's *fifth* visit to Jerusalem just before Pentecost Acts 21: 17

Paul seized by Asiatic Jews in the temple Acts 21: 27

Sent by Lysias to Felix, at Caesarea Acts 23: 23, 24

59-60 Heard by Felix. Paul kept in bonds two years Acts 24.

60 Felix superseded by Porcius Festus Acts 24: 27

Paul heard by Festus; he appeals to Caesar Acts 25: 6,11

Paul heard by Agrippa and Festus Acts 25: 23

Sent off by sea to Rome (autumn) Acts 27: 1

Paul shipwrecked at Malta, where he winters Acts 28

Arrives at Rome. Heard by the Jews Acts 28: 16, 17

(About) Epistle of James written.

(About) First Epistle of Peter written.

{Paul dwells two years in his own hired house, during

61 { which he writes the Epistles to the Colossians, Acts 28: 30

62 { Philemon, Ephesians, and Philippians.

{ ("Paul the aged:" Philemon 9.)

63 Paul is liberated, and takes another journey

Epistle to the Hebrews written.

Paul visits Crete, and leaves Titus there Titus 1: 5

Paul bids Timothy to remain at Ephesus 1 Tim. 1: 3

64 Paul goes into Macedonia 1 Tim. 1: 3

First Epistle to Timothy written.

Epistle to Titus written.

Paul winters at Nicopolis Titus 3: 12

64 Great fire at Rome, attributed to the Christians

65 First general persecution under Nero

The building of the Temple completed — begun by Herod

Paul visits Miletus, and leaves Trophimus there sick 2 Tim. 4: 20

66 Ananias assassinated by Sicarii

Paul arrested, and sent to Rome

Second Epistle of Peter written.

(About) Epistle of Jude written.

Second Epistle to Timothy written.

67 Paul put to death

68 Death of Nero, by suicide

69 Vespasian emperor of Rome

70 The Christians of Jerusalem retire to Pella, beyond the Jordan

Jerusalem destroyed by Titus, son of Vespasian

79 Titus emperor of Rome

After 90 The Three Epistles of John written.

The Revelation written.

Neziah. [Nezi'ah]

Ancestor of some Nethinim who returned from exile. Ezra 2: 54;
Neh. 7: 56.

Nezib. [Nezib']

City in Judah. Joshua 15: 43. Identified with ruins at *Beit Nusib*, .

Nibhaz. [Nib'haz]

Idol introduced into Samaria by the Avites. 2 Kings 17: 31.

Nibshan. [Nib'shan]

City in the wilderness of Judah. Joshua 15: 62. Not identified.

Nicanor. [Nica'nor]

One of the seven chosen to look after the poor saints at Jerusalem. Acts 6: 5.

Nicodemus. [Nicode'mus]

One of the Pharisees and a teacher in Israel. He came to the Lord by night for instruction, and was greatly astonished to find that, instead of instruction, he needed to be born again. See NEW BIRTH. To this the Lord added that the Son of man must be lifted up: sin must be condemned, and the Son of God be given in love, in order that whosoever believeth in Him should have everlasting life: that is, heavenly blessings in new creation. Nicodemus afterwards grew bolder, and suggested in the council that the Lord ought to be heard, and His acts examined before He was condemned. The last we read of Nicodemus is that after the crucifixion he brought about a hundred pounds' weight of myrrh and aloes to embalm the Lord's body. John 3: 1-9; John 7: 50; John 19: 39. This last act was a tacit acknowledgement of his attachment to the One to whom he had come for instruction, but who had spoken to him of God's love, and of heavenly blessings through the Son of man lifted up, and whom he had attempted to defend in the council.

Nicolaitanes. [Nicola'itanes]

The designation of some sect whose deeds and doctrines are condemned without being specified. Rev. 2: 6, 15. Many suggestions have been made as to the tenets of the Nicolaitanes, but

nothing is known with certainty. As their 'doctrine' and their 'deeds' are referred to, both of which Christ 'hated,' it has been thought they were libertines.

Nicolas. [Nic'olas]

A proselyte of Antioch, one of the seven chosen to look after the poor saints at Jerusalem. Acts 6: 5.

Nicopolis. [Nicop'olis]

Place where Paul purposed to winter and where Titus was to meet him. Titus 3: 12. The subscription to the epistle refers to the city of Nicopolis of Macedonia; but this has no authority, it was probably the city founded by Augustus on a peninsula in Epirus in Greece. Its ruins are now called *Paleoprevesa*, 39 N, 20 44' E.

Niger. [Ni'ger]

Designation of Simeon, one of the teachers and prophets at Antioch. Acts 13: 1. Niger is the Latin for 'black,' and Simeon may have been so named because of his dark complexion; but this is not a necessary conclusion.

Night.

Used symbolically for:

1. Death, a time "when no man can work." John 9: 4.
2. The moral darkness of the world, in which men sleep and are drunken. 1 Thess. 5: 7.
3. The period of Christ's rejection, which is far spent, and the 'day' at hand. Rom. 13: 12. There will be no night of moral or spiritual darkness in the heavenly Jerusalem. Rev. 21: 25; Rev. 22: 5.

Night-hawk.

See HAWK.

Nile.

See RIVER OF EGYPT.

Nimrah. [Nim'rah]

City in Gad. Num. 32: 3. See BETH-NIMRAH.

Nimrim, [Nim'rim] Waters of.

Streams of Moab. Isa. 15: 6; Jer. 48: 34. Perhaps connected with the springs near Nimrah, or near the brook *Zered* toward the south end of the Dead Sea.

Nimrod. [Nim'rod]

Son or descendant of Cush, the son of Ham. He was 'mighty upon the earth,' and 'a mighty hunter,' using force and craft to bring man as well as beasts under his sway. The words 'before the Lord' probably signify imperial energy and usurped authority in independence of Jehovah. "The beginning of his kingdom was Babel" with other towns in the land of Shinar. And "out of that land went forth Asshur," or 'he went out to Assyria,' and built Nineveh and other cities. So that Nimrod and his descendants were those who founded both Babylon and Nineveh. Babylonia was also called the land of Nimrod, which shows that the descendants of Ham settled in the East as well as in Egypt in the South. Those in the East afterwards gave place in a great measure to the descendants of Shem. Gen. 10: 8-11; 1 Chr. 1: 10; Micah 5: 6.

Nimshi. [Nim'shi]

Grandfather of Jehu king of Israel. 1 Kings 19: 16; 2 Kings 9: 2, 14, 20; 2 Chr. 22: 7.

Nineveh. [Nin'veh]

The capital of the ancient kingdom of Assyria. It was founded very early by Nimrod. Gen. 10: 11, 12; cf. Micah 5: 6. It was doubtless comparatively small at first, but nothing is related of its progress until Jonah was sent, about 1,300 years after its founding, to threaten

its destruction. It was then an exceeding great city (*lit.* 'a great city unto God') of three days' journey, probably signifying, its circumference. A three days 'journey' is estimated by Niebuhr to be about ninety English miles. This area would include gardens, pastures (which the 'much cattle' would necessitate), and pleasure grounds. The population was large, but not densely located together as in modern cities. There were 120,000 that could not discern their right hand from their left, probably children, which would give a population of about 600,000.

Jonah took a day's journey in the city, delivering his message as he proceeded. The people believed God, and, led by the king, humbled themselves, fasted, and ceased from their evil deeds. Jonah 3, Jonah 4. God saw their works and turned from the evil that He had threatened. This king was perhaps Shalmaneser 2, whose reign has been dated at B.C. 858-823.

Nineveh is next mentioned in 2 Kings 19: 36; Isa. 37: 37, when Sennacherib, after the destruction of his army by God, retired to Nineveh, where he was slain by two of his sons.

The other references to Nineveh in scripture are occupied with its judgement and foretelling its destruction. The prophecy of Nahum is especially devoted to this. Diodorus asserts that there was an ancient prophecy that Nineveh should not fall till the river became an enemy to the city; which happened in the third year of the siege, when the river partially overflowed the city. In the prophecy of Nahum it is said, "with an overrunning flood he will make an utter end of the place"; "the gates of the rivers shall be opened, and the palace shall be dissolved." Nahum 1: 8; Nahum 2: 6. It was to be totally destroyed and not rise again. "a desolation, and dry like a wilderness." Nineveh had been very proud, and had said in its heart, "I am, and there is none beside me"; it should be a place for wild beasts. Zeph. 2: 13-15: cf. Isa. 10: 5-19. It had been 'a city of blood,' and full of lies and robbery; it should be made vile; its destruction should be final: there would be no healing of its bruise. Nahum 3: 1, 19. In Ezek. 31: 3-17 Assyria is compared to a cedar of high stature, which had been brought to utter ruin.

Nineveh may be regarded as typical of the world in its haughty

pride, glorying in its prowess. It was the power used by God to carry out His indignation against Israel: it is thus called "the rod of mine anger," and the indignation of Jehovah against His land and people ceases in the destruction of the Assyrian — a reference to some power in the last days which will morally succeed to the character of the Assyrian, and be destroyed *subsequent* to Babylon. Isa. 14: 24, 25. Historically Assyria fell before Babylon.

The account of the taking of Nineveh is thus given by Ctesias, preserved in Diodorus Siculus, ii. 27, 28. Cyaxares, the Median monarch, aided by the Babylonians under Nabopolassar, laid siege to the city. His efforts were in vain; he was repulsed again and again; but receiving reinforcements he overcame the Assyrian army and they were shut up in the city. He then attempted to reduce the city by blockade, but was unsuccessful for two years, till his efforts were unexpectedly assisted by an extraordinary rise of the Tigris, which swept away a part of the walls and allowed the Medes to enter. The Assyrian king Saracus, in despair, burnt himself in his palace. The conquerors gave up the whole to the flames, and it was razed to the ground.

Rawlinson and others do not credit this account, they consider it undeserving a place in history. Some such destruction would, however, agree with scripture, which, as quoted above, speaks of the water, it also refers to the place being pillaged of its gold and silver, "for there is none end of the store and glory out of all the pleasant furniture." Nahum 2: 9. Those who of late years have examined the mounds testify to its destruction by fire. Calcined sculptured alabaster statues split by heat, charcoal, and charred wood have been found buried in bricks and earth. For years search has been made among its ruins, and there is yet much to be examined. The principal museums of Europe are stored with the relics, and many tablets have been discovered, one of which gives a remarkable account of the deluge. It may indeed be said that *the library* of Nineveh has been opened in modern times, and the details of the records made thousands of years ago can now be read.

The principal ruins are found at:

1. *Kouyunjik* (or Nineveh proper), opposite Mosul, which is situate

36 22' S, 43 E.

2. Some eighteen miles south-east, lies *Nimroud*.
3. About twelve miles nearly northward are ruins at *Karamles*.
4. About twelve miles north-west lies *Khorsabad*.

These four places may be taken as the corners of the ancient city. They form a trapezoid of about sixty miles in circumference. The walls of the ancient city may have extended further, except where bounded by the river Tigris. The excavations reveal extensive buildings with the entrances adorned with winged bulls and other sculptures. In some places the marks of the chariot wheels can be traced on the limestone pavements.

It was destroyed about B.C. 606, by the Medes and Babylonians, and the fall of this city was the end of the kingdom of Assyria.

Ninevites.

The Ninevites or Assyrians, as known in scripture and on the monuments, are judged to have belonged to the Semitic stock — the older inhabitants of the district having been expelled or destroyed. They would thus be allied in blood and in language to the Hebrews. They differed from the Babylonians who were a mixed race, partly Accadian and partly Semitic.

The Accadians invented the cuneiform system of writing which was adopted by the Assyrians, and tablets have been found explaining Accadian words by Assyrian words. A learned Assyrian studied Accadian as a dead language, as Latin is now studied by educated people. The Assyrians were, however, a warlike people, and were not much given to literature and peaceful pursuits; yet various 'lesson books' have been discovered which show that literature was not altogether neglected.

The records give evidence of the great ferocity of the Assyrians, who were less humane than the Babylonians. They impaled some of their victims, burnt others, and they even flayed alive the king of

Hamath. Their cruelty is alluded to in Nahum 2: 12; "The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin."

The greater part of the religious system of Babylon was transported into Assyria, though the Assyrians were less given to religious observances. They had, however, their ritual and their prayers. One of these is remarkable:

"Let the wind carry away the transgression I have committed,

Destroy my manifold wickedness like a garment.

O my God, seven times seven are my transgressions,

My transgressions are ever before me."

But excuses were made that the sins were those of ignorance:

"The transgression that I committed I knew not,

The sin that I sinned I knew not."

The whole (about 60 lines) was to be repeated ten times, and at the end is added, "For the tearful supplication of the heart let the glorious name of every god be invoked sixty-five times, and the heart shall have peace." — *Assyria: its Princes, Priests, and People*.

They had their temple, with its inner and outer courts, and a shrine to which only priests were admitted. A 'sea' of water was at its entrance, and winged bulls, called 'cherubs,' protected the place. They had their 'sabbath' and their sacrifices, principally the bullock, part of which was burnt on the altar, and part eaten by the offerer, or given to the priest. This appears to have been a counterfeit of the tabernacle and its service.

Nisan. [Ni'san]

See MONTHS.

Nisroch. [Nis'roch]

An Assyrian idol, in the temple of which at Nineveh Sennacherib was slain. 2 Kings 19: 37; Isa. 37: 38.

Nitre.

The *natron* of the moderns, not what is now called *nitre*, which is saltpetre. As vinegar upon natron or alkali (which would effervesce and evaporate) so is the unsuitableness of singing mirthful songs to a heavy heart. Prov. 25: 20. It is a mineral alkali, and with oil is made into soap. Jer. 2: 22.

No.

This is the scripture name of THEBES, a noted city in Egypt, built on both sides of the river Nile, having a hundred gates, situate about 25 46' N. Its position is alluded to in Nahum 3: 8-10, where the Nile is called 'the sea,' and 'the rivers' refer to the canals. Instead of 'populous No,' 'No of Amon' should be read, referring to the Egyptian god Amon; and in Jer. 46: 25 for 'the multitude of No,' 'Amon of No' should be read.

The passage in Nahum refers to some past desolation. Assyria had been able to distress Egypt before this prophecy, and the reference there is probably to an attack on Egypt by Sargon (B.C. 722-705): cf. Isa. 20: 1-5. The account in Jer. 46 speaks of the city being delivered into the hands of Nebuchadnezzar, though afterwards it should be inhabited as in days of old. God's judgements on the city are also foretold in Ezek. 30: 14-16. Nebuchadnezzar overran Egypt in B.C. 581, and in 526 Cambyses conquered it.

The perishable nature of human greatness is evidenced in a striking manner in Egypt by miserable huts being in close proximity to ruins of colossal buildings which could have been reared only at the cost of immense labour and the exercise of much skill.

Noadiah. [Noadi'ah]

1. Levite who weighed the vessels of the sanctuary. Ezra 8: 33.

2. One called a prophetess who attempted to terrify Nehemiah. Neh. 6: 14.

Noah. [No'ah]

Son of Lamech, the descendant of Seth, and father of Shem, Ham, and Japheth. Noah is introduced as a just man, perfect in his generations, and as one who walked with God. To him God revealed that because the earth was full of violence, He would destroy all flesh with the earth. God bade Noah make the ark, and He would establish His covenant with him, and would preserve alive in the ark Noah, his wife, his three sons, and their wives. The N.T. reveals the fact that Noah had faith, and that in godly fear he prepared the ark, in obedience to God's warning, for *the saving of his house*, thereby condemning the world and becoming heir of the righteousness which is by faith. God's salvation was seen by faith in the midst of coming judgement. Heb. 11: 7.

In Gen. 6: God said, "My spirit shall not always strive with man, for that he also [or 'indeed'] is flesh; yet his days shall be an hundred and twenty years." Men lived to a much greater age than this till long after the flood, so that this seems to refer to the period from the warning to the deluge. We know from other scriptures that God gave the people time for repentance "the *longsuffering* of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3: 20.

Noah is called a "preacher of righteousness," 2 Peter 2: 5, but another scripture shows that his preparing the ark and his preaching had *no* effect: "they were eating and drinking, marrying and giving in marriage, until *the day* that Noe entered into the ark, and knew not until the flood came, and took them all away." Matt. 24: 38, 39.

When Noah and all the creatures were safely shut up in the refuge God had devised for them, it is said, God 'remembered' them. In due time He abated the flood, and eventually bade Noah go out of the ark, for though Noah saw that the earth was dry, yet he waited like a dependent one for God's word. His first act on the cleansed earth was to build an altar to the Lord, and offer burnt offerings of all the clean animals and fowls. The Lord smelled a sweet savour, and said in His heart that He would not again curse the ground for man's

sake, nor would He again smite every living thing as He had done. We are thus taught that the providential government of God is carried on upon the ground of the sweet savour of Christ's sacrifice. God blessed Noah and his sons, and established His covenant with them and with every living thing, and gave the bow in the cloud as a token of it. He gave Noah and his sons authority over all living things, with permission to eat flesh, but not with the blood.

Thus God, after smelling a sweet savour in the burnt offering (type of the sacrifice of Christ, and so the earth not being again cursed for man's sake) began the new earth by establishing His covenant with Noah and his sons, blessing the earth and putting its government into their hands. It was a new beginning in a new earth: the "heavens and the earth which *are now*" are in 2 Peter 2: 5; 2 Peter 3: 6, 7, put in contrast to the "world that *then was*," the 'old world.' Alas! in this new world failure at once characterised the man to whom government had been entrusted. Noah planted a vineyard, drank of the wine, became intoxicated, and dishonoured God and himself, and was dishonoured by his son.

Noah pronounced a blessing on Shem and Japheth: *Jehovah's* name is connected with Shem, while Japheth, head of the Gentiles, is enlarged providentially by *God*; a curse is pronounced on Canaan. Gen. 6 — Gen. 9. Noah is twice spoken of as a righteous man, along with Daniel and Job, though able to secure only their own safety when God's sore judgements were on the land. Ezek. 14: 14, 16, 20. See ARK and FLOOD.

Noah. [No'ah]

A daughter of Zelophehad, grandson of Gilead. Num. 26: 33; Num. 27: 1; Num. 36: 11; Joshua 17: 3.

Nob.

City in the tribe of Benjamin, in which Ahimelech the priest dwelt with the tabernacle of the Lord. It was visited by David when he fled from Saul, and he and his followers ate the hallowed bread. David said it "is in a manner common": cf. Matt. 12: 3, 4. The priest also gave him the sword of Goliath. Through the treachery of Doeg, this

led to the death of Ahimelech, his fathers house, and all the inhabitants of the city of Nob. 1 Sam. 21: 1-9; 1 Sam. 22: 9-19; Neh. 11: 32; Isa. 10: 32. Not identified.

Nobah. [No'bah]

A Manassite who took Kenath and its villages, and called it after his own name. Num. 32: 42; Judges 8: 11. See KENATH.

Nod.

The land to which Cain went after the murder of Abel, when he went out from the presence of the Lord. It was on the east of Eden, but is not identified. Gen. 4: 16. The name signifies 'wandering' or 'nomad;' the verb is translated 'vagabond' in Gen. 4: 12, 14.

Nodab. [No'dab]

A tribe on the east of the Jordan conquered by the two and a half tribes. 1 Chr. 5: 19.

Noe. [No'e]

The Greek form of NOAH. Matt. 24: 37, 38; Luke 3: 36; Luke 17: 26, 27.

Nogah. [No'gah]

Son of David, born at Jerusalem. 1 Chr. 3: 7; 1 Chr. 14: 6.

Nohah. [No'hah]

Fourth son of Benjamin. 1 Chr. 8: 2.

Non.

The same as NUN, the father of Joshua. 1 Chr. 7: 27.

Noph.

See MEMPHIS.

Nophah. [No'phah]

Ancient name of some place, probably near Heshbon. Num. 21: 30.

North.

1. *mezarim*, *lit.* 'the scattering': regarding the north wind as scattering the clouds and bringing severe cold. Elihu said the cold came out of the north. The word occurs only in Job 37: 9.

2. *tsaphon*, 'hidden, dark.' The ancients regarded the north as the region of gloom and darkness. This is the word commonly translated 'north' in the O.T. Job 37: 9, etc.

3. βορρᾶς, north. Luke 13: 29; Rev. 21: 13.

North-west,

χωρος. The harbour of Phenice in Crete *looked towards* south-west (λίψ) and north-west. Acts 27: 12.

Nose Jewels.

These were rings, ornamented with jewels, and generally passed through the right side of the nostril, hanging down by the mouth. This mode of decoration is referred to in Prov. 11: 22: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." In Isa. 3: 21 the nose jewels are mentioned among other adornments of women, which should be taken away in God's judgements; and in Ezek. 16: 12, among the ornaments spoken of symbolically with which God adorned Jerusalem, is 'a jewel on thy forehead,' which should however read 'a ring upon thy nose.'

Novice.

The word νεόφυτος is literally 'newly planted,' and is applied to those who had been but recently converted. They were not to be appointed as bishops or overseers, lest, being lifted up with pride, they should fall into the condemnation of the devil. 1 Tim. 3: 6.

Numbers as Symbols.

There can be little doubt that numerals are used in scripture as symbols; and by comparing the instances in which any numeral is employed the idea hidden in it may often be arrived at. The signification of some numbers is too obvious to be mistaken; that of others is less apparent. In some cases the symbolical number may be discovered where the numeral itself is not mentioned: as, for instance, under *three* we may class the law, the psalms, and the prophets; spirit, soul, and body, etc. A few references only are given here for each number.

ONE. *Supremacy, exclusiveness.* One Jehovah. Deut. 6: 4; Isa. 42: 8; Zech. 14: 9. One God and Father. 1 Cor. 8: 6; Gal. 3: 20; Mark 12: 29; Eph. 4: 6; 1 Tim. 2: 5. "None other God but one," one Lord Jesus Christ. 1 Cor. 8: 4; Eph. 4: 5. One Holy Spirit. 1 Cor. 12: 11, 13. One mediator. 1 Tim. 2: 5. One body. 1 Cor. 12: 12, 13; Eph. 4: 4. One hope, one faith, one baptism. Eph. 4: 4, 5. One offering that has perfected for ever the sanctified. Heb. 10: 14.

TWO. *Distinctness, and hence adequate testimony and fellowship when in agreement.* Two witnesses needful. Deut. 19: 15; 2 Cor. 13: 1. Caleb and Joshua witnessed for the land. Num. 14: 6-9. Two spies sent over Jordan. Joshua 2: 1. Two olive trees typical of two witnesses. Zech. 4: 3; Rev. 11: 3, 4. God's word and His oath show the immutability of His counsel. Heb. 6: 17, 18. Two are to agree in asking. Matt. 18: 19. Two or three can be gathered to Christ's name. Matt. 18: 20.

THREE. *Divine fulness or completeness, and hence perfection in testimony.* God — Father, Son, and Spirit. This fulness was pleased to dwell in the Son of His love. Col. 1: 19. Three times the voice came from heaven respecting the Lord Jesus. Matt. 3: 17; Matt. 17: 5; John 12: 28. The Lord Jesus is Prophet, Priest, and King; Son of God, Son of Man, and Son of David. Three bear witness, the Spirit, the water, and the blood, "and these three agree in one." 1 John 5: 7, 8. The scriptures, comprising the law, the prophets, and the psalms, bore witness to Christ. Luke 24: 44. Faith, hope, and love are elements of christian life here. A three-fold cord is not easily broken (Ecc. 4: 12), corresponding to perfection in testimony: three also

describes perfected experience. Luke 13: 32; Gen. 22: 4; Acts 9: 9.

FOUR. *Completeness in that which is created or ordained of God.* Four winds from the four quarters of the heaven. Jer. 49: 36. Four quarters of the earth. Rev. 20: 8. In the arranging the camp of Israel there were four standards. Num. 10: 14-25. Ezekiel saw four living creatures, each had four faces, four wings, and four hands. Ezek. 1: 5-8: compare the four living creatures in Rev. 4: 6.

FIVE. *Human weakness in its appreciation of obligation.* In the dedication of the tabernacle each prince offered for a peace offering two oxen, five rams, five he goats, and five lambs. Num. 7: 17-83. Weakness in contrast to the power of the enemy: five should chase a hundred. Lev. 26: 8. The disciples could only provide five barley loaves and two small fishes when the five thousand were fed. John 6: 9. Paul said he would rather speak five words to teach others than ten thousand words in an unknown tongue. 1 Cor. 14: 19. In the parable of the virgins there were five wise and five foolish. Matt. 25: 2.

SIX. *Incompleteness, imperfection* (one short of the perfect number seven). Solomon had six steps to his great throne, 1 Kings 10: 19; but it was not elevated enough to save him from idolatry. Six hundred sixty and six talents of gold were brought him in a year, 1 Kings 10: 14; yet he had to confess that all was vanity and vexation of spirit. The Jews at Cana had six water-pots for purification, John 2: 6; but they expressed the insufficiency of ordinances to meet man's need. The number of the imperial beast will be six hundred sixty and six, Rev. 13: 18, being imperfect in every particular.

SEVEN. *Spiritual completeness, generally in good but occasionally in evil.* It is the compound of three and four, and the highest single indivisible number. Seven days in a week, every seventh day was a day of rest, every seventh year was a year of rest for the land, and every seven times seven years brought the jubilee. Creation was complete on the seventh day, God's rest being the result. There were seven lamps to the golden candlestick. Num. 8: 2; cf. Zech. 4: 2. The blood was sprinkled before the Lord seven times. Lev. 4: 6, 17; Lev. 8: 11. The Christian is exhorted to keep the feast of seven days after the passover, which makes it a perpetual feast for him. 1 Cor. 5: 7, 8.

John speaks of seven Spirits before the throne of God. Rev. 1: 4. There are seven abominations in man's heart. Prov. 26: 25. The first beast has seven heads and ten horns. Rev. 13: 1. In the Revelation 'seven' occurs frequently; the symbol is found therein more than seven times seven. Forgiveness is to be 'seventy times seven.' Matt. 18: 22.

EIGHT. *A new departure outside of, but connected with, creation-order: hence in resurrection.* Circumcision was on the eighth day, when a new communion was entered into. Eight souls were saved in the ark, to commence a new world. 1 Peter 3: 20; 2 Peter 2: 5. The new form of the future Roman empire will be the eighth. Rev. 17: 11. The resurrection-day may be called the eighth, the day after the seventh, the Jewish sabbath.

TEN. *Complete ground of human responsibility.* Pharaoh was visited by ten plagues. Ex. 7 — Ex.12. The ten commandments. Ex. 34: 28. Abraham gave a tenth of the spoils to Melchisedek. Gen. 14: 20. The Israelites gave a tenth to the Levites, and they gave a tenth to the priests. Num. 18: 21, 26. Ten virgins went forth to meet the bridegroom. Matt. 25. There were ten servants to whom the pounds were entrusted. Luke 19: 13. In the last form of the Roman empire there will be ten kings. Rev. 17: 12, 16.

TWELVE. *Completeness administratively, that is, in what is set forth or displayed manward.* (The first most divisible of the earlier numbers.) There were twelve patriarchs, ancestors of the twelve tribes, who are commemorated in the twelve loaves on the table, the twelve stones in the breastplate and twelve names on the shoulders of the high priest; the twelve stones taken out of Jordan, and the twelve stones placed in the bed of the river; also in the woman with a crown of twelve stars. Rev. 12: 1. Through the twelve apostles the Lord fed the hungry multitudes. The twelve apostles will sit upon twelve thrones, judging the twelve tribes. Matt. 19: 28. The new Jerusalem will have twelve foundations for its walls with the names of the twelve apostles; it will have twelve gates, consisting of twelve pearls, with the names of the twelve tribes inscribed, the gates will be attended by twelve angels. Rev. 21: 12-21. There are twelve hours in the day, in which the children of light may walk. John 11: 9. The flexibility of administrative perfection may be seen in:

Six-twos: Two apostles in each of the six companies sent to preach.

Two-sixes: Six loaves in each of the two rows of showbread.

Three-fours: Four rows of three names each on the breastplate.

Four- threes: Three gates on each of the four sides of the new Jerusalem.

FORTY = 10×4 . *Complete probation to bring to light good or evil.* Moses was forty years in the desert, being himself tried; he was in the mount two periods of forty days, which were times of trial to the Israelites. Ex. 24: 18; Ex. 34: 28. The spies were forty days searching the land. Num. 13: 25. The tribes were tested forty years in the wilderness. Acts 13: 18. Goliath challenged Israel forty days. 1 Sam. 17: 16. Saul, David, Solomon, and Jehoshaphat were each tested by a reign of forty years. Elijah's period of testing at Horeb was forty days. Nineveh was given forty days for repentance. Jonah 3: 4. The Lord Jesus was under temptation forty days. Mark 1: 13.

Numbers (Book of) to Paradise

Numbers, Book of.

This is so-called because of the numbering of the Israelites, twice given in detail: Num. 1 and Num. 26. The book may be summarised under four divisions.

1. The arrangements for the departure of the people from Sinai; Num. 1 — Num. 9
2. The journey from Sinai to the borders of Canaan; Num. 10 — Num. 14.
3. Laws and a few events during the thirty-eight years' journeyings; Num. 15 — Num. 19.
4. The events of the last year, with a list of all the halting places from Egypt; Num. 20 — Num. 36. As a whole the book may be said to give the service and walk of the people, their trials and testings

under responsibility: typical of the spiritual service and walk of Christians now in the wilderness. In the Hebrew the title of the book is "In the Wilderness."

The book opens with the numbering of the people, and then the arrangement of the tribes around the tabernacle. Each tribe had an individual place and interest before the Lord: type of God's saints being acknowledged and their place appointed in reference to His testimony. There were twelve tribes besides the Levites, who were reserved for the service of the tent of testimony, and would be located round the court. All were placed as appointed, and each was to pitch his tent near the standard to which he belonged. See CAMP.

Num. 3: The Levites were to be offered to God in lieu of the firstborn, all of whom God took to Himself when He smote the firstborn of the Egyptians. As the number of the firstborn exceeded that of the Levites, the residue were redeemed: a type of the saints looked at as firstborn ones, and as redeemed, being wholly claimed as God's, and given to Aaron (that is to Christ), to serve in God's house, over which He is set as Lord. The Levites were arranged by their families, and the service of each was definitely assigned. The servant ever has his particular service from God, to be exercised under responsibility to the Lord, and he is in no way left to choose for himself as to his service.

Num. 4 gives instruction as to the moving of the tabernacle and the care to be taken. When journeying the sacred things of the tabernacle in general were to be covered with skins, to preserve from defilement, over a covering of blue: typical of the heavenly character of the assembly as the vessel of the testimony of Christ in the wilderness, in separation from evil. The brazen altar was covered with purple; the table of showbread was covered with scarlet (Israel's glory), and the ark alone had blue on the outside (Christ exhibiting the heavenly).

In Num. 5 laws are given as to the removing out of the camp all lepers, etc.; as to restitution in all cases of trespass; and as to the trial of jealousy (Israel in result became unfaithful in her relations with Jehovah).

Num. 6: The law of the NAZARITES, *q.v.* This peculiar separation to Jehovah is followed by instructions to Aaron and his sons as to the manner of blessing the people, the words they were to use being given, closing with "They shall put my name upon the children of Israel; and I will bless them." When unfaithfulness is complete, any witness of the position of God's people can be maintained only through chosen vessels, in absolute separation to God from natural interests, proprieties of life, and human springs of joy. Such is the testimony of God at such a time. Samson, Samuel, etc., are examples.

Num. 7: Here are given the offerings of the princes at the dedication of the tabernacle and of the altar, each tribe having its appointed day. When Moses entered into the tabernacle he heard "one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim:" cf. Ex. 29: 42. He had access to the mercy-seat and received his directions from thence, while the place of approach for the people was at the brazen altar.

Num. 8; Num. 9: Instructions were given as to the lighting of the lamps. (The light of the glory of Jehovah was in Israel; Isa. 60: 1 shows that it will be made good in the kingdom.) The offering up of the Levites as a sacrifice (cf. Rom. 15: 16), and the age and time of their service are prescribed. Before Israel started on their journey from Sinai, they were to keep the passover, the memorial of their redemption from Egypt. Those that were ceremonially unclean were graciously provided for by being allowed to keep it on another day. Then instructions were given as to their movements, depending on the cloud that covered the tabernacle. They were to proceed only when the cloud moved, thus they were to be guided by Jehovah. Whether it were a day, or a month, or a year, that the cloud rested, they were to move only at the command of the Lord: a striking type of the guidance which God accords now.

This ends the first division of the book.

Num. 10: Details are given as to the use of the silver trumpets for summoning the people, and the tribes commence their journey. This was on the twentieth day of the second month of the second year. They went three days' journey. Moses begged of Hobab his father-

in-law to go with them to be 'instead of eyes;' but he refused. This was well; for they might have depended on him instead of upon God, who had provided the cloud of glory to guide them. The pillar of cloud was above, and the ark went before them. The Lord was invoked at starting: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." And at resting: "Return, O Lord, unto the many thousands of Israel."

Num. 11: The people began their murmurings, and the fire of the Lord broke in among them. Then they despised the manna and turned back to the things of Egypt. Moses' heart failed him; the burden was greater than he could bear, and he asked God to kill him. Then God bade him appoint seventy men, to be elders of the people, and officers over them, on whom He put of Moses' spirit. God gave the people quails, but His anger was kindled and He smote them with a great slaughter.

Num. 12: Miriam and Aaron spoke against Moses, the meekest of men; the Lord vindicated Moses and smote Miriam with leprosy, but at the intercession of Moses it was removed from her, though she was shut out of the camp seven days. It was sin against God in His apostle, and was a type of God's people Israel, who, though occupying a privileged place, deny the rights of Christ to act in grace toward those who have no such place.

Num. 13; Num. 14: detail the searching of the land by the spies, and the consequences of their want of faith. Forgetting God, and judging from their own standpoint, the spies (except Caleb and Joshua) gave an evil report of the land. The whole congregation exclaimed, "Would God that we had died in this wilderness," and proposed to return into Egypt. At the intercession of Moses, God graciously said that He would pardon the people, but that all the earth should be filled with the glory of Jehovah. Their failure under responsibility was now completely manifested, and God decreed that all of twenty years old and upwards should die in the wilderness, save Caleb and Joshua, and that their little ones should be brought into the land. In further rebellion they said they would go up into the land, but they were smitten by the Amalekites and Canaanites. This is the beginning of their wandering in the wilderness.

Num. 15 — Num. 19 — the third division of the book — show that God had in no way deviated from His purpose, and give some of the laws of the offerings when they should come into the land of their dwellings. See OFFERINGS. Then is recorded the rebellion of Korah, Dathan, and Abiram, that which is spoken of in the N.T. as the gainsaying of Core. It was the assumption of the priesthood by the Levites and rebellion against the anointing of God. See KORAH.

By the budding of Aaron's rod God bore witness as to whom He had chosen for the priesthood, and He gave instructions as to the responsibility and the portions of the priests and Levites; the people were not to draw nigh the tabernacle. See AARONIC PRIESTHOOD, and LEVITES. Then is given the law of the Red Heifer, a provision for defilement in the wilderness. See HEIFER.

Num. 20: opens with the Israelites at Kadesh, the place from whence the spies had been sent thirty-eight years previously. Here Miriam dies and is buried. The people murmur against Moses because they have no water. He is told to *speak* to the rock, with the rod of priestly grace in his hand, but he *smites* the rock as with his own rod of judgement, and calls the people rebels: for this failure he is forbidden to lead the people into Canaan. The lawgiver did not rise to the grace of God. See MOSES. From here they had to make a long detour to the Akaba Gulf of the Red Sea because the Edomites would not suffer them to pass through their land. Aaron dies in Mount Hor, and is succeeded by Eleazar.

Num. 21: Arad and the Canaanites are smitten. The further journeying led the people again to murmur, and God sent among them fiery serpents. On the prayer of the people for the removal, of the serpents, Moses made by divine directions a SERPENT OF BRASS (*q.v.*) and put it on a pole, and whosoever looked (having been bitten) *lived*. After skirting the east of the land of Edom, the Israelites encountered the Amorites, who, refusing to let them pass, were smitten by Moses, and Heshbon was taken. The Israelites smote also Og the king of Bashan, and took his land.

Num. 22 — Num. 25 give the history of Balak hiring Balaam the prophet to curse Israel. In spite of Israel's failure in walk, the Lord turned the attempt to curse them into the pronouncing of blessings.

Balaam saw in his successive visions the elect people of God, and announced their *sanctification* (Num. 23: 8-10); *justification* (Num. 23: 19-24); *acceptance and consequent blessing* (Num. 24: 5-9); the rise of a Star out of Jacob, and the destruction of the hereditary enemies of Israel. (Num. 24: 17-24.) The evil advice of Balaam, however, led the children of Israel into sin by allying themselves with the daughters of Moab, and so falling into idolatry. The zeal of Phinehas, who in a signal case executed judgement, is commended of God.

Num. 26; Num. 27: The people are again numbered, with a view to inheriting the land, but all the men of war included in the first numbering, save Caleb and Joshua, had died. Details are given as to the distribution of the inheritance. Moses, being told of his approaching death, pleads with God to appoint a leader for the people, and Joshua is put in that place.

Num. 28 — Num. 30: Directions are given as to the whole system of regularly instituted offerings, and as to ratification or otherwise of vows.

Num. 31: The Midianites are smitten, among whom Balaam is slain: special directions are given as to the division of the spoil.

Num. 32: Moses accedes to the request of the Reubenites and Gadites to have their possession on the east of the Jordan, provided in the first instance they go armed before their brethren over Jordan: type of Christians stopping short of the purpose of God in regard to them through refusing to accept death with Christ.

Num. 33 — Num. 36: The various stations are recorded at which the Israelites had halted in their journeyings. Details follow as to the borders of the promised land; the forty-eight cities for the Levites; and the cities of refuge. The book closes with instruction as to the inheritance of daughters, so that the position belonging to each tribe should remain as allotted; ending with the words, "These are the commandments and the judgements which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho." Here, close to the land, Moses rehearsed to them all their evil ways, but spoke with certainty of their possessing

the land, and named those who should aid in dividing it. God was about to fulfil to the children of Israel His promise made to Abraham, Isaac, and Jacob in grace, which abounded over all their sin, and has abounded toward His people ever since.

In conclusion, a few words may be added on the spiritual import of the Book of Numbers. It literally considers the children of Israel in two aspects: first, in view of the wilderness; and secondly, in view of possessing the promised land. The link between the two numberings is Caleb and Joshua, the representatives of faith. The book is the obverse of Exodus, in which we have the actings of *God* — His redemption of the people; His resources for them in the wilderness; the declaration of His will; and the setting up among them of the tabernacle — all this was God's side. On the other hand, we have in Numbers the side of *the people* — they are taken into consideration, and hence their perversities and God's chastisements are prominent. These lead, in their spiritual significance, to the conclusion that the means necessary to conduct a people through the wilderness are the water of purification (Num. 19), and priestly ministration (Num. 20): Christ in death and Christ risen; the red heifer, and the budding rod. This part closes in Num. 20.

Then after the death of Aaron the high priest, which is the proper end of responsibility and its testing, we have a second part of the book, in which are seen the means by which the elect of God are brought to light, namely, the brazen serpent, and the springing well — the acceptance of the cross, and the power of the Spirit. In this part of Numbers there is but little reference to priesthood. We have following this the prophecies of Balaam, which speak of the elect people of God. The people are then numbered in view of possessing the land of promise, and Joshua succeeds Moses as leader. He is, what Moses was not, the type of a risen Christ.

In spiritual experiences the second part of the book runs concurrently with the first, for while in the type Israel did not come to the brazen serpent until they had been thirty-eight years in the wilderness, Christians *begin* their spiritual course with the cross, which is the antitype of the brazen serpent. John 3: 14, 15. The state of man in the flesh has been condemned in the cross, and the Christian begins in the Spirit; and in that way is able to appreciate

the water of purification and priestly refreshment, while finding that no good dwells in the flesh.

Nun.

An Ephraimite, father of Joshua, and referred to in scripture only to distinguish his son, who succeeded Moses. Ex. 33: 11; Num. 11: 28, etc.

Nurse.

Such in O.T. times were held in esteem, as was Deborah, Rebekah's nurse, Gen. 35: 8. Twice the expression, 'nursing fathers,' occurs, and queens are to be 'nursing mothers' to Israel in the future. Num. 11: 12; Isa. 49: 23. Paul said, "We were gentle among you, even as a nurse cherisheth her children." 1 Thess. 2: 7.

Nuts.

1. *botnim*. This is judged to be the fruit of the pistachio tree (*Pistacia vera*). These nuts were among the good things sent to Joseph by his father. Gen. 43: 11.

2. *egoz*. The bride "went down into the garden of nuts." Cant. 6: 11. This word is considered to refer to the walnut tree (*Juglans regia*). Josephus and others speak of the walnut tree growing in Palestine.

Nymphas. [Nym'phas]

Saint at Colosse or Laodicea, to whom Paul sent his salutations. Col. 4: 15. Several editors read, 'the church which is in *their* house.'

Oak.

There are four Hebrew words so translated, but they are all apparently from the same root, signifying 'strong, hardy,' and are mostly applied to the oak, which lives to a great age. Three species of the *Quercus* are known in Palestine, the *pseudo-coccifera*, *aegilops*, and *infectoria*. It is symbolical of strength, and affords shade from the heat of the sun. Gen. 35: 8; Joshua 24: 26; Isa. 1: 29; Isa. 2: 13; Ezek. 27: 6; Hosea 4: 13; Amos 2: 9; Zech. 11: 2. The

word *elah* is judged to refer to the terebinth (*pistacia terebinthus*), though generally translated oak. Gen. 35: 4; Judges 6: 11, 19; 2 Sam. 18: 9-14; 1 Kings 13: 14; 1 Chr. 10: 12; Isa. 1: 30; Ezek. 6: 13.

Oath.

A solemn asseveration with an appeal to God that what is said is true. The apostle said that among men an oath for confirmation is the "end of all strife" or dispute; and God, willing to show "the immutability of his counsel, confirmed it by an oath; that by two immutable things [His word and His oath] in which it was impossible for God to lie, we might have a strong consolation." Heb 6: 16-18. Jehovah swore that the Lord Jesus should be a priest for ever after the order of Melchizedek. Ps. 110: 4.

Lev. 5: 1 has been interpreted as signifying that when the voice of adjuration was heard, persons were compelled to confess what they knew as to any charge. Thus the Lord Jesus when adjured by the high priest answered him. The Lord was under an accusation, and was adjured to say if it was true. He acknowledged that He was "the Christ the Son of God." Matt. 26: 63, 64.

The Lord exposed the folly of the tradition that some oaths were not binding. Matt. 23: 16-22.

In the common intercourse of life there should be no oaths, the simple 'yea' and 'nay' should be enough, "swear not at all," Matt. 5: 34-37; James 5: 12; the context of these passages shows that they do not refer to judicial oaths: cf. also Heb. 6: 13, 16; Heb. 7: 21; Rev. 10: 6.

Obadiah. [Obadi'ah]

1. The governor of Ahab's house. He feared the Lord greatly, and had the boldness, in spite of Ahab and Jezebel, to hide a hundred of the prophets of Jehovah, and feed them with bread and water, when Jezebel was cutting off the prophets. When Elijah sent Obadiah to tell Ahab that he was there, he feared that the Spirit of the Lord would catch away Elijah, and he would be slain; but he obeyed, and Elijah met the king . Obadiah is a remarkable instance of how a

servant who feared the Lord could maintain his integrity amid flagrant wickedness, though otherwise he seems out of his right place, for he was not separate like Elijah. His false position may account for his dwelling upon his own work for the Lord, and his fear for his life before Ahab. 1 Kings 18: 3-16.

2. Descendant of David. 1 Chr. 3: 21.

3. Son of Izrahiah, a descendant of Issachar. 1 Chr. 7: 3.

4. Son of Azel, a Benjamite. 1 Chr. 8: 38; 1 Chr. 9: 44.

5. Son of Shemaiah, a Levite. 1 Chr. 9: 16. Apparently called ABDA in Neh. 11: 17.

6. Gadite who resorted to David at Ziklag, 1 Chr. 12: 9.

7. A Zebulunite, father of Ishmaiah. 1 Chr. 27: 19.

8. Prince sent by Jehoshaphat to teach the people. 2 Chr. 17: 7.

9. Levite who was overseer in the repairs of the temple. 2 Chr. 34: 12.

10. Son of Jehiel: he returned from exile. Ezra 8: 9.

11. Priest who sealed the covenant. Neh. 10: 5.

12. Levite who acted as doorkeeper. Neh. 12: 25.

13. The prophet, of whom personally nothing is known. Oba. 1: 1.

Obadiah, Book of.

There is nothing in this prophecy to fix its date. The whole of it relates to Edom or the Edomites. Edom (Esau) is characterised in scripture by his deadly hatred to his 'brother Jacob,' Obadiah 10. His pride is spoken of, exalting himself as the eagle, setting his nest in the firmament of heaven, and seeking his safety in the high caves of the rocks, which well answers to their habitations in Idumea.

Part of the prophecy may refer to the time when Jerusalem was destroyed by Babylon. In Ps. 137: 7, 8, Edom is associated with Babylon as against Jerusalem. Obadiah 12 to 14 of the prophecy exactly describe the manner of a people like the Arabs when a city was captured. There are seven reproaches against them: they helped to pillage the place, stood in by-places to cut off any that escaped, and delivered them up to their enemies. These intimations of their assisting in the destruction of Jerusalem have led to the prophecy being usually dated B.C. 587, the year following the destruction.

The prophecy, however, probably looks onward to the last days, when Israel, restored to their land, will be attacked by Edom, and kindred nations. Ps. 83. Idumea will be their rendezvous, and the sword of the Lord will be filled with blood. Isa. 34: 5, 6. Obadiah depicts the Jews themselves as God's instruments for the destruction of Esau; which agrees with Isa. 11: 14; Dan. 11: 41. "Upon mount Zion shall be deliverance . . . the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." Obadiah 17, 18. The destruction shall be complete: "every one of the mount of Esau" shall be cut off by slaughter; "there shall not be any remaining of the house of Esau." Obadiah 9, 18. Their land shall be possessed by Israel, for God's ways are retributive. The prophecy ends with "the kingdom shall be Jehovah's."

Obal. [O'bal]

See EBAL.

Obed. [O'bed]

1. Son of Boaz and Ruth the Moabitess, and father of Jesse. Ruth 4: 17-22; 1 Chr. 2: 12; Matt. 1: 5; Luke 3: 32.

2. Son of Ephlal, a descendant of Jarha, the Egyptian slave of Sheshan. 1 Chr. 2: 37, 38.

3. One of David's mighty men. 1 Chr. 11: 47.

4. Son of Shemaiah, a Korhite. 1 Chr. 26: 7.

5. Father of Azariah. 2 Chr. 23: 1.

Obededom. [O'bed-e'dom]

1. The Gittite at whose house the ark rested for three months. 2 Sam. 6: 10-12; 1 Chr. 13: 13, 14; 1 Chr. 15: 25.

2. A Levite musician and doorkeeper of the sanctuary. 1 Chr. 15: 18, 21, 24; 1 Chr. 16: 5, 38; 1 Chr. 26: 4, 8, 15.

3. A Levite, son of Jeduthun. 1 Chr. 16: 38.

4. One who had charge of the vessels of the sanctuary in the days of Amaziah. 2 Chr. 25: 24.

Obil. [O'bil]

An Ishmaelite, camel-herdsman of David. 1 Chr. 27: 30.

Oblation.

Anything presented to God. All the Hebrew words so translated are also rendered 'offering,' except *maseth* in Ezek. 20: 40; it signifies 'lifting up,' a gift. See OFFERINGS.

Oboth. [O'both]

One of the stations of the Israelites east of Moab. Num. 21: 10, 11; Num. 33: 43, 44.

Ocran. [Oc'ran]

Father of Pagiel, a chief of the tribe of Asher. Num. 1: 13; Num. 2: 27; Num. 7: 72, 77; Num. 10: 26.

Oded. [O'ded]

1. A prophet and father of the prophet Azariah. 2 Chr. 15: 1, 8.

2. Prophet in Samaria who protested against the captives from Judah being brought into the city. 2 Chr. 28: 9.

Offence.

See SIN.

Offering, Offering up.

There were two distinct actions connected with the sacrifices. Any Israelite could bring an offering, or offer a gift, or a sacrifice; but only the priest could offer up the sacrifice on the altar to God. In the N.T. there are two Greek words translated 'to offer.' One is προσφέρω, 'to bring to,' 'present.' This is used in Matt. 2: 11, of the wise men who 'presented' their gifts unto the Lord. So too vinegar was 'offered' to the Lord on the cross. Luke 23: 36. The word is referred to the Lord in Heb. 9: 14, 25, 28; Heb. 10: 12. The other word is ἀναφέρω, 'to bring up,' and hence 'to offer up.' In Matt. 17: 1, Jesus, 'bringeth up' Peter, etc.; and in Luke 24: 51 the Lord was 'carried up' into heaven. This word is employed in Heb. 7: 27, both as to the high priest 'offering up' sacrifices and to Jesus who 'offered up' Himself. It occurs also in Mark 9: 2; Heb. 9: 28; Heb. 13: 15; James 2: 21; 1 Peter 2: 5, 24.

In the LXX the word προσφέρω is mostly a translation of *qarab*, 'to draw near,' which constantly occurs in Leviticus and Numbers in the laws respecting the offering of sacrifices, and is translated 'to offer.' On the other hand ἀναφέρω is chiefly the rendering adopted for *alah*, 'to ascend, to make to ascend.' The word *alah* is frequently translated 'to offer,' but only twice in Leviticus (Lev. 14: 20; Lev. 17: 8); and four times in Numbers (Num. 23: 2, 4, 14, 30), when Balaam and Balak offered up sacrifices. Both Greek words are applied to Christ as to the offering of Himself. Heb. 9: 14; Heb. 7: 27. They are both also used of Abraham offering Isaac; he gave Isaac, and as a priest virtually offered him up. Heb. 11: 17; James 2: 21.

Offerings, The.

The sacrifices described in the O.T. show the ground and means of approach to God. They are all typical, having no intrinsic value, but they foreshadowed Christ, who, as antitype, fulfilled them all. The principal offerings are four: the Burnt offering, the Meat offering,

the Peace offering, and the Sin offering, with which the Trespass offering may be associated. This is the order in which they are given in the opening chapters of Leviticus, where we have their significance presented from God's side, beginning with Christ in devotedness to God's glory even unto death, and coming down to the need of guilty man. If the question be of a sinner's approach to God, the sin offering must necessarily come first: the question of sin must be met for the conscience before the one who approaches can be in the position of a worshipper.

The offerings, in one respect, divide themselves into two classes, namely, the sweet-savour offerings, presented by worshippers, and the sin offerings, presented by those who having sinned needed to be restored to the position of worshippers. But even in the sin offering the fat was burnt on the brazen altar, and it is *once* said to be for a sweet savour (Lev. 4: 31), thus forming a link with the burnt offering. The sweet-savour offerings represent Christ's perfect offering of Himself to God, rather than the laying of sins on the substitute by Jehovah.

The various kinds and the sex of the animals presented in the sin offerings are proportioned to the measure of responsibility in Lev. 4, and to the offerer's ability in Lev. 5. Thus the priest or the whole congregation for a sin offering had to bring a bullock, but a goat or a lamb sufficed for one of the people. In the sweet-savour offerings the offerer was left free to choose a victim, and the different value of the animals offered gave evidence to the measure of appreciation of the sacrifice: thus if a rich man brought a sheep instead of a bullock, it would show that he undervalued the privileges within his reach.

The *blood* was sprinkled and poured out: it might not be eaten; the blood was the life, and God claimed it: cf. Lev. 17: 11. The *fat* of the offerings was always to be burnt, for it represented the spontaneous and energetic action of the heart of Christ godward. Ps. 40: 7, 8. *Leaven*, which always signifies what is human and hence evil (for if the human element is introduced into and works in the things of God it is evil), might never be burnt on the altar to God, nor be in any of the offerings except in one special form of the meat offering (Lev. 23: 16-21), and in the bread accompanying a peace offering. Lev. 7: 13. *Honey* was forbidden in the meat offering, as denoting mere

human sweetness. *Salt* was to be added to the meat offering and used in the *corbans*. Lev. 2: 13; Ezek. 43: 24. Salt is preservative and gives a savour. Num. 18: 19; 2 Chr. 13: 5; Col. 4: 6. The *breast* of the victim may be taken as emblematic of love, and the *shoulder* of strength.

The principal Hebrew words used in reference to the offerings are:

1. *Olah, Alah*, from 'to make to ascend.' Translated burnt offering.
2. *Minchah*, from 'a present, gift, oblation.' Translated meat offering. Others prefer to translate it meal offering.
3. *Shelem*, from 'to be whole, complete,' to be at peace, in friendship with any one. Translated peace offering. The ordinary form is plural, and may be rendered 'prosperities offering.'
4. *Chattath*, from 'to sin.' Constantly translated sin offering.
5. *Asham*, from 'to be guilty.' Translated trespass offering.
6. *Tenuphah*, from 'to lift up and down, wave.' Translated wave offering.
7. *Terumah*, from 'to be lifted up.' Translated heave offering.

As to the *burning* of the sacrifices different Hebrew words are employed. Besides the word *alah*, mentioned above, the word *qatar* is commonly used for burning on the altar: it signifies 'to burn incense,' 'to fumigate.' But where the carcass of the sin offering was burnt, the word used is *saraph*, which signifies 'to burn up, consume.' Thus what ascends as a sweet savour is distinguished from what is consumed under the judgement of God.

THE BURNT OFFERING. This is typical of Christ presenting Himself according to the divine will for the accomplishment of the purpose and maintenance of the glory of God where sin was taken account of. In the type the victim and the offerer were essentially distinct, but in Christ the two were necessarily combined. The burnt offering, where not specifically prescribed, was brought for a man's

acceptance. The expression "of his own voluntary will " in Lev. 1: 3 is better translated, "He shall offer it for his acceptance." The victim might be a male of the herd, or a sheep or a goat of the flock, or be turtle doves or young pigeons, according to the ability of the offerer, or the appreciation he had of the offering. These offerings were different in degree, but the same in kind. The male is the highest type of offering: no female is mentioned in the burnt offering.

After the offerer had laid his hands on the victim, he killed it (except in the case of birds, which the priest killed). From Leviticus 1 it would appear that the offerer also flayed it, cut it in pieces, and washed the inward parts and legs in water; but the expressions can be taken in an impersonal sense, 'Let it be flayed,' etc., and these acts may have been done by the priests or the Levites. (The Levites flayed the sacrifices in 2 Chr. 29: 34, when the priests were too few.) The priest sprinkled the blood round about upon the altar, and, except the skin which was the priest's, the whole of the animal was burnt as a sweet savour on the altar. It made atonement for the offerer, who found acceptance in its value. It was typical of Christ's perfect offering up of Himself, being tested in His inmost parts by the searching fire of divine judgement. Lev. 1. (This aspect of the cross is seen in such passages as Phil. 2: 8; John 10: 14-17; John 13: 31; John 17: 4; Rom. 5: 18, etc.)

Leviticus 6 gives the law of the burnt offering. "It is the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it . . . it shall not be put out." This refers to the morning and evening lambs; they formed a perpetual burnt offering. Ex. 29: 38-41. It is to be remarked that it was "all night unto the morning" (although it was perpetual), doubtless to point out that Christ is for Israel ever a sweet savour to God, even during the present period of Israel's darkness and forgetfulness. Aaron had to put on his linen garments to remove the ashes from the altar to 'the place of ashes' beside the altar: he then changed his dress and carried the ashes outside the camp. The ashes were the proof that the sacrifice had been completely accepted (Ps. 20: 3, *margin*. In 'the morning' Israel will know that their acceptance and blessing is through the work of their Messiah on the cross. The daily sacrifice was offered by the priest as

acting for the whole nation, and presented typically the ground of its blessings and privileges. Hence faith made much of it. Ezra 3: 3; Dan. 8: 11, 13, 26; Dan. 9: 27.

THE MEAT OFFERING. In Lev. 2 the intrinsic character of this offering is given, though in offering the burnt offering a meat offering was added. Here was no blood-shedding, and consequently no atonement. The burnt offering typified the Lord Jesus in devotedness to *death*; the meat offering represents Him in His *life* — the pure humanity of Christ — in the power and energy of the Holy Ghost. It consisted of fine flour, unleavened, mingled with oil, and anointed with oil and with frankincense: in its simple elements a handful of flour with oil poured on was burnt on the altar; but it might, in the form of cakes, be baked in an oven, or in a pan, or frying pan. Only a part of the flour and of the oil but *all* the frankincense was burnt upon the altar, as a sweet savour unto Jehovah: the rest was food for the priest and his sons, not his daughters. The excellence of Christ as a man, in whom every motion even to death was for God, can only be enjoyed in priestly nearness: it is an offering which essentially belonged to the sanctuary.

All the savour of the Lord's life was *to* God. He lived not to men or for their praise: hence *all* the frankincense was to ascend from the altar. The *fine* flour is typical of the evenness of character in the Lord: in Him no special trait had undue prominence, as in man generally. With the Lord as man all was perfection, all *evenness*, and to the glory of God. He was begotten of the power of the Holy Ghost (antitype of the oil), and anointed at His baptism; His graces and moral glory answer to the frankincense. In beautiful connection with the perpetual burnt offering every morning and evening, there was a perpetual meat offering. It was 'most holy': neither leaven nor honey might be burnt with the meat offering, but salt must accompany it. The traits here symbolised were remarkably witnessed in the life of the Lord. Lev. 2; Lev. 6: 14-18; Ex. 29: 40, 41.

In Lev. 23: 17 there is leaven with the meat offering because it there represents the church, the first-fruits of God's creatures, presented at Pentecost in the sanctification of the Spirit.

THE PEACE OFFERING. This is distinct from both the burnt

offering and the meat offering, though founded upon them. Its object was not to show how a sinner might get peace, nor to make atonement: it was rather the outcome of his having been blessed — the response of his heart to that blessing. The soul enters into the devotedness of Christ to God, the love and power of Christ as the blessing of the priestly family, and its own sustainment in life where death has come in. The peace offering might be of the herd or of the flock, male or female. The offerer laid his hands on the head of the offering and killed it. The blood was sprinkled round about the altar. All the fat, the two kidneys, and the caul above the liver were burnt upon the altar, an offering made by fire of a sweet savour unto the Lord. These were God's portions, literally His bread. The breast of the offering was waved for a wave offering, and was then food for Aaron and his sons and daughters. The right shoulder was a heave offering, and was for the offering priest. The offerer and his friends also ate of the offering on the same day; or, if it were a vow or a voluntary offering, it might be eaten on the second day. What remained was burnt with fire: indicating that communion to be real must be *fresh*, and not too far separated from the work of the altar.

The peace offering was accompanied by a meat offering, namely, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; together with *leavened* bread. The last named recognised the existence of sin *in* the worshipper (1 John 1: 8), which, if inactive did not disqualify, though sin *on* him did disqualify. All that typified Christ was without leaven. That the peace offering typified communion is plain from the directions as to its disposal: part of it was accepted of God on the altar, called 'the food of the offering'; part was the food of the priest (Christ), and the priest's sons (Christians); and part was eaten by the offerer and his friends (the people, and perhaps also the Gentiles, who in the kingdom will 'rejoice with his people'). This thought of communion finds expression in the Lord's table, in the *communion* of the blood and of the body of the Lord. 1 Cor. 10: 16. It is said of the peace offering that it 'pertains to Jehovah:' so all worship pertains to God: it is the fruit and expression of Christ in believers. Lev. 3; Lev. 7: 11-21, 28-34.

THE SIN OFFERING. This and the trespass offering stand apart

from all the other offerings. In the burnt offering and the peace offering the offerer came as a worshipper, and by the imposition of hands became identified with the acceptability and acceptance of the victim: whereas in the sin offering the victim was identified with the *sin* of the offerer.

The sin offering was to make an atonement for sin — to avert judgement from the offerer. This general characteristic is always the same, though the details differ.

The Day of Atonement stands alone — the blood of the sin offering being taken then into the holy of holies, and sprinkled on and before the mercy seat. Atonement had to be made according to the requirement of the nature and majesty of God's throne. This type was repeated yearly to maintain the relationship of the people with God, because the tabernacle of Jehovah remained among them in the midst of their uncleanness. Atonement was also made for the holy place and the altar: all were reconciled by the blood of the sin offering, and on the ground of the same blood the sins of the people were administratively borne away into a land not inhabited. Lev. 16.

In the case of sin on the part of the priest or the whole congregation, all approach was interrupted: so the blood had to be carried into the holy place, sprinkled there seven times, and placed on the horns of the altar of incense — the place of the *priest's* approach — for the re-establishment of approach. See ATONEMENT, DAY OF. In the case of a ruler or of one of the people the blood was sprinkled on the brazen altar, the place where the *people* approached: this also was to restore approach for the individual.

The sin offering is not, as a whole, said to be a sweet savour: *sin* is the prominent idea, yet the fat was burnt upon the altar for a sweet savour. Lev. 4: 31. Christ was at all times (on the cross as elsewhere) a delight to God. The sin offering that was eaten by the priest is declared to be 'most holy.' Lev. 6: 29. This is typical of Christ, priest as well as victim, having our cause at heart.

In the cases provided for in Lev. 5: 1-13, where it was chiefly for acts which were sins by reason of infraction of some enactment or ordinance, the ability of the offerer was considered. If a person was

unable to bring a goat for a sin offering, he was allowed to bring two doves; and if he were unable to bring even these, then he might bring the tenth part of an ephah of fine flour. This does not seem to agree with the necessity of blood-shedding for remission, but the memorial burnt upon the altar typified the judgement of God in dealing with sin. It brought the offering within the reach of all, so that the very poorest soul could have a way of meeting God as to its sin. Poverty represents little light or ignorance, not rejection of or indifference to Christ. And as the flour reached the *fire* of judgement on the altar, the death of Christ for sin was not left out in this most simple form of sin offering.

THE TRESPASS OFFERING differs from the sin offering in that it contemplates God's *government*, whereas the sin offering refers to God's holy *nature*, and hence His necessary dealing with sin in judgement. The Lord is also the true trespass offering, as seen in Isa. 53. 10-12; and Ps. 69. He restores more to God than the wrong done to Him by man's sin, and the effects of the trespass offering will be manifested in the kingdom.

The trespass offering is first found in Lev. 5 and Lev. 6 concerning cases of wrong done to the Lord or to a neighbour. In these cases a man needed to offer a trespass offering — for a trespass against a neighbour encroached on the rights of God — and to make restitution also, with a fifth added. In Lev. 5: 6-9 the same offering is called both a trespass offering and a sin offering; but in Lev. 14, for the cleansing of a leper, both a sin offering and a trespass offering were needful; and the same two offerings were to be brought if a Nazarite were defiled. Num. 6: 10-12. It appears therefore that the trespass offering is a variety of sin offering.

THE RED HEIFER was also a sin offering. In the A.V. it is called 'a purification for sin' in Num. 19: 9, 17, but the meaning is a sin offering. It was for defilement by the way. See HEIFER, RED.

THE DRINK OFFERING. This was not usually offered alone, but see Gen. 35: 14. It was offered with the morning and evening sacrifice, which was a burnt offering, accompanied by a meat offering. It consisted of wine, the quantity varying with the animal offered. Num. 28: 14. "In the holy place shalt thou cause the strong

wine to be poured unto the Lord for a drink offering." Num. 28: 7. In the land of Canaan a drink offering was to be joined to the sweet savour oblations. The quantity of oil and of wine was equal, and proportionate to the importance of the victim. Num. 15: 1-11. The drink offering may be typical of joy in the Spirit in the sense of the value of Christ's work as done to God's glory. Phil. 2: 17 may allude to the drink offering.

THE HEAVE AND THE WAVE OFFERINGS. These are not separate offerings, but on some occasions certain portions of an offering were heaved or waved before the Lord. Thus at the consecration of Aaron and his sons, the fat, the fat tail, the caul, the kidneys, and the right shoulder of the ram, together with one loaf of bread, one cake of oiled bread, and one wafer, were placed in the hands of Aaron, and in the hands of his sons, to wave them for a wave offering before the Lord, and then they were burnt on the altar for a burnt offering. Lev. 8. The breast of the ram was also waved for a wave offering before the Lord, and the shoulder was heaved up for a heave offering; these were eaten by Aaron and his sons. Ex. 29: 23-28. Of the peace offerings, the breast was always a wave offering, and the right shoulder a heave offering, and were for the priests. Lev. 7: 30-34.

The rabbis explain that the heave shoulder was moved up and down, and the wave breast waved from side to side. The actions were done 'before the Lord,' and seem to symbolise that those who moved the offerings were really in His presence, with their hands filled with Christ.

Christ is thus the antitype of all the sacrifices: in them is foreshadowed His devotedness unto death; the perfection and purity of His life of consecration to God; the ground and subject of communion of His people; and, finally, the removal of sin by sacrifice. In the Epistle to the Hebrews is brought out in detail the *contrast* between the status of the Jew, for whom all the sacrifices needed to be *repeated* (the typical system existing on repetition), and that of Christians, who by the *one* sacrifice of Christ (non-repetition) are perfected for ever, and also have access to the holiest, because the great high Priest has entered in.

In the N.T. offerings are also alluded to in a moral sense. Christians being priests are exhorted to present their bodies a living sacrifice, holy, acceptable to God, Rom. 12: 1; and are to lay down their lives for the brethren. 1 John 3: 16. Having come as living stones to the living Stone, they are a holy priesthood to offer up spiritual sacrifices. 1 Peter 2: 5: cf. Phil. 4: 18; Heb. 13: 15, 16; Mark 9: 49.

Officer.

This word is used in scripture indefinitely for any one in authority, there being seven Hebrew words so translated. In the N.T. are

1. πράκτωρ, from 'to do or act,' it occurs only in Luke 12: 58. It is used for the officer appointed to exact the money adjudicated by the judge.

2. ὑπηρέτης, *lit.* 'an under-rower,' a subordinate officer, who assisted the priests and the Roman governors. Matt. 5: 25; John 7: 32, 45, 46; John 18: 3-22; John 19: 6; Acts 5: 22, 26. It is also translated 'minister' and 'servant.'

Offscouring.

Scrapings, refuse. Lam. 3: 45; 1 Cor. 4: 13.

Og.

The Amorite king of Bashan, one of the giant warriors who ruled over sixty cities, inhabited by a hardy and warlike race. He came against Israel, but was smitten by Moses, and his land was possessed by the half-tribe of Manasseh. His bedstead is spoken of as measuring 9 cubits by 4 cubits, about 13 feet 6 inches in length by 6 feet wide. Num. 21: 33; Deut. 3: 1-13; Neh. 9: 22; Ps. 135: 11; Ps. 136: 20. See BASHAN.

Ohad. [O'had]

Third son of Simeon. Gen. 46: 10; Ex. 6: 15.

Ohel. [O'hel]

Son of Zerubbabel. 1 Chr. 3: 20.

Oil.

In the description of the goodness of the land of promise one of the advantages mentioned is 'a land of oil olive'; and among the blessings enumerated with which God would endow His obedient people is that their oil should be multiplied. Deut. 7: 13; Deut. 8: 8. It was an article of value, and the people had their olive yards as well as their vineyards. Oil was employed for various purposes. It was used as food, 2 Chr. 2: 10, 15; 2 Chr. 11: 11; Ps. 55: 21; for anointing the kings, etc., 1 Sam. 10: 1; 1 Sam. 16: 1, 13; in the sacrifices of the meat offering, Lev. 2: 1-16; as an ingredient in the holy ointment, Ex. 30: 24, 25, see OINTMENT; as a cosmetic, Ps. 23: 5; Ps. 92: 10; Luke 7: 46; to give light in the lamps, Ex. 35: 8, 14; as an emollient, Luke 10: 34. Oil is a type of the Holy Spirit. Matt. 25: 3-10; Heb. 1: 9.

Oil Tree.

This occurs but once in the A.V. (Isa. 41: 19), but the Hebrew (*ets shemen*) occurs also in 1 Kings 6: 23, where it is translated 'olive tree;' and in Neh. 8: 15, where it is rendered 'pine branches:' 'olive branches' being mentioned in the same verse would seem to indicate that the 'tree of oil' is distinct from the olive tree. Some believe it to be the *Balanites Aegyptiaca*; but others identify it with the *Elaeagnus angustifolius*.

Ointment.

Except in Ex. 30: 25 (where the Hebrew words are *mishchah* and *roqach*, and may be translated "an oil of holy ointment, a perfume"), and in 1 Chr. 9: 30; Job 41: 31 (where the words are derived from *roqach*), the Hebrew word is *shemen*, which is constantly translated 'oil.' It is used for 'fatness, oil, spiced oil,' and hence 'ointment,' with which on joyful occasions the head was anointed, Ps. 133: 2, and is elsewhere called the 'oil of gladness.' Ps. 45: 7: cf. Prov. 27: 9, 16; Ecc. 7: 1; Ecc. 9: 8; Amos 6: 6. As an emollient it was applied to

wounds or bruises. Isa. 1: 6. In the N.T. the word is *μύρον*, 'oil mingled with fragrant spices:' with such Mary anointed the Lord, and its perfume filled the house, John 12: 3, 5; it was also used by a woman 'which was a sinner.' Luke 7: 37, 38. The ointment would be more or less costly according to the ingredients.

Ointment, The Holy.

This was compounded of pure myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. With it was anointed the whole tabernacle with all its vessels. Aaron and his sons also were anointed and consecrated to the priest's office. No one was allowed to make or to use such an ointment. After speaking of Aaron and his sons, this remarkable injunction is given: "Upon man's flesh shall it not be poured:" that is, not upon man as man, only upon Aaron and his sons as priests. Ex. 30: 22-33. It is typical of the Holy Spirit, with whom only the Lord Jesus and believers are anointed. Acts 10: 38; 1 John 2: 20, 27; cf. Lev. 8: 24, 30.

Old Man.

A term used in the N.T. to express a moral condition or order of man which has been superseded for the Christian by the introduction of the new man. "Our old man *has been* crucified with him [Christ], that the body of sin might be annulled, that we should no longer serve sin." Rom. 6: 6. The old man is corrupt according to the deceitful lusts, and the Christian is appealed to as *having* put off the old man. Eph. 4: 22; Col. 3: 9. If he has learnt this in his soul, "as the truth is in Jesus," he has to maintain consistency with it, and to act in the character of the *new man*, which he has put on, and in which Christians are one in Christ Jesus.

Old Testament.

See BIBLE.

Old Time.

The Lord referred to what was said to 'the ancients' by Moses. Matt. 5: 21, 33. (The words are omitted from Matt. 5: 27 by the editors.)

Moses had been proclaimed 'from old time' in the synagogues. Acts 15: 21.

Olive, Olive Tree.

This was the principal source of oil in the East, the trees being extensively cultivated on the sides of the hills, and formed into 'olive yards.' See OIL. In the temple, within the holy of holies, Solomon made two cherubim of olive wood; the doors into the oracle were also made of the same wood. 1 Kings 6: 23-33.

Israel in general is called a green olive tree, fair and of goodly fruit, Jer. 11: 16; and a good olive tree, with root and fatness; in contrast to the Gentiles who are compared to a *wild* olive tree. The fact that the wild olive tree needs grafting gives point to the passage in Rom. 11: 17-24. God's two Jewish witnesses in a future day are called the two olive trees and the two candlesticks standing before the God of the earth. They will then be the fruit and light bearers on the earth. Zech. 4: 3, 11, 14; Rev. 11: 3, 4. The Hebrew is *zayith*, and the Arabic name is *zeitun*: it is the *Olea Europaea*.

Olives, Olivet, Mount of.

The mountain range on the east of Jerusalem, separated from the city by the Kidron valley. It doubtless derived its name from the olive-trees that grew on it. This name occurs but seldom in the O.T., and apparently the mountain is not referred to under any other name. David when he hastened from Jerusalem at the rebellion of Absalom ascended Mount Olivet. 2 Sam. 15: 30. In a future day its configuration will be changed, for the prophet says the feet of the Lord will stand upon it and the mount will be cleft asunder. Zech. 14: 4.

It comes into prominence in the N.T. because of the Lord's association with it: He was 'wont' to go there and "at night he went out and abode in the mount." Luke 21: 37; Luke 22: 39; John 8: 1. The Lord sat on this mount, opposite to the temple, when He spoke to His disciples of the future tribulations and coming judgement. Mark 13: 3. Apparently the Lord ascended to heaven from a low part of the mount near to Bethany, Luke 24: 50; Acts 1: 12; and, as

noticed above, He will again stand on that mount on His return.

On the northern slope of the mount is a walled garden kept by the Franciscan monks, with a few old olive trees, said to be the garden of Gethsemane, but another site is now shown by the Greek church. There are two principal roads over the mount. One nearly due east from St. Stephen's gate which passes the old so-called garden of Gethsemane. This was doubtless the road most frequented by the Lord in retiring for the night. The other road, from the same gate but farther south, led to Bethany and thence to Jericho. It was doubtless by this road that the Lord came when riding on an ass.

A great part of the mount is cultivated with wheat and barley, with a vine here and there; also a few fig trees, but of trees there are still more of olives than any other. Its modern name is *Jebel et Tor*, 'Mount of the Summit,' signifying 'mount of importance,' or *Jebel ez Zeitun*, 'Mount of Olives.' It is 2,683 feet above the sea, and about 250 feet above Moriah. From its summit the best view of Jerusalem is obtained.

Olympas. [Olym'pas]

A Christian at Rome saluted by Paul. Rom. 16: 15.

Omar. [O'mar]

Son of Eliphaz, a son of Esau. Gen. 36: 11, 15; 1 Chr. 1: 36. The name is supposed to survive in the *Amir* tribe of Arabs.

Omega. [O'mega]

The last letter of the Greek alphabet: with Alpha, the first letter, it is descriptive of Jehovah as the beginning and the ending of all purpose concerning man. Rev. 1: 8, 11; Rev. 21: 6; Rev. 22: 13.

Omer.

See WEIGHTS AND MEASURES.

Omnipotent.

The word παντοκράτωρ is only once translated 'omnipotent.' Rev. 19: 6. Elsewhere it is rendered ALMIGHTY. See GOD.

Omri. [Om'ri]

1. Commander of the army under Elah, king of Israel. When this king was slain the soldiers made Omri king. He had to overcome first Zimri and then Tibni before he could reign alone: altogether he reigned from B.C. 929 to 918, and was succeeded by his son Ahab. It is recorded of him that "he did worse than all that were before him." 1 Kings 16: 16-30. In Micah 6: 16 it is said "the statutes of Omri are kept:" they with "all the works of the house of Ahab," were kept in remembrance for punishment. Omri is mentioned on the 'black obelisk' of Shalmaneser 2 in the British Museum, and on the Moabite Stone. See MOAB.

2. Son of Becher, a son of Benjamin. 1 Chr. 7: 8.

3. Son of Imri, a descendant of Judah. 1 Chr. 9: 4.

4. Son of Michael, and a ruler of Issachar. 1 Chr. 27: 18.

On.

1. The 'city of the Sun,' in Egypt. Poti-pherah, the father of Asenath, Joseph's wife, was priest of the city. Gen. 41: 45, 50; Gen. 46: 20. It is regarded as the same as BETH-SHEMESH in Jer. 43: 13, and as AVEN in Ezek. 30: 17; and is supposed to be alluded to in Isa. 19: 18; see *margin*. Identified with the ruins of *Heliopolis*, : about ten miles N.E. of Cairo. On has been found in the inscriptions as AN and AN-T.

2. Son of Peleth, a Reubenite: he joined with Korah in murmuring against Moses and Aaron. Num. 16: 1. He is not mentioned after verse 1. The Jews say he separated from the guilty company and was saved.

Onam. [O'nam]

1. Son of Shobal, a son of Seir. Gen. 36: 23; 1 Chr. 1: 40.
2. Son of Jerahmeel. 1 Chr. 2: 26, 28.

Onan. [O'nan]

Second son of Judah by a Canaanitess, 'daughter of Shua': he was slain by Jehovah for his sin. Gen. 38: 4-10; Gen. 46: 12; Num. 26: 19; 1 Chr. 2: 3.

Onesimus. [One'simus]

Slave of Philemon, converted when with Paul, and sent back to his master not simply as a servant, but as 'a brother beloved.' Col. 4: 9; Philemon 10. Christianity did not come in to set the world right thus: Onesimus was sent back to his master, and slaves are elsewhere exhorted to be faithful to their masters; but slavery is doubtless one of the fruits of man's sin.

Onesiphorus. [Onesiph'orus]

One who sought out Paul at Rome and ministered to him: Paul commended his household to God. 2 Tim. 1: 16; 2 Tim. 4: 19.

Onions.

The well-known vegetable: only once mentioned. The Israelites, having enjoyed them in Egypt, lamented their loss in the wilderness. Num. 11: 5. The onions in Egypt are mild in flavour, and sweet, and are much prized.

Ono. [O'no]

City and plain in Benjamin, some men of which returned from exile. 1 Chr. 8: 12; Ezra 2: 33; Neh. 6: 2; Neh. 7: 37; Neh. 11: 35. Identified with *Kefr Ana*, .

Onycha.

One of the ingredients of the holy 'perfume' which was burnt as incense. Ex. 30: 34. The Hebrew is *shecheleth*; onycha is from the Greek ὄνυξ, 'nail or claw,' and it is supposed to refer to the *operculum* or claw of one or more species of the *Strombus*, a shell fish: the claw gave a sweet odour when burnt.

Onyx.

The precious stone in each shoulder piece of the ephod, and one of those in the breastplate of the high priest. Its Hebrew name is *shoham*; but this has five different translations in the LXX, and its identity is uncertain. Gen. 2: 12; Ex. 25: 7; Ex. 28: 9, 20; Ex. 35: 9, 27; Ex. 39: 6, 13; 1 Chr. 29: 2; Job 28: 16 Ezek. 28: 13.

Ophel. [O'phel]

A part of Jerusalem, first mentioned in 2 Chr. 27: 3, where it is said that Jotham built much "on the wall of Ophel." Manasseh in his building, "compassed about Ophel and raised it up a very great height.' 2 Chr. 33: 14. On the return from exile the Nethinim dwelt there. Neh. 3: 26, 27; Neh. 11: 21. It is supposed to have been at the S.E. corner of Jerusalem, outside the present walls, near the Virgin's fountain. The same word is translated 'tower' in 2 Kings 5: 24, as in the margin of some of the above passages.

Ophir. [O'phir]

1. Son of Joktan, a descendant of Shem. Gen. 10: 29; 1 Chr. 1: 23. He is judged to have settled in Arabia.

2. Place from whence Solomon imported gold, precious stones, and almug trees. These were brought by ships to the Gulf of Akaba. Possibly southern Arabia is alluded to; but India and Africa have also been suggested. 1 Kings 9: 28; 1 Kings 10: 11; 1 Kings 22: 48; 1 Chr. 29: 4; 2 Chr. 8: 18; 2 Chr. 9: 10; Job 22: 24; Job 28: 16; Ps. 45: 9; Isa. 13: 12.

Ophni. [Oph'ni]

City in Benjamin. Joshua 18: 24. Identified by some with *Jufna*, .

Ophrah. [Oph'rah]

1. City in Benjamin. Joshua 18: 23; 1 Sam. 13: 17. Perhaps the same as EPHRAIN in 2 Chr. 13: 19 and EPHRAIM in John 11: 54. Identified with *et Taiyibeh*, .

2. City in Manasseh, the native place of Gideon. Judges 6: 11, 24; Judges 8: 27, 32; Judges 9: 5. Identified by some with *Fer'ata*, the old name of which was Ophrah. It is six miles west of Shechem.

3. Son of Meonothai. 1 Chr. 4: 14.

Oracle.

It was said of Ahithophel that his counsel was "as if a man had enquired at the oracle of God," or at the 'word' of God. 2 Sam. 16: 23. In all other places in the O.T. the word 'oracle' applies to the holy of holies. It is doubtless so called because God said, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25: 22. And it was from thence that Moses received many of the laws. 1 Kings 6: 5-31; 1 Kings 7: 49; 1 Kings 8: 6, 8; 2 Chr. 3: 16; 2 Chr. 4: 20; 2 Chr. 5: 7, 9; Ps. 28: 2.

In the N.T. the word thus translated is *λόγιον*; it is applied to the law given to Moses, and committed to Israel; and also to truths revealed in N.T. times. Acts 7: 38; Rom. 3: 2; Heb. 5: 12; 1 Peter 4: 11. It signifies 'a message or answer given by God,' and thence the place from which such were given.

In the learned heathen world, Satan had places in imitation of this, at which it was professed that an answer from their gods could be obtained; but the answers were often purposely vague in order that afterwards they could be interpreted differently according as the

event turned out. Thus the persons were duped who asked the questions.

Orator.

1. *lachash*. This is joined with 'eloquent' in Isa. 3: 3, A.V., but signifies 'a whisper,' 'incantation,' and may be translated 'one versed in enchantments.' The R.V. has 'skilful enchanter.' See DIVINATION.

2. *ρήτωρ*, 'a speaker.' At the trial of Paul before Felix, Tertullus was hired to argue their case, and plead for Paul's condemnation. Acts 24: 1.

Ordain.

In the O.T. there are eleven words so translated, with a variety of meanings and applications. God ordained the moon and the stars. Ps. 8: 3. Jeroboam ordained priests for the high places, and for the devils, and for the calves which he had made. 2 Chr. 11: 15. None of God's priests or prophets were ordained, in the sense now understood by that word, as inducting into some spiritual place, with power and authority imparted by man. In Jer. 1: 5, where God said to the prophet, "I sanctified thee, and ordained thee a prophet unto the nations," the word translated 'ordained' is *nathan*, which means simply 'to give,' as in the *margin*. See also 2 Kings 23: 5.

In the N.T. there are ten words translated 'ordain.' The passages that might seem to have some reference to the impartation of a sacerdotal supremacy are:

1. Christ ordained his twelve apostles. Mark 3: 14. Here the word is *ποιέω*, 'to do, make.'

2. Matthias was ordained to take the place of Judas, Acts 1: 22: *γίγνομαι*, 'to become.'

3. Paul ordained elders in every city, Acts 14: 23: *χειροτονέω*, 'to appoint by stretching out the hand:' this is translated 'chosen' in 2 Cor. 8: 19.

4. Paul said, "I am ordained a preacher and an apostle," 1 Tim. 2: 7: *τίθημι*, 'to put, place:' cf. John 15: 16.

5. Elders ordained, and high priests ordained, Titus 1: 5; Heb. 5: 1; Heb. 8: 3: *καθίστημι*, 'to place, appoint.' The meanings of the Greek words show that, though elders were appointed by the apostles and were called 'bishops,' there was no sacerdotal power conveyed thereby, nor was any authority to continue such appointments handed down.

Ordinance.

This term in the O.T. generally signifies that which God 'ordered' for His people to observe. "They kept his testimonies, and the ordinance that he gave them." Ps. 99: 7. "Ye are gone away from mine ordinances." Mal. 3: 7. It is also applied to things in creation: God giveth "the ordinances of the moon and of the stars for a light by night." Jer. 31: 35. David made an ordinance. Ezra 3: 10: cf. Neh. 10: 32. In the N.T. it refers especially to the enactments of the law: "ordinances of divine service," Heb. 9: 1, 10; "blotting out the handwriting of ordinances." Col. 2: 14. It is also applied to human laws, Rom. 13: 2; 1 Peter 2: 13; and to the rules of the moralists. Col. 2: 20. The directions that Paul had given to the Corinthians are in the A.V. called 'ordinances,' 1 Cor. 11: 2; *margin*, 'traditions.'

Oreb. [O'reb]

Prince of Midian: he invaded Israel, but was defeated by Gideon, and slain at the ROCK OREB — this occurrence apparently giving to the rock its name. Judges 7: 25; Judges 8: 3; Ps. 83: 11; Isa. 10: 26.

Oren. [O'ren]

Son of Jerahmeel, the son of Hezron. 1 Chr. 2: 25.

Organ,

uggab, ugab. A wind musical instrument, of either one or several pipes. The Egyptian monuments show a double pipe, with holes as

in a flute: several pipes of different lengths were also joined together. Gen. 4: 21; Job 21: 12; Job 30: 31; Ps. 150: 4. The syrinx, or Pan's pipe, is still used in Syria, and sometimes has as many as twenty-three pipes.

Orion, [Ori'on]

kesil, 'strong.' Supposed to refer to the constellation now known by this name, which Orientals call 'the giant.' Job 9: 9; Job 38: 31; Amos 5: 8. In Isa. 13: 10 *kesil* is translated 'constellations.'

Ornan. [Or'nan]

See ARAUNAH.

Orpah. [Or'pah]

Wife of Chilion son of Elimelech. She wept at parting from her mother-in-law, but she returned to Moab when Naomi with Ruth came to Canaan. Ruth 1: 4, 14. She stands in contrast to Ruth, whose faith and trust in the God of Israel were so highly rewarded.

Osee. [O'see]

See HOSEA.

Oshea. [Oshe'a]

Son of Nun, afterwards named JOSHUA. Num. 13: 8, 16.

Ospray, (Osprey)

ozniyyah. The osprey is a bird allied to the large fish-eating eagles. It steadily balances itself over the water with scarcely a wing moving, and darts down upon a fish when it comes to the surface, strikes its sharp hooked talons into its side, and carries it to the shore. It was classed among the unclean birds. Lev. 11: 13; Deut. 14: 12. The osprey belongs to the family of *Falconidae*, of the order of birds which seize their food with violence. The *Pandion haliaetus* is the species probably alluded to.

Ossifrage.

The Hebrew is *peres*, which signifies 'breaking,' and ossifrage signifies 'bone breaker.' This has led to the identifying the bird with the one now known as the Lammergeier (*Gypaetus barbatus*), which is a species of vulture, though it has the appearance of an eagle its neck being covered with feathers. It attacks a carcass when the vultures have finished: picks the bones, and then breaks them to feed upon the marrow. It does this by carrying them up to a height and letting them fall upon a stone or rock till they break. The shells of tortoises are broken in the same way by them. In the Levitical economy it was an unclean bird. Lev. 11: 13; Deut. 14: 12.

Ostrich.

This name occurs but twice in the A.V.

1. *yaen*, Lam. 4: 3, where its cruelty is referred to. A kindred Hebrew word (preceded by *bath*, signifying the female), *bath yaanah*, 'daughter of howling,' is eight times translated 'owl.' Lev. 11: 16; Deut. 14: 15; Job 30: 29; Isa. 13: 21; Isa. 34: 13; Isa. 43: 20; Jer. 50: 39; Micah 1: 8. It is classed among the unclean birds, and is characterised by dwelling in waste places, and also by its wailing cry, which well agree with the habits of the ostrich. Though some passages may seem to point to the owl, doubtless the ostrich is referred to in all the above passages.

2. *notsah*, signifying 'plumage,' is translated ostrich in Job 39: 13-18; the ostrich, however, is referred to in Job 39: 13 by the word *renanim*, *pl.*, which signifies, 'a crying or wailing,' but in the A.V. is translated 'peacocks.' The passage is obscure, but Job 39: 13 may be better translated thus: "The wing of the ostrich beats joyously: but is it the stork's pinion and plumage?" The passage then speaks of the ostrich leaving its eggs unprotected, and being hardened against its young. The ostrich leaves its eggs in the sand, well covered up. The sun keeps them warm by day, and the parent sits upon them at night. Other eggs are left unprotected near by for the young birds when hatched to eat, and these may be trampled on. As to the indifference of the parents to their young, it is asserted that when a hunter approaches they will leave their nests and then often they cannot

find the place again in the wide desert; but dead jackals have been found near the nests, which have been killed by the parent birds. Some suppose that Job 39: 16 refers to other birds laying eggs in the ostrich's nest, from which are hatched birds that are 'not hers.' Job 39: 18 refers to the speed of the bird, which has often exceeded that of the best horses. The ostrich is of the family *Struthionidae*, order *Cursores*.

Othni. [Oth'ni]

Son of Shemaiah, a Korhite. 1 Chr. 26: 7.

Othniel. [Oth'niel]

Son of Kenaz, brother or nephew of Caleb. He took Kirjathsepher, and married Achsah, Caleb's daughter. He afterwards became one of the judges, and prevailed against Chushan-rishathaim, king of Mesopotamia. Under him the land had rest forty years. Joshua 15: 17; Judges 1: 13; Judges 3: 9, 11; 1 Chr. 4: 13. An Othniel is mentioned in 1 Chr. 27: 15, which may be the same or a descendant.

Ouches.

Sockets or settings for gems. Ex. 28: 11-25; Ex. 39: 6-18.

Outlandish.

Applied to any stranger or foreigner. Neh. 13: 26.

Oven.

Except in cities where there were those who followed the trade of the baker, with built-up ovens, it was customary for every household to have its own simple oven. A hole was dug in the ground and coated with clay, which hardened with the heat of the fire. Any species of grass soon dried in the sun and was then thrown into the oven to heat it. The bread was made into thin cakes which were baked by being stuck to the sides of the oven, or placed on a cover at the top. There are many instances in scripture where on the arrival of a visitor bread had to be kneaded and baked for them. Ex. 8: 3; Lev.

2: 4; Lev. 7: 9; Lev. 11: 35; Lev. 26: 26; Lam. 5: 10; Hosea 7: 4-7; Matt. 6: 30; Luke 12: 28. The heat of the oven is used symbolically for rapid destruction. Ps. 21: 9; Mal. 4: 1.

Overseer.

Used in scripture for any one that had the oversight or leadership of others. Gen. 39: 4, 5, etc. In the A.V. it is once the translation of *ἐπίσκοπος*, Acts 20: 28, which is elsewhere translated BISHOP, *q.v.*

Owl.

In the passages that speak of the unclean birds "the owl . . . the little owl . . . and the great owl," are enumerated. Lev. 11: 16, 17; Deut. 14: 15, 16. The Hebrew for the first is *bath yaanah*. (See OSTRICH.) The second is *kos*: it occurs in the above two passages and in Ps. 102: 6; and doubtless refers to the owl. The third, *yanshuph*, occurs also in Isa. 34: 11. This in the LXX and Vulgate is the 'ibis,' and has been supposed by some to refer to the *Ibis religiosa*, a sacred bird of Egypt. There is also *lilith* in Isa. 34: 14 only, translated 'screech owl,' (*margin* and R.V. 'night-monster'): its reference is doubtful. Also *qippo*z in Isa. 34: 15 only, 'great owl,' (R.V. 'arrowsnake;' LXX and Vulgate 'hedgehog,' reading perhaps *qippod* with six Hebrew MSS.) There are several well-known species of the owl, but to which of them these various words refer cannot be specified with certainty. The *Athene meridionalis* is the owl most common in Palestine; the *Strix flammea* is the white owl.

Ox, Oxen.

Several Hebrew words are translated both Ox, Oxen, and Bull, Bullock. The principal word for 'bullock' is *par*, this is constantly spoken of as offered in the sacrifices. Ex. 29: 3-14. The same word is used in Ps. 22: 12: "many bulls have compassed me." The principal words translated 'oxen' are:

1. *baqar*, so called because used for labour, though also offered in sacrifice. Num. 7: 3-88; 2 Chr. 35: 8-12.

2, *shor*, so called from its strength, boldness, etc. Ex. 21: 28-36;

Prov. 14: 4; Ezek. 1: 10. In Ps. 22: 12 for 'strong [bulls]' the word is *abbir*, signifying 'mighty one,' it is translated 'bulls' in Ps. 50: 13; Ps. 68: 30; Isa. 34: 7; Jer. 50: 11. The ox is typical of attributive power in patience as found in the living creatures in Ezek. 1: 10; and in Rev. 4: 7.

For WILD BULL in Isa. 51: 20 the word is *to*; and the WILD OX in Deut. 14: 5 is *teo*. Both of these are supposed to refer to some large antelope, which could be caught in a strong net.

Ox-goad.

See GOADS.

Ozem. [O'zem]

1. Son of Jesse and brother of David. 1 Chr. 2: 15.
2. Son of Jerahmeel, the son of Hezron 1 Chr. 2: 25.

Ozias. [Ozi'as]

See UZZIAH. No. 1.

Ozni, [Oz'ni] Oznites. [Oz'nites]

Son of Gad and his descendants. Num. 26: 16. Called EZBON in Gen. 46: 16.

Paarai. [Pa'arai]

See NAARAI.

Padan, [Pa'dan] Padanaram. [Pa'dan-a'ram]

A cultivated district in Mesopotamia, in which was the city of Nahor, to which Terah and his family migrated from Ur of the Chaldees; and from whence Rebekah, Leah, and Rachel, the wives of Isaac and Jacob, were obtained. Gen. 25: 20; Gen. 28: 2-7; Gen. 31: 18; Gen. 33: 18; Gen. 35: 9, 26; Gen. 46: 15. It is strictly Paddan-aram, signifying 'table land of Aram.' Mesopotamia is the

translation of Padan-aram both in the LXX and the Vulgate. In Gen. 48: 7 it is simply PADAN.

Paddle.

Lit. 'a pin or nail'; probably a small spade. Deut. 23: 13.

Padon. [Pa'don]

Ancestor of some Nethinim who returned from exile. Ezra 2: 44; Neh. 7: 47.

Pagiel. [Pagi'el]

Son of Ocran and a chief of the tribe of Asher. Num. 1: 13; Num. 2: 27; Num. 7: 72, 77; Num. 10: 26.

Pahathmoab, [Pa'hath-mo'ab]

'Governor of Moab.' A family who returned from exile, one of whom sealed the covenant, and several had married strange wives. Ezra 2: 6; Ezra 8: 4; Ezra 10: 30; Neh. 3: 11; Neh. 7: 11; Neh. 10: 14.

Pai.

City in Edom in which Hadad or Hadar reigned. 1 Chr. 1: 50. Called PAU in Gen. 36: 39. Not identified.

Painting.

Only once applied to a house: 'painted with vermilion.' Jer. 22: 14. Jezebel 'painted her eyes,' as 2 Kings 9: 30 should read. Israel is compared to a lewd woman who painted her eyes. Ezek. 23: 40. "Thou rentest thy face with painting" in Jer. 4: 30 is 'enlarging the eyes.' The eyelids and eyebrows were painted with antimony or some other pigment, which made the eyes look larger. Small bottles and the short sticks which were used to apply the moistened powder have been found in the tombs of Egypt.

Palace.

This term represents several Hebrew words, and may signify castle, fortress, the king's residence, or any large building. Thus the expression occurs, "the palace of the king's house." 2 Kings 15: 25. Solomon built several for himself and for his wives. 2 Chr. 36: 19. The temple built by Solomon is also called 'the palace.' 1 Chr. 29: 1, 19. In the N.T. the palace of the high priest, *ἀνλή*, signifies his court. Matt. 26: 3, 58, 69. In Phil. 1: 13 the word is *πραιτώριον*, 'the court of the praetor,' or governor, or perhaps 'the praetorian guard,' from which Paul's keepers were taken. Called PRAETORIUM in Mark 15: 16.

Palal. [Pa'lal]

Son of Uzai: he helped to repair the wall of Jerusalem. Neh. 3: 25.

Palestina, [Palesti'na] Palestine. [Pal'estine]

The Hebrew word, *Pelesheth*, occurs but four times, and did not allude to the whole of the land of Canaan, as the name Palestine is now applied; but was restricted to part of the coast of the Mediterranean, occupied by the Philistines. In Ex. 15: 14, 15, Palestina, Edom, and Moab are mentioned, and then 'all the inhabitants of Canaan.' In Joel 3: 4, Tyre and Sidon are not included in the term. In these passages, and in Isa. 14: 29, 31, it is usual now to translate the word PHILISTIA (as in the R.V.), the Hebrew being the same as in Ps. 60: 8; Ps. 87: 4; Ps. 108: 9. See CANAAN and SYRIA.

Pallu, [Pal'lu] Palluites. [Pal'luites]

Second son of Reuben, and his descendants. Ex. 6: 14; Num. 26: 5, 8; 1 Chr. 5: 3. He is called PHALLU in Gen. 46: 9.

Palm.

See WEIGHTS AND MEASURES.

Palm, Palm Tree,

tamar. This is a lofty tree without lateral branches, with a large tuft of leafy branches clustering at the top several feet long. At the base of the branches grow the dates in large clusters. Ex. 15: 27; Num. 33: 9; Judges 4: 5; Cant. 7: 7, 8; Jer. 10: 5; Joel 1: 12. The branches were used to construct the booths at the feast of tabernacles. Lev. 23: 40; Neh. 8: 15; and were strewn in the path on the Lord's last entrance into Jerusalem. John 12: 13. There were many representations of palm-trees in the decorations of the temple, as there will also be in the future temple. 1 Kings 6: 29-35; 1 Kings 7: 36; 2 Chr. 3: 5; Ezek. 40: 16-37; Ezek. 41: 18-26. The palm-tree is used as an emblem of fertility in Ps. 92: 12; some trees will bear yearly more than a hundred-weight of dates and for a period of about seventy years. The palm-branches are a token of rest and peace after sorrow. Rev. 7: 9. The palm is the *Phoenix dactylifera*.

CITY OF PALM-TREES. Name given several times to Jericho because of the palms that grew there. Deut. 34: 3; Judges 1: 16; Judges 3: 13, etc.

Palmer-worm.

The word is *gazam*, from a root signifying 'to cut off,' and is supposed to refer to some species of caterpillar, but to which is unknown. The devastations it causes are mentioned in Joel 1: 4; Joel 2: 25; Amos 4: 9.

Palsy.

The Greek word, *παράλυω*, to loosen, shows that the disease was paralysis. Persons thus afflicted were brought to the Lord on beds or couches. Matt. 9: 2-6; Mark 2: 3-10; Luke 5: 18, 24; Acts 8: 7; Acts 9: 33. The paralysed were a type of that thorough human helplessness which can be relieved and raised up by God only.

Palti. [Pal'ti]

Son of Raphu, a Benjamite. Num. 13: 9.

Paltiel. [Pal'tiel]

Son of Azzan, and prince of Issachar. Num. 34: 26.

Paltite. [Pal'tite]

Designation of Helez, one of David's mighty men. 2 Sam. 23: 26. Connected by some with Beth-palet; but in 1 Chr. 11: 27 Helez is called 'the Pelonite.'

Pamphylia. [Pamphyl'ia]

District in the south of Asia Minor, having Cilicia on the east and Lycia on the S.W. Acts 2: 10; Acts 13: 13; Acts 14: 24; Acts 15: 38; Acts 27: 5.

Pan.

Some of these were made of iron as mentioned in Ezek. 4: 3, and were used for baking cakes, etc. Lev. 2: 5; 1 Chr. 23: 29. The iron plates that were laid on the small ovens, and on which bread and cakes were baked, are probably alluded to.

Pannag.

An unknown article of commerce, exported from Palestine to Tyre. Ezek. 27: 17.

Paper, Paper Reeds.

The paper reeds, *aroth*, were the papyrus, much of which grew in the Nile, and of which paper was made. Some of such paper has been found in the tombs of Egypt, but it is very fragile. Isa. 19: 7. The 'paper,' *χάρτης*, in 2 John 12 is supposed to be the same.

Paphos.

City at the west end of the Isle of Cyprus, visited by Paul. Acts 13: 6, 13. It is now called *Bafo*.

Parable.

In the O.T. the word is *mashal*, 'a similitude,' and is also translated 'proverb.' In the N.T. it is *παραβολή*. A parable is a mode of relation under which something is figured which is not expressed in the terms. Hence a parable usually necessitates an expositor. The Lord said on one occasion that He spoke in parables, so that the multitude should *not* understand His teaching: they had virtually rejected their Messiah, and were not morally in a condition to be taught. The Lord acted as expositor and explained the meaning privately to His disciples, for it was given unto them to know 'the mysteries of the kingdom.' Matt. 13: 11. Some, however, of the Lord's parables were so pointed that they were understood even by His enemies, which doubtless was His intention; they were laid bare as in His presence. Some of those in the O.T. also were plain, but in the parable of the ewe lamb, David did not see the application till he had himself judged the culprit. So also with Ahab and the 'escaped captive.' These allegories were calculated to strike home the intended lesson, by portraying in an objective way the evil.

The word 'parable' is used many times in the O.T. for figurative language where no distinct parable is related, as when Balaam 'took up his parable,' Num. 23: 7, 18, etc.; and Job 'continued his parable.' Job 27: 1; Job 29: 1. The word *παραβολή* is twice translated 'FIGURE.' Heb. 9: 9; Heb. 11: 19.

From the fact of the Lord connecting 'the mysteries of the kingdom' with the parables He uttered, we may be sure that there is much instruction to be gathered from them if rightly interpreted: they need the teaching of the Spirit of God as much as any other part of scripture.

It will be seen by the annexed list that some of the parables are recorded only by Matthew; two 'similes' are found in Mark only; several parables are given only by Luke; and none are recorded by the evangelist John. There must be divine reasons for this, and wisdom is needed to discern and profit by it. All is doubtless in harmony with the character of each of the Gospels. The word 'parable' occurs in John 10: 6 in the A.V., but it is not the same word, and signifies 'allegory.' The teaching is not in the form of a

parable: the Lord is speaking of Himself as the good Shepherd.

Some of the parables are grouped together. Thus in Matthew 13 there are seven parables, four of which were delivered in the hearing of the multitude, and three in private. The first was introductory, namely, the SOWER. The Lord came seeking fruit, but finding none He revealed that He had really been sowing 'the word of the kingdom,' and explained why much of the seed did not produce fruit. The next three parables give the outward aspect of the kingdom during Christ's absence, that which man has made of it. The second is the WHEAT AND THE TARES. The Lord sowed the good seed, but Satan at once sowed his seed, and both grew up together until the harvest at the end of the age. The third is the MUSTARD SEED. This grows up into a tree large enough for the birds (which caught away the good seed in the parable of the sower) to lodge in its branches. The fourth is the LEAVEN. A woman hid leaven (always a type of what is human, arid hence of evil, because sin is in the flesh) which diffused itself unseen amid the three measures of meal until all was leavened.

Then Jesus sent the multitude away, and in private explained first to His disciples the parable of the Wheat and the Tares, and then added parables that show the divine object and intent in the kingdom. The first is the HID TREASURE, for the sake of obtaining which a man buys the field in which it is hid. The second is the PEARL OF GREAT PRICE. The merchant-man seeks goodly pearls, and having found *one* pearl of great price, sells all that he has to be possessed of it. Christ renounced all that belonged to Him as man after the flesh and as Messiah on earth, in order that He might possess the church. The third is the parable of the NET, which gathers out of the sea of nations good and bad, as the gospel has done in Christendom. When the net is drawn to shore the servants make a selection of the good from the bad, but at the end of the age (it is added in the exposition) the angels will separate the wicked from the just, and cast them into the furnace of fire.

Another group of parables is in Luke 15, or in one sense a parable in three sections (Luke 15: 3). It answers the charge brought against the Lord, "This man receiveth sinners."

1. THE LOST SHEEP was followed by the shepherd until it was found.

2. THE LOST PIECE OF MONEY. The piece of money was lost in the house, even as many persons in God's sight were lost in the outward profession of being Abraham's children (as many indeed are lost now in Christendom). The lost piece was sought by the light of the candle till it was found. It was precious, a piece of silver.

3. THE PRODIGAL SON was joyfully received by the father, a feast was prepared, and the recovery of the lost one was celebrated by music and dancing. This is the climax — the celebration of grace. In all three the joy is that of the finder. It is the joy of heaven over the recovery of lost sinners.

It is doubtless best to study each parable or each group, with its context, as the Holy Spirit has given them. Attempts have, however, been made to classify them according to the truth conveyed by them thus:

1. The setting aside of Israel. THE TWO SONS, of which the Lord gives the interpretation. THE WICKED HUSBANDMEN: the rulers of Israel were among the Lord's hearers, and He explained the parable thus: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The BARREN FIG TREE: the Lord came seeking fruit in Israel as representing man under culture, but found none. He gave time for repentance, but the fig tree yielded no fruit and was to be cut down: the destruction of Jerusalem was its actual removal.

2. The introduction of the kingdom and Satan's opposition to it. The SOWER. The WHEAT AND TARES. The GROWTH OF SEED: notwithstanding the opposition of Satan, God in His own secret way makes His seed fructify and bring forth fruit. The LEAVEN; the HIDDEN TREASURE; the PEARL OF GREAT PRICE; and the NET.

3. God's way of bringing into blessing. The LOST SHEEP; the LOST PIECE OF MONEY; and the PRODIGAL SON. The MARRIAGE FOR THE KING'S SON: God will do honour to His

Son. The Jews were invited to the feast, but would not come. Others, the Gentile outcasts, were invited. One without the wedding robe (Christ) was cast out. He had no sense of natural unfitnes. The GREAT SUPPER: the feast of heavenly grace in contrast to the earthly things of the kingdom of God. All who were invited made excuses, not as prevented by evil but by earthly things; they were indifferent to the gracious invitation. Some, the poor and afflicted of the city, were brought in, and others were to be compelled to come in. God will have His house filled. The PHARISEE AND PUBLICAN: the Pharisee thanked God that he was not as other men; the publican cried for mercy, and went down to his house justified rather than the other. The TWO DEBTORS: the poor woman was forgiven much, and she loved much; not forgiven *because* she loved much. The UNJUST JUDGE: the Lord's point was that men "ought always to pray and not to faint." God will answer in His own time, and the earthly elect will be saved. The LABOURERS IN THE VINEYARD: God in His sovereignty asks, "Is it not lawful for me to do what I will with mine own?" Man claims this liberty for himself, yet murmurs against the sovereignty of God. "Many are called, but few chosen." Notice also in this parable the Lord's reply to Peter's question in Matt. 19: 27; Matt. 20 continues the subject and shows us sovereign grace in contrast with the mercenary spirit of man's heart.

4. *The various responsibilities of men.* The GOOD SAMARITAN: this was given in answer to "Who is my neighbour?" The Lord was really the good Samaritan, and after describing the course He took He said, "Go thou and do likewise." The FOOLISH RICH MAN: the moral is, "So is he that layeth up treasure for himself, and is not rich toward God." The UNJUST STEWARD: he sacrificed the present for the future, for which his master commended him, not for his injustice but his wisdom. The Lord applies the parable thus: "Make to yourselves friends with the mammon of unrighteousness [worldly possessions] that when it fails ye may be received into eternal tabernacles." Giving to the poor is lending to the Lord, and laying up treasure in heaven. The Lord exhorted His hearers to be (unlike the unjust steward) faithful in their stewardship of the unrighteous mammon (which does not belong to the Christian), that the true riches might be entrusted to them.

The RICH MAN AND LAZARUS. Nothing is said of the moral character of either of these men. It had been taught in the O.T. that outward prosperity should mark the upright man. Ps. 112: 2, 3. In the kingdom in its new phase, consequent upon Christ's rejection, the possession of riches is no sign of divine favour. This was a needful lesson for the Jew. It was very difficult for a rich man to be saved, but the poor had the gospel preached unto them. The poor man was carried into Abraham's bosom, and the rich man fell into perdition. Another world reverses the conditions of the present one. The teaching in the parable of the Unjust Steward is continued here: the rich man was not sacrificing the present for the future. It also gives a vivid picture of the unalterable condition of the lost.

The UNMERCIFUL SERVANT. This illustrates the government of God, which is not set aside by His grace. It is revealed that God will recompense to His people according as they act towards others. Matt. 7: 2. Doubtless this parable has another application, bearing upon the Jews as to their jealousy of grace being shown to the Gentiles. The debt of the Gentiles to them is expressed in the hundred pence [perhaps a few months wages]; whereas the indebtedness of the Jews to God is seen in the ten thousand talents [millions of pounds or dollars]. Pardon was offered to them by Peter in Acts 3: 19-26; but it was rejected, and their persecution of Paul and those who carried the gospel to the Gentiles showed that they could not forgive the Gentiles the hundred pence. They must now pay the uttermost farthing. Compare Isa. 40: 2; Matt. 5: 25, 26; 1 Thess. 2: 15, 16.

The TEN VIRGINS. The explanation of this is simple. The normal attitude of Christians is that they have gone forth to meet the Bridegroom. This was the hope and expectation of the apostles. After their days all in this respect fell asleep. There may have been times of awakening, but when the last call goes forth it reveals the solemn fact that some have a profession only, without Christ — lamps without oil — who will be for ever shut out. "Watch therefore, for ye know neither the day nor the hour." The virgins signify Christians, and not the faithful Jewish remnant, for these will not sleep (persecution will prevent that), nor be a mixed company, nor have to wait a long time for their Deliverer.

The TALENTS. This parable is similar in character to that of the POUNDS. The talents were distributed according to the ability of each servant, so that one had five, another two, and another one. This parable follows that of the Ten Virgins, showing that while the Christian waits for his Lord, he should be faithfully using the gifts entrusted to him. The POUNDS show the Lord Jesus leaving the earth to receive a kingdom, and giving to each of His servants a pound to trade with during His absence. All gifts are for the glory of the Lord, and the servant is responsible to Him for the faithful use of them.

Another arrangement of the principal parables has been suggested, namely, in three groups corresponding to different periods of the Lord's ministry.

1. In His early ministry, embracing the new teaching connected with the kingdom, and the mysterious form which it takes during His absence. This extends to Matt. 13 and Mark 4. These parables will be easily distinguished in the following table.

2. After an interval of some months. The parables are now of a different type, and are drawn from the life of men rather than from the world of nature. They are principally in answer to questions, not in discourses to the multitude. Most of them occur in Luke only, in which gospel the Son of man is for man. They fall chiefly between the mission of the seventy and the Lord's last approach to Jerusalem.

3. This group falls towards the close of the Lord's ministry. They concern the kingdom in its consummation, and are prophetic of the rejection of Israel and the coming of the Lord.

In Matt. 13 the Lord asked His disciples if they understood what He had been saying to them. They said, "Yea, Lord." He added, "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder which bringeth forth out of his treasure things new and old."

Paraclete.

This is a Greek word, though sometimes used by English writers. It

is translated 'Comforter,' referring to the Holy Spirit, in John 14: 16, 26; John 15: 26; John 16: 7; and 'Advocate,' referring to the Lord Jesus, in 1 John 2: 1. See ADVOCATE.

Paradise.

The word παράδεισος appears to have had an oriental origin. It is said of the king of Persia that he had gardens which were called *paradises*, full of everything beautiful and good that the earth could produce. The LXX, adopting this word for the garden of Eden, which signifies 'delights,' accounts for Eden being often called paradise, and may account for the use of the word in the N.T. as denoting some place of happiness and blessing in the heavens. The Lord on the cross called the place where the thief would be with Him that day Paradise. Luke 23: 43. The name is also given to 'the third heaven,' to which Paul was caught up, 2 Cor. 12: 4; and to the paradise of God, where there is the tree of life (type of Christ), of which the overcomer in the church at Ephesus would have authority to eat. Rev. 2: 7.

Parah to Pontius Pilate

Parah. [Pa'rah]

City in Benjamin. Joshua 18: 23. Identified with ruins at *Farah*, 31 50' N, 35 18' E.

Paran. [Pa'ran]

The wilderness on the south of Canaan and west of Edom. It was here Ishmael dwelt, and in which was Kadesh, where the Israelites encamped when they sent out the twelve spies, and again near the close of their wanderings. David also at one time took shelter in this wilderness. Gen. 21: 21; Num. 10: 12; Num. 12: 16; Num. 13: 3, 26; Deut. 1: 1; 1 Sam. 25: 1; 1 Kings 11: 18. In Deut. 33: 2; Hab. 3: 3 MOUNT PARAN is spoken of, which doubtless refers to some mount in the same district. Paran is now called *et Tih*, it lies between Kadesh and Sinai.

Parbar. [Par'bar]

Some place connected with the temple, at which two doorkeepers were placed: its meaning or situation is not known. 1 Chr. 26: 18; R.V. *margin* 'the Precinct.' Gesenius identifies it with *parvar*, 'suburbs,' 2 Kings 23: 11, 'precincts,' R.V.

Parchment.

A thin skin prepared for receiving writing. It is much more durable than papyrus. The great majority of the early copies of the scriptures that are extant are on parchment and have thus been preserved to us. 2 Tim. 4: 13.

Pardon.

Four Hebrew words are so translated.

1. *kaphar*, 'to cover,' same as 'to make atonement,' forgive. 2 Chr. 30: 18.

2. *nasa*, 'to lift up,' forgive. Ex. 23: 21; 1 Sam. 15: 25; Job 7: 21; Micah 7: 18.

3. *salach*, 'to pass over,' forgive; used only of God's forgiveness. Ex. 34: 9; Num. 14: 19, 20; 2 Kings 5: 18; 2 Kings 24: 4; Neh. 9: 17; Ps. 25: 11; Isa. 55: 7; Jer. 5: 1, 7; Jer. 33: 8; Jer. 50: 20; Lam. 3: 42.

4. *ratsah*, 'to delight in,' receive graciously, forgive, Isa. 40: 2.

Parlour.

An inner or upper private apartment. Judges 3: 20-25; 1 Sam. 9: 22; 1 Chr. 28: 11.

Parmashta. [Parmash'ta]

Son of Haman: he was slain and hanged. Esther 9: 9.

Parmenas. [Par'menas]

One of the seven chosen to look after the poor saints at Jerusalem. Acts 6: 5.

Parnach. [Par'nach]

A Zebulunite, father of Elizaphan. Num. 34: 25.

Parosh. [Pa'rosh]

A family who returned from exile, one of whom sealed the covenant, and some had married strange wives. Ezra 2: 3; Ezra 10: 25; Neh. 3: 25; Neh. 7: 8; Neh. 10: 14.

Parshandatha. [Parshanda'tha]

Son of Haman: he was slain and hanged. Esther 9: 7.

Parthians. [Par'thians]

Inhabitants of Parthia, a country in the East, lying south of Hyrcania, north of Sagartia, and east of Media. Some Jews from thence were present in Jerusalem on the day of Pentecost. Acts 2: 9. They were a very warlike people, they rode swift horses, and skilfully used the bow as they rode.

Partridge.

The word *gone* signifies 'caller' and this suits the common Palestine partridge because of its loud ringing call. Two things are said of this bird. David, when pursued by Saul, compares himself to a partridge hunted on the mountains. 1 Sam. 26: 20. This agrees with the way in which the partridges are taken: they are chased on the mountains till they are tired out. The other passage, Jer. 17: 11, says, "as the partridge sitteth on eggs and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." In the margin it reads, she "that gathereth young which she hath not brought forth." This rendering is confirmed by the LXX and Vulgate and is supposed to refer to the partridge sitting upon eggs she has not laid, such eggs being left in

her nest on the ground by other birds. When hatched the young birds desert her. This agrees with the context. The *Caccabis saxatilis* and *Ammoperdix Heyii* are known in Palestine.

Paruah. [Paru'ah]

Father of Jehoshaphat, a commissariat officer of Solomon. 1 Kings 4: 17.

Parvaim. [Parva'im]

An unknown gold region. 2 Chr. 3: 6. Supposed by some to be a general term from the Sanscrit for the East.

Pasach. [Pa'sach]

Son of Japhlet, a descendant of Asher. 1 Chr. 7: 33.

Pasdamim. [Pas-dam'mim]

See EPHES-DAMMIM.

Paseah, [Pase'ah] Phaseah. [Phase'ah]

1. Son of Eshton, a descendant of Judah. 1 Chr. 4: 12.

2. Ancestor of some Nethinim who returned from exile. Ezra 2: 49; Neh. 7: 51.

3. Father of Jehoiada, who helped to repair the wall of Jerusalem. Neh. 3: 6.

Pashur. [Pa'shur]

1. Son of Malchijah, a priest, and ancestor of some who returned from exile. 1 Chr. 9: 12; Ezra 2: 38; Ezra 10: 22; Neh. 7: 41; Neh. 11: 12. Perhaps the same as No. 4.

2. Priest who sealed the covenant. Neh. 10: 3.

3. Son of Immer, 'chief governor in the house of the Lord.' He struck

Jeremiah and put him in the stocks. Jeremiah said to him that the Lord had called his name MAGOR-MISSABIB, 'fear round about' *margin*. The Lord would make him a terror to himself and all his friends; and they should fall by the sword. He should be carried into captivity and die there. Jer. 20: 1-6.

4. Son of Melchiah or Malchiah: he with others advised Zedekiah to put Jeremiah to death. Jer. 21: 1; Jer. 38: 1.

5. Father of Gedaliah. Jer. 38: 1.

Passage.

Any mountain pass, or ford over a river. Joshua 22: 11; Judges 12: 5, 6; 1 Sam. 14: 4; Isa. 10: 29; Jer. 51: 32.

Passion.

'Suffering:' Christ showed Himself alive after His suffering. Acts 1: 3.

Passover, The.

This was instituted when the Israelites were in Egypt. Jehovah being about to cut off all the firstborn of Egypt, the Israelites were ordered to sprinkle the blood of a lamb, taken for each house, on the lintel and two side posts of their houses, and the promise was given, "The Lord will *pass over* the door, and will not suffer the destroyer to come in unto your houses to smite you." The Israelites obeyed, and in perfect safety fed upon the lamb, under shelter of the blood. When they should come to the promised land they were enjoined to keep the Passover, as one of their yearly feasts. Ex. 12: 3-28; Lev. 23: 4-8. See FEASTS.

The Passover sets forth typically the offering of Christ as that in which the righteousness of God in regard of sin has been declared. The blood was a witness of death, that is, of the removal from under the eye of God of the man, or order of man, that had sinned against God. This removal was brought to pass vicariously in the person of the righteous One who gave Himself a ransom for all. In the eating

of the lamb roast with fire the people were to enter into the solemnity of what had been effected.

The Lord Jesus greatly desired to eat the last passover with His disciples, forming, as they did, a unique 'family' circle. It was about to be fulfilled in the kingdom of God, and the Lord takes the place of separation from the earth until the kingdom of God should come. Luke 22: 15-18.

The Jewish authorities state the manner of eating the Passover at the time of the Lord to have been as follows:

1. When all were seated, the head of the feast gave thanks, and they drank the first cup of wine mingled with water.
2. All washed their hands.
3. The table was spread with the paschal lamb, unleavened bread, bitter herbs, and a dish of thick sauce (said to signify the mortar with which they made bricks in Egypt).
4. They all dipped a portion of the bitter herbs into the sauce, and ate it.
5. All the dishes were removed from the table, and the children or proselytes were instructed in the meaning of the Passover.
6. The dishes were then brought back, and the president said, "This is the passover which we eat, because the Lord passed over the houses of our fathers in Egypt." And holding up the bitter herbs he said, "These are the bitter herbs that we eat in remembrance that the Egyptians made the lives of our fathers bitter in Egypt." He then spoke of the unleavened bread, and repeated Ps. 113 and Ps. 114, concluding with a prayer. They all drank the second cup of wine.
7. The governor broke one of the cakes of unleavened bread, and gave thanks.
8. They then all partook of the paschal lamb.
9. As an ending of the supper they all took a piece of bread and

some of the bitter herbs, dipped them in the sauce, and ate them.

10. They then drank the third cup of wine, called 'the cup of blessing.'

11. The governor rehearsed Ps. 115, Ps.116, Ps.117, and Ps.118, and a fourth cup of wine concluded the whole.

Connected with the Passover is the FEAST OF UNLEAVENED BREAD. It was kept for seven days, during which all leaven had to be put away. The first day and the seventh day were holy convocations, on which no servile work was to be done. This feast was intimately connected with the Passover: "Christ our passover is sacrificed for us: *therefore* let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." The unleavened bread sets forth that sense of grace, through faith, in the Christian, in which, apart from influences of the flesh and old associations, he can be habitually in the appreciation of, and in communion with the sacrifice of Christ, so that his whole life is consistent therewith.

It appears evident that the term 'passover' was also applied to the Feast of Unleavened Bread, as in Deut. 16: 2: "Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd." The 'herd' here must refer to the seven days' feast; and this may account for the Jews refusing to go into the judgement hall "lest they should be defiled, but that they *might* eat the passover," John 18: 28, though they had eaten the paschal lamb the night before.

Pastor.

In the O.T. the word is *raah*, 'to feed,' and refers to those who should have succoured God's people. They, as all others, had failed; they had destroyed and scattered the sheep. Jer. 2: 8; Jer. 3: 15; Jer. 12: 10; Jer. 17: 16; Jer. 22: 22; Jer. 23: 1, 2. In the N.T. it is ποιμήν, which is applied to Christ Himself as the good Shepherd, etc. The pastor is one of the gifts in the church, Eph. 4: 11; he is one who is gifted to help on the saints individually, enter into their trials and difficulties, and bring the word to instruct and comfort them, or to remonstrate with and counsel them if needed.

Patara.

City on the coast of Lycia in Asia Minor. Acts 21: 1. The same name is still retained, but the ruins are being covered and the harbour blocked up with sand.

Pate.

Crown of the head. Ps. 7: 16.

Pathros. [Path'ros]

Place situate in Egypt, probably a part of Upper Egypt, where there were many Jews who set Jeremiah at defiance. Jer. 44: 1, 15. In a future day the Israelites will be gathered from thence, and the place be destroyed. Isa. 11: 11; Ezek. 29: 14; Ezek. 30: 14.

Pathrusim. [Pathru'sim]

The people of Pathros. Gen. 10: 14; 1 Chr. 1: 12.

Patmos. [Pat'mos]

An island to which John was banished by one of the Roman emperors, and where he received the Revelation. Rev. 1: 9. It is a rocky island in the Ægean Sea, about 37 15' N, and is peculiarly rugged, bare, and desolate. On the hill to the south is a monastery called 'John the Divine.' In the ascent is a cave or grotto in which John is said to have written the Revelation.

Patriarch.

'Head of a family,' applied in the N.T. to Abraham, Isaac, and Jacob as ancestors of the Israelites, and to the twelve sons of Jacob. David also is thus designated. Acts 2: 29; Acts 7: 8, 9; Heb. 7: 4. In other passages the same persons are called 'the fathers.'

Patrobas. [Pat'robas]

Christian at Rome to whom Paul sent a salutation. Rom 16: 14.

Pau.

See PAI.

Paul.

This apostle was of the tribe of Benjamin, a Hebrew of pure descent, born at Tarsus, a city of Cilicia, a fact which gave to him the privilege of Roman citizenship. He was a disciple of Gamaliel and a strict Pharisee. He is first introduced to us as a young man, by name SAUL, at whose feet the witnesses who stoned Stephen laid their clothes. He became afterwards a violent persecutor of the saints, both of men and women, acting with great zeal, thinking he was doing God's service. His conversion as the effect of the Lord appearing to him was unique, and he was so completely changed that he became at once as bold *for* Christ as before he had been a persecutor *of* Christ in the persons of His saints. He immediately preached in the synagogues that Jesus was the Son of God. This was the distinctive point of his testimony. As the Jews sought his life at Damascus, he departed into Arabia, where doubtless he had deep exercise of heart and learnt more of the Lord.

After three years he went up to see Peter at Jerusalem, where he spoke boldly in the name of the Lord Jesus. The Jews again seeking his life, he was conducted to Caesarea, and sent to Tarsus, his native place. From thence he was fetched by Barnabas to go to Antioch, where the gospel had been effectual, and there they both laboured. After having, in company with Barnabas, taken supplies to Jerusalem (his second visit), on occasion of a dearth, he commenced his first missionary journey to Cyprus and Asia Minor. He and Barnabas returned to Antioch, where he remained 'a long time.' On a dispute arising as to Gentile converts being circumcised, he went with Barnabas to Jerusalem concerning that question, and returned to Antioch. This city had become a sort of centre of the activity of the Spirit. Being far from Jerusalem it was less influenced by Judaising tendencies, though communion with the saints there was maintained.

Asia Minor, Macedonia and Greece were the sphere of Paul's second missionary journey. Having differed from Barnabas, because the

latter wished to take John with them (who had left them on the first journey), Paul selected Silas for his companion, and departed with the full fellowship of the brethren. During part of this journey Timothy was one of the company. He abode a year and a half at Corinth, where he wrote the two EPISTLES TO THE THESSALONIANS. He now visited Jerusalem at the feast, and returned to Antioch. He took his third missionary journey through Galatia and Phrygia. When he visited Ephesus he *separated* the disciples from the synagogue, and they met in the school of Tyrannus. At Ephesus he wrote the FIRST EPISTLE TO THE CORINTHIANS, and probably the EPISTLE TO THE GALATIANS. After the tumult raised by Demetrius he went to Macedonia, and there wrote the SECOND EPISTLE TO THE CORINTHIANS. He again visited Corinth and wrote the EPISTLE TO THE ROMANS.

The Jews seeking his life, Paul went through Macedonia, sailed from Philippi, and preached at Troas. At Miletus he gave a solemn parting address to the elders of Ephesus, and took his leave of the disciples at Tyre, where he was cautioned not to go to Jerusalem. At Caesarea also he was warned of what awaited him at Jerusalem, but he avowed that he was ready not only to be bound, but also to die for the name of the Lord Jesus.

Paul arrived at Jerusalem just before Pentecost. In order to prove himself a good Jew he was advised by the brethren to associate himself with four men who had a vow on them, and to be at charges with them. But while carrying this out he was seized by some Asiatic Jews, and beaten, but was rescued by Lysias, the Roman chief captain. After appearing before the council, and again being rescued by him, he was for safety sent off by night to Caesarea. There his cause was heard by Felix, who kept him prisoner, hoping to be bribed to release him. Two years later, when superseded by Festus, Felix, to please the Jews, left Paul in bonds. On appearing before Festus, to save himself from being sent to Jerusalem, there being a plot to waylay and murder him, Paul appealed to the emperor. His case having been heard by Agrippa and Festus, he was finally remitted to Rome. The ship, however, was wrecked at Malta, where they wintered, all on board having been saved.

On his arrival at Rome, Paul sent for the chief men of the Jews and preached to them: some of them believed, though the majority rejected God's grace (thus fulfilling Isa. 6: 9, 10), which should henceforth go to the Gentiles. He, though still a prisoner, abode two years in his own hired house. There he wrote the EPISTLES TO THE COLOSSIANS, the EPHESIANS, the PHILIPPIANS, and also to PHILEMON.

The history of Paul is thus far given in the Acts of the Apostles, but there are intimations in the later epistles that after the two years at Rome he was liberated. His movements from that time are not definitely recorded; apparently he visited Ephesus and Macedonia, 1 Tim. 1: 3; wrote the FIRST EPISTLE TO TIMOTHY; visited Crete, Titus 1: 5; and Nicopolis, Titus 3: 12; wrote the EPISTLE TO TITUS (the early writers say that he went to Spain, which we know he desired to do, Rom. 15: 24, 28); visited Troas and Miletus, 2 Tim. 4: 13, 20; wrote the EPISTLE TO THE HEBREWS; and when a prisoner at Rome the second time, wrote the SECOND EPISTLE TO TIMOTHY, when expecting his death. Early writers say that he was beheaded with the sword, which is probable, as he was a Roman citizen.

Paul received his commission directly from Christ who appeared to him in glory, and this source of his apostleship he carefully insists on in the Epistle to the Galatians. New light as to the church in its heavenly character came out by Paul, who was God's special apostle for that purpose. To him was revealed the truth that the assembly was the body of Christ, and the *doctrine* of new creation in Christ Jesus, in which evidently there is no distinction between Jew and Gentile. This caused great persecution from the Jews and from Judaising teachers, who could not readily give up the law, nor endure the thought of Gentiles having an equal place with themselves. This Paul insisted on: it was his mission as apostle to the Gentiles. To Paul also was committed what he calls "my gospel:" this was 'the gospel of the glory' (Christ in glory who put away the Christian's sins being presented in it as the last Adam, the Son of God). 2 Cor. 4: 4. It not only brings salvation, great as that is, but it separates the believer from earth, and conforms him to Christ as He is in glory.

Paul was an eminent and faithful servant of Christ. As such he was content to be nothing, that Christ might be glorified. To the Thessalonians he was gentle 'as a nurse cherisheth her children.' 1 Thess. 2: 7. He was severe however to the Corinthians when they were allowing sin in their midst, and to them he had to assert his apostolic authority when traducers were seeking to nullify his influence among them. To the Galatians he was still more severe: they were in danger of being shipwrecked as to faith by false Judaising teachers, who were undermining the truth of the gospel.

In the epistles we get a few glimpses of the inner life of Paul. After having been caught up into the third heavens, he prayed for the removal of the thorn in the flesh which had been given him *lest* he should be puffed up, and was told that Christ's grace was sufficient for him, he could say, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 9, 10. He also could say, "To me to live is Christ;" and "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the calling on high of God in Christ Jesus." Phil. 3: 13, 14. As a martyr he reached that goal. The catalogue he gives of his privations and sufferings in 2 Cor. 11: 23-28 discloses the fact that but a small part of his gigantic labours is recounted in the Acts of the Apostles.

Pavement.

See JUDGEMENT SEAT.

Pavilion.

A booth or tent, used poetically for a dwelling. 2 Sam. 22: 12; 1 Kings 20: 12, 16; Ps. 18: 11; Ps. 27: 5; Ps. 31: 20.

Peace.

This term is used to express the present attitude and testimony of God toward man consequent on the declaration of God's

righteousness in the death of Christ. The state of man which was obnoxious to the holiness of God by reason of sin has been removed in the cross. Hence the believer is justified by faith, and has peace (peace of conscience) with God through the Lord Jesus Christ. Rom. 5: 1. Christ made peace through the blood of the cross, Col. 1: 20 and to the Christian God is 'the God of peace,' and the Lord Jesus is 'the Lord of peace.' He also *is* peace between believers, having on the cross broken down the barrier between Jew and Gentile. Eph. 2: 14, 15.

When the Lord Jesus left the earth He left to the disciples peace, and said, "My peace I give unto you." Peace is also spoken of as the state of heart in which a believer is kept in regard of circumstances. The record in the O.T. is, "Thou wilt keep him in perfect peace (peace, peace, *margin*) whose mind is stayed on thee, because he trusteth in thee." Isa. 26: 3. The Christian makes his requests known unto God, and the peace of God that passeth all understanding keeps his heart and mind through Christ Jesus (peace of heart). Phil. 4: 6, 7. Blessed privilege! and what a contrast to "There is no peace, saith my God, to the wicked." Isa. 57: 21 The Lord Jesus will, in the future, among His other titles, be hailed as PRINCE OF PEACE. Isa. 9: 6.

Peace Offering.

See OFFERINGS.

Peacocks.

These were imported by Solomon along with ivory and apes. The Hebrew word *tukkiyyim* is very similar to the Cingalese name of the peacock, *tokei*, and this is doubtless the bird intended. 1 Kings 10: 22; 2 Chr. 9: 21. The common peacock is the *Pavo cristatus*. In Job 39: 13 is the word *renanim*, and this is supposed to refer to the ostrich: *q.v.*

Pearl.

In Job 28: 18 the word is *gabish*, which signifies 'ice' and hence 'crystal.' In the N.T. *παργαρίτης* is from 'to glisten, shine,' and perhaps refers to pearls, such as are discovered in shells of various

species. They are mentioned three times as distinct from precious stones. Rev. 17: 4; Rev. 18: 12, 16. They were worn as an ornament by women. 1 Tim. 2: 9. Metaphorically the term applies to anything costly: things which should not be cast before swine. Matt. 7: 6. The gates of the heavenly Jerusalem were each of one pearl. Rev. 21: 21. In the parable of the one Pearl of Great Price the Lord is represented as selling all that He had (as man and Messiah) in order to become its possessor. Matt. 13: 45, 46. It implies the unique character of the church in the eyes of Christ.

Peculiar People, or Treasure.

Except in Ecc. 2: 8, where 'the peculiar treasure of kings' is gathered by Solomon, these expressions both in the O.T. and in the N.T. refer to what God's people are to Him. Ex. 19: 5; Deut. 14: 2; Deut. 26: 18; Ps. 135: 4; Titus 2: 14. The terms imply a possession upon which a specially choice value is set. 1 Peter 2: 9 is a little different "Ye are 'a people for a possession': cf. Mal. 3: 17.

Pedahel. [Pedah'el]

Son of Ammihud, and a prince of Naphtali. Num. 34: 28.

Pedahzur. [Pedah'zur]

Father of Gamaliel, of the tribe of Manasseh. Num. 1: 10; Num. 2: 20; Num. 7: 54, 59; Num. 10: 23.

Pedaiah. [Pedai'ah]

1. Father of Zebudah the mother of Jehoiakim. 2 Kings 23: 36.
2. Descendant of Jeconiah. 1 Chr. 3: 18, 19.
3. Father of Joel a prince of Manasseh. 1 Chr. 27: 20.
4. Son of Parosh: he helped to repair the wall of Jerusalem. Neh. 3: 25.
5. One who stood with Ezra when the law was read. Neh. 8: 4.

6. Son of Kolaiah, a Benjamite. Neh. 11: 7.

7. Levite, set over the treasuries. Neh. 13: 13.

Pekah. [Pe'kah]

Son of Remaliah and captain to Pekahiah, king of Israel, whom he murdered, and then seized the throne: he reigned 20 years, B.C. 759-739. He invaded Judah, and slew 120,000 in one day, and carried away 200,000 'women, sons and daughters.' It was on this occasion that the prophet Oded, with others, protested against their brethren, the children of Judah, being made slaves; the captives were thereupon released, clothed out of the spoils, and sent back to their homes. Pekah afterwards formed an alliance with Rezin, king of Damascus, against Judah; but Ahaz, king of Judah, called to his aid Tiglath-pileser, who killed Rezin and destroyed Damascus, and then attacked Pekah, and carried away captive the two and a half tribes on the east of the Jordan, B.C. 740. Pekah was killed by Hoshea, in what is called the 20th year of Jotham, that is, the 4th year of Ahaz, which would have been the 20th of Jotham. 2 Kings 15: 25-37; 2 Kings 16: 1, 5; 2 Chr. 28: 6-15; Isa. 7: 1.

Pekahiah. [Pekahi'ah]

Son and successor of Menahem king of Israel. His two years' reign, B.C. 761-759, was uneventful; he did that which was evil in the sight of the Lord; and was slain by Pekah, who succeeded him. 2 Kings 15: 22-26.

Pekod. [Peko'd]

This name occurs in connection with Babylon, and is supposed to be a symbolical name, signifying 'visitation' or 'punishment,' associated with the name of Merathaim, signifying 'of the rebels,' or 'double rebellion.' That is, that Babylon should be visited by God 'because of its rebellion.' Jer. 50: 21. In Ezek. 23: 23 Pekod appears more as a proper name; but it is again associated with Babylon, and the three names Pekod, Shoa, and Koa are all judged to be symbolical names.

Pelaiah. [Pelai'ah]

1. Son of Elioenai, a descendant of David. 1 Chr. 3: 24.
2. Levite who instructed the people in the law, and who sealed the covenant. Neh. 8: 7; Neh. 10: 10.

Pelaliah. [Pelali'ah]

Ancestor of some priests who returned from exile. Neh. 11: 12.

Pelatiah. [Pelati'ah]

1. Son of Hananiah, a descendant of David. 1 Chr. 3: 21.
2. Captain in the tribe of Simeon when they smote the Amalekites. 1 Chr. 4: 42.
3. One who sealed the covenant. Neh. 10: 22.
4. One seen in a vision by Ezekiel, described as son of Benaiah, and who devised mischief and gave wicked counsel in the city, He died when Ezekiel prophesied. Ezek. 11: 1, 13.

Peleg. [Pe'leg]

Son of Eber, a descendant of Shem. The name signifies 'division,' and apparently he was so called because 'in his days was the earth divided.' Gen. 10: 25. This doubtless means, as is said in Gen. 10: 5, "By these were the isles of the Gentiles divided in their lands; " and again in Gen. 10: 32, "By these were the nations divided in the earth after the flood." In the next chapter is the account of the confusion of tongues and the scattering of the people generally. Gen. 11: 16-19; 1 Chr. 1: 19, 25.

Pelet. [Pel'et]

1. Son of Jahdai, a descendant of Caleb, brother of Jerahmeel. 1 Chr. 2: 47.
2. Son of Azmaveth, and one of David's valiant men. 1 Chr. 12: 3.

Peleth. [Pel'eth]

1. Reubenite, father of On. Num. 16: 1.
2. Son of Jonathan, a descendant of Jerahmeel. 1 Chr. 2: 33.

Pelethites. [Pel'ethites]

These formed a part of David's guard. They are always grouped with the Cherethites. It is uncertain from whence they came or what the name signifies. 2 Sam. 8: 18; 2 Sam. 15: 18; 2 Sam. 20: 7, 23; 1 Kings 1: 38, 44; 1 Chr. 18: 17. Gesenius calls them 'public couriers,' doubtless because *peleth* means 'swiftness.' The LXX and Vulgate leave the name untranslated. Some trace the word to the Philistines.

Pelican.

The Hebrew word is *qaath*, and this is said to be derived from a verb signifying 'to vomit.' The pelican has a peculiar habit in feeding its young that seems to have suggested this name. It goes into the sea and catches a number of fishes which it stows away in its lower beak, the under side of which is capable of being distended like a large pouch. Then it flies away inland with its burden, for which purpose it is provided with enormous wings. On the land it presses its beak against its breast, and the fish are thrown out for the young birds.

The Psalmist said, "I am like a pelican of the wilderness," which refers to the bird sitting solitary for hours as it digests its stock of fish. It was an unclean bird. Lev. 11: 18; Deut. 14: 17; Ps. 102: 6. In two other passages the same Hebrew word is in the A.V. translated 'CORMORANT,' where it should be 'pelican.' Isa. 34: 11; Zeph. 2: 14. The *Pelicanus graculus* and the *P. crispus* are known in Palestine.

Pelonite. [Pelo'nite]

Designation of Helez and Ahijah, two of David's mighty men. Why they are so called is not known. 1 Chr. 11: 27, 36; 1 Chr. 27: 10. In 2 Sam. 23: 26 Helez is called 'the Paltite.'

Pen.

A general term for any implement used either for cutting an inscription on stone or metal, or a reed for writing on papyrus or parchment. Judges 5: 14; Job 19: 24; Ps. 45: 1; Isa. 8: 1; Jer. 8: 8; Jer. 17: 1; 3 John 13.

Peniel. [Peni'el]

See PENUEL.

Peninnah. [Penin'nah]

One of the wives of Elkanah. 1 Sam. 1: 2, 4.

Pen-knife.

Lit. 'knife of a writer,' with which he sharpened his reed. Jer. 36: 23.

Penny,

δηνάριον. A common Roman coin. It was the labourer's wages for a day. Matt. 20. Higher sums were reckoned by this coin, as the debt of 500 pence in Luke 7: 41. The Lord when answering the Jews said "Show me a penny." Luke 20: 24. It was the chief Roman silver coin. See WEIGHTS AND MEASURES.

Pentateuch.

The Greek name given to the first five books of the O.T., which are also called 'the five books of Moses.' The many references to and quotations from them in other parts of the scripture, and allusions to them by Christ under the name of Moses, show plainly that Moses was the inspired writer of them, except of course the small portion that records his death and burial. See MOSES.

Pentecost.

This name which signifies 'fiftieth' is found only in the N.T.: it corresponds to the FEAST OF WEEKS. From the waving of the sheaf of firstfruits fifty days were counted, and on the day after the

seven sabbaths the feast was kept. A new meat offering of two loaves baked with leaven was offered; also seven lambs, one bullock, and two rams for a burnt offering, with their meat and drink offerings "even an offering made by fire of sweet savour unto the Lord." Also one kid of the goats for a sin offering; and two lambs for a peace offering. It was proclaimed a holy convocation, in which no servile work was to be done. Lev. 23: 15-21. The Israelites came with their free-will offerings unto Jehovah, according as He had blessed them. See OFFERINGS.

The feast is typical of the presentation of the saints in the power and sanctification of the Holy Spirit. It was to be a day of universal rejoicing before the Lord, Deut. 16: 9-12, and was the commencement of the ingathering of the harvest. It is not mentioned in Ezekiel's future feasts, because it has been fulfilled in the present interval in God's dealings with Israel. Cf. John 7: 37-39. See FEASTS.

Penuel. [Penu'el]

1. The place where the mysterious man wrestled with Jacob. Jacob gave it this name, signifying 'face of God,' because, as he said, he had seen God face to face, and his life was preserved. Five hundred years later the place is mentioned, the men of which would not give supplies to Gideon. On his return he broke down the tower and slew the men of the city. Jeroboam rebuilt it. It was situated between Succoth and the Jabbok, but its site cannot now be identified. Gen. 32: 31; Judges 8: 8-17; 1 Kings 12: 25. It is called PENIEL in Gen. 32: 30.

2. A descendant of Judah and father of Gedor. 1 Chr. 4: 4.

3. Son of Shashak, a Benjamite. 1 Chr. 8: 25.

Peor. [Peor']

1. A peak in the mountain range of Moab, to which Balaam was taken to curse Israel. It 'looked toward' or was 'opposite' Jeshimon; but it cannot be identified. Num. 23: 28.

2. A contraction of BAAL-PEOR: it refers to the fornication and idolatry of the Israelites in connection with the Midianites. Num. 25: 18; Num. 31: 16; Joshua 22: 17.

Perazim, [Pera'zim] Mount.

A place probably connected with BAAL-PERAZIM, where David smote the Philistines. Isa. 28: 21: cf. 2 Sam. 5: 20.

Peresh. [Pe'resh]

Son of Machir, a descendant of Manasseh. 1 Chr. 7: 16.

Perez. [Pe'rez]

One whose 'children' were in David's army. 1 Chr. 27: 3. His descendants returned from exile. Neh. 11: 4, 6. Perhaps the same as PHARES, *q.v.*

Perezuzzah, [Pe'rez-uz'zah] or Perezuzza. [Perez-uz'za]

Place signifying 'Breach of Uzzah,' thus named by David, in his anger, because God there smote Uzzah for putting his hand to the ark, which by the law should not have been touched except by the priests. 2 Sam. 6: 8; 1 Chr. 13: 11.

Perfect.

The principal words in the N.T. thus translated are τέλειώω, τέλειος, 'full, complete, perfect.' The Lord Jesus was always morally perfect, yet scripture speaks of His being 'made perfect,' for instance, as the captain of salvation: antitype of Joshua, leader into the purpose of God. All had been completed in view of that office. Heb. 2: 10. Though a Son, yet He learned obedience (not 'to be obedient') by the things which He suffered; and being made 'perfect' (that is, glorified) after He had finished the work of redemption, He became the author of eternal salvation to all that obey Him (Heb. 5: 9): this may be the meaning of the words "the third day I shall be perfected." Luke 13: 32.

The disciples were exhorted to be perfect as their Father in heaven is

perfect, for He sends His blessings on the evil and the good. Matt. 5: 48. By one offering Christ hath perfected for ever them that are sanctified. His work consecrates them for the priesthood, Heb. 10: 14: cf. Col. 1: 12. Being 'perfect' is also applied to being a 'full grown' man. Eph. 4: 13. The same word is translated 'of full age' in Heb. 5: 14; and simply 'men' (of a ripe age) in 1 Cor. 14: 20. The spirits of just men are made perfect. Heb. 12: 23. Paul was not yet perfected, Phil. 3: 12; yet in Phil. 3: 15 he adds "as many as be perfect be thus minded." There are various applications of the term which can be gathered from the context of each occurrence, but in general it may be said to have reference either to the purging of conscience, which is indispensable to the service of God, or to intelligence of a true standard (dead and risen with Christ) as a necessity to testimony for Christ here.

Perfume.

A special perfume was made to burn as incense in the tabernacle. It was compounded of stacte, onycha, galbanum, and frankincense, an equal weight of each: it was most holy. No one was allowed to compound the same for themselves, or they would be cut off from God's people. It was typical of the excellencies of Christ which were as sweet incense to God. Ex. 30: 34, 38. Perfumes are supposed to be more needful in hot countries. Cant. 3: 6. In Prov. 27: 9 it is said, "Ointment and perfume rejoice the heart;" but it may also be employed as a mere matter of luxury or of sin when the heart is away from God. Prov. 7: 17; Isa. 57: 9.

Perga. [Per'ga]

City of Pamphylia in Asia Minor. It was twice visited by Paul. Acts 13: 13, 14; Acts 14: 25. Its ruins are called *Eski-Kalesi*.

Pergamos. [Per'gamos]

Royal city of Mysia in Asia Minor: it was not visited by Paul as far as is recorded. The church there is one of the seven in Asia to which the addresses in the Revelation were sent. The saints dwelt where Satan's throne was (the city was renowned for its idolatry). Rev. 1: 11; Rev. 2: 12. The city is still in existence, and is called *Bergama*,

with a population of about 20,000, some 2,000 of whom are nominally christian. See REVELATION.

Perida. [Peri'da]

One of Solomon's servants, whose descendants returned from exile. Neh. 7: 57. Called PERUDA in Ezra 2: 55.

Perilous times.

This expression occurs in Paul's second letter to Timothy: "In the last days perilous times shall come:" then follows such a picture of moral depravity that it might have been supposed that the apostle was referring to the heathen; but he adds, "having a form of godliness, but denying the power thereof . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 1-13. This plainly shows (and the solemn fact is confirmed by other passages) that so far from the *world* being converted before the Lord returns, even the professing *church* itself has been hopelessly corrupted, and the path of the Christian becomes more and more difficult as he seeks to avoid the multiplied dangers and seductions by which he is surrounded.

Perizzites. [Periz'zites]

One of the ancient nations in Palestine. They are several times the only people named along with the Canaanites. Joseph's descendants were told by Joshua to take the land of the Perizzites, where they are classed with the giants. Joshua 17: 15. Though they were in a great measure either driven out or slain by the Israelites, yet some dwelt with the children of Israel, and intermarried with them. Judges 3: 5, 6. In the days of Solomon those that were still in the land were made bondservants. It is not known definitely in what part of Canaan they were originally located, but by Joshua 17: 14-18 it was probably near Manasseh's lot on the west. Gen. 13: 7; Ex. 3: 8, 17; Joshua 3: 10; Joshua 9: 1; Judges 1: 4, 5; 1 Kings 9: 20; Ezra 9: 1; Neh. 9: 8, etc.

Persia, Persians.

The Persians were located between Media and the Persian Gulf, but very little is known of their history until the time of Cyrus, when the kingdoms of Israel and Judah had been brought to an end. 2 Chr. 36: 22, 23. Apparently they were a union of tribes, the ancestors of Cyrus being the chiefs of the leading clan. They conquered Elam ('ANSHAM' on the monuments). Media ruled them in early times, but under Cyrus the yoke was shaken off, and, together with the Medes, they formed the second Gentile empire, succeeding that of Babylon. In the great image of Dan. 2 Nebuchadnezzar was represented by the head of gold. The empire that followed was an 'inferior' one, represented by the breast and arms of silver. Dan. 2: 31-39. This refers to the Medo-Persian kingdom. It was *inferior* in that the nobles concurred in the king's laws, and the king could not alter them: the power was depreciated from gold. It is further described as a bear, and it raised up itself on one side, and it had three ribs in its mouth between the teeth, an emblem of its power and rapacity. To it was said, "Arise, devour much flesh." Dan. 7: 5.

The history in Dan. 5 relates that it was Darius the Mede that 'took the kingdom.' He was the first head of the empire, and his taking the *kingdom* does not clash with Cyrus taking the *city* of Babylon, which is implied in Isa. 45: 1, 2. See BABYLON. On the death of Darius, Cyrus succeeded and reigned in Babylon, and from thence the Persian element prevailed in the empire. The Persians are mentioned before the Medes in Esther 1: 19. This agrees also with the above passage in Dan. 7 which represents the bear as raising itself on *one* side.

The Medo-Persian empire is further represented as a ram with two horns, one higher than the other, though it came up last. It pushed westward, northward, and southward, and no beast could stand before it, nor deliver out of its hand. This again exactly corresponds with the above description; the one horn higher than the other representing Persia. The same chapter (Dan. 8: 6, 7) speaks of a he-goat that rushed upon the ram and smote it and cast it to the ground and stamped upon it; and none could deliver it. This foretold the destruction of the Persian empire by that of Greece in the person of Alexander the Great.

For the dealings of the Persian kings with Israel, see AHASUERUS, and the names of the other kings mentioned in Ezra, Nehemiah, and Esther.

Persis. [Per'sis]

A Christian woman at Rome, to whom Paul sent a salutation. He called her, "the beloved Persis, which laboured much in the Lord." Rom. 16: 12.

Peruda. [Peru'da]

See PERIDA.

Pestilence.

This is often mentioned along with the sword and the famine as punishment from God upon His rebellious people. It is represented as being sent directly by God Himself. When David had numbered the people, the Lord sent a pestilence upon Israel, and there died 70,000 men. 2 Sam. 24: 15, 16.

Peter.

The son of Jonas and one of the twelve apostles. His name was originally Simon, and apparently at his first interview with the Lord he received from Him the surname CEPHAS. This is an Aramaic word, the same as Peter in Greek, both signifying 'a stone.' John 1: 42. (In Acts 10: 5 he is called "Simon, whose surname is Peter.") The next notice of Peter is in Luke 5 when he was called to the apostleship. Overpowered at the draught of fishes, he exclaimed, "Depart from me; for I am a sinful man, O Lord;" but at the bidding of Christ he forsook all and followed Him. Matt. 4: 18; Mark 1: 16, 17; Luke 5: 3-11.

He had a sort of prominence among the apostles: when a few of them were selected for any special occasion, Peter was always one of them, and is named first. The three names 'Peter, James, and John' occur often together, still we do not read of Peter having any authority over the others: cf. Matt. 20: 25-28. Peter was in character

energetic and impulsive: he wanted to walk on the water to go to Christ, and his strong affection for the Lord led him to oppose when the Lord spoke of His coming sufferings, for which he was rebuked as presenting Satan's mind. His self-confidence led him into a path of temptation, in which he thrice denied his Lord. But the Lord had prayed for him that his faith should not fail, and his repentance was real and instant. He was fully restored by the Lord, who significantly demanded thrice if he loved Him, and then committed to him the care of His sheep and His lambs. John 21.

When Peter confessed to Jesus, "Thou art the Christ, the Son of the living God," the Lord said that He would build His church upon that foundation, and added, "I will give unto thee the keys of the kingdom of heaven," with assurance that what he bound or loosed on earth would be ratified in heaven. Matt. 16. On the day of Pentecost we find Peter accordingly using these keys, and opening to three thousand Jews the doors of the kingdom. He afterwards admitted Gentiles in the person of Cornelius and those that were gathered with him.

Peter was the apostle of the circumcision, as Paul was of the Gentiles, and was a long time getting entirely clear of Jewish prejudices. Paul had to withstand him to the face at Antioch, for refusing under Jewish influence to continue eating with Gentiles. On the other hand, Peter, while confessing that in some of Paul's writings there were things hard to be understood, recognises them as scripture.

In the beginning of the Acts Peter's boldness in testimony is conspicuous. He was leaning on One stronger than himself and was carried on by the power of the Holy Spirit. He was miraculously delivered out of prison. The Lord had intimated to him that he would die the death of a martyr (John 21: 19), and historians relate that he was crucified, and with his head downward by his own request: they also state that his wife died with him. He was the writer of the two epistles bearing his name.

Peter, First Epistle of.

This was addressed to believing Jews dispersed in Pontus, Galatia,

Cappadocia, Asia, and Bithynia. It was apparently sent from Babylon on the Euphrates, where many Jews were located. There is nothing in the epistle itself that fixes its date: but it is generally dated A.D. 60 to 63. The teaching of the epistle is based upon a living hope by the resurrection of Christ, in contrast to the portion of the Jews on earth. Believers are contemplated as strangers and pilgrims, salvation being regarded in its completeness as future, soul salvation being the point of consequence in the present, in contrast to temporal deliverances. The thought of a 'spiritual house' composed of living stones, in 1 Peter 2 connects the epistle with the revelation given to Peter in Matt. 16 — as the reference to the Mount of Transfiguration in the second epistle brings before our minds the vision of the kingdom in Matt. 17, of which Peter was eye-witness.

The epistle may be briefly summed up as a gracious leading of Christians into the sense and reality of their spiritual privileges, but, at the same time, pressing on them the recognition of their being subjects of God's moral government on earth. They were placed here between the time of Christ's sufferings and the glories that were to follow. They called on God as Father; are viewed as redeemed and born again, and by the sincere milk of the word were to grow up to salvation, having tasted that the Lord is gracious.

And further, though suffering under the government of God, they had, in coming to Christ as the Living Stone (disallowed of men but chosen of God and precious), acquired in a spiritual way privileges which, after a carnal sort, the Jews had lost. They were built up a spiritual house, a holy priesthood — were a royal priesthood, a holy nation, a peculiar people. They had thus the means for the service of God and for testimony to man. The calling of Christians is herein fully brought out.

But with all these privileges, Christians had to remember that they had nothing in which to boast after the flesh. They were among the Gentiles as strangers and pilgrims, the subjects of God's moral government, suffering for the state of Israel; and hence had to recognise those to whom God had entrusted honour and power here. But the eyes of the Lord were over the righteous, and His ears open to their prayers: the face of the Lord was against evil-doers. The

general bearing of government was in favour of those who did good, and if they suffered for righteousness' sake they were happy. The point of importance was that none of them should suffer as evil-doers.

It is remarkable that, in touching on duties connected with social relationships, the apostle addresses himself to husbands and wives and domestic servants (not slaves), and the peculiar delicacy of his reference to the conduct relatively of the two former classes is a marked feature of beauty in the epistle.

The peculiar character of this moment, in which judgement as the issue of God's moral government is imminent, is marked by the reference to the time of Noah, whose testimony in preparing the ark was that of coming judgement; but at the same time of a way of salvation. Baptism has, in the case of Christians, much of the same character and import. Again, in 1 Peter 4 it is said that the time has come for judgement to begin at the house of God; and if it begin first at us, where shall the ungodly and the sinner appear?

The epistle closes with special and touching admonitions to the elders and the younger, the former being especially exhorted to shepherd the flock of God. This is deeply interesting as coming from one who himself received the charge recorded in John 21.

Peter, Second Epistle of.

The object of this epistle appears to be primarily the confirmation of the minds of Jewish believers in the certainty of the kingdom of the Lord Jesus Christ. We have in it the only record by an eye-witness of what took place on the Mount of Transfiguration. This vision made more sure the word of prophecy to which saints did well in taking heed, as to a light shining in a dark place, till the day dawned, and the day-star arose in their hearts.

But before the kingdom could be displayed, it was necessary that the corruption of Christianity, which had already set in, should be complete and the course and climax of this corruption are vividly portrayed in 2 Peter 2. It originated in false teachers privily bringing in destructive heresies, denying the Lord that bought them. The

development of this evil is viewed in the light of wickedness (rather than of apostasy, as in the Epistle of Jude), as that which is specially obnoxious to the government of God. While in Jude the gainsaying of Core is shown to be the culminating point of apostasy, here the incitement to abominable wickedness by Balaam is before the mind of the Spirit, indicating how corrupting the influence of those who held the place of 'prophet' would become.

In the concluding part of the epistle (2 Peter 3) we have also the closing phase of unbelief (perhaps Jewish), namely, scepticism, built up on the assumed unchangeability of the creation, as to the coming of the day of the Lord. And this becomes the occasion of the apostle's leading the minds of the saints beyond the thoughts of the kingdom to that which, resting on perfect moral foundations, is eternal and unchangeable. The day of the Lord was a means to an end, and would make way for the day of God, and the fulfilment of His promise of new heavens and a new earth, in which righteousness would reside, and in view of which the existing heavens and earth would pass away. Saints, knowing these things before, were not to fall from their steadfastness, but to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Pethahiah. [Pethahi'ah]

1. Head of the nineteenth priestly course. 1 Chr. 24: 16.
2. Levite who had married a strange wife. Ezra 10: 23.
3. Levite who called upon the people to bless Jehovah. Neh. 9: 5.
4. Son of Meshezabeel, a descendant of Judah: he was at the king of Persia's hand 'in all matters concerning the people.' Neh. 11: 24.

Pethor. [Pethor']

Dwelling place of Balaam in Mesopotamia. Num. 22: 5; Deut. 23: 4. Not identified.

Pethuel. [Pethu'el]

Father of the prophet Joel. Joel 1: 1.

Peulthai. [Peultha'i]

Son of Obed-edom, a Korhite. 1 Chr. 26: 5.

Phalec. [Pha'lec]

Son of Heber, mentioned in the genealogy of the Lord Jesus. Luke 3: 35.

Phallu. [Phal'lu]

See PALLU.

Phalti, [Phal'ti] Phaltiel. [Phal'tiel]

Son of Laish, of Gallim: Saul gave him Michal, David's wife. When she was restored to David, Phalti followed weeping behind her, till abruptly sent back by Abner. 1 Sam. 25: 44; 2 Sam. 3: 15.

Phanuel. [Phan'uel]

Father of Anna the prophetess. Luke 2: 36.

Pharaoh. [Pha'raoh]

This was the regal title of the kings of Egypt, so the mere appellation, 'Pharaoh' in no way intimates which king is alluded to. Some kings of Egypt are mentioned in scripture without this title, as Shishak, Necho, Hophra, So, and Tirhakah, the last two of whom were Ethiopians. Those specially referred to in the O.T. are:

1. The Pharaoh who took Abram's wife, Sarai, into his house (about B.C. 1919). Gen. 12: 14-20.

2. The Pharaoh who promoted Joseph (about B.C. 1715), and received into Egypt Jacob and his sons and their families. Gen. 40 — Gen. 50; Acts 7: 10, 13.

3 . The Pharaoh who knew not Joseph (about B.C. 1635), he oppressed the Israelites, and ordered the male children to be killed, under whom Moses was born; and whose daughter adopted him as her son. Ex. 1.

4 . The Pharaoh from whom Moses fled when he was grown up (about B.C. 1531). Ex. 2.

5. The Pharaoh of the Exodus (about B.C. 1491). See EGYPT and PLAGUES.

After a period of about 500 years scripture refers to

6. The Pharaoh whose daughter Bithiah was married to Mered, of the tribe of Judah. 1 Chr. 4: 18.

7. The Pharaoh whose daughter was married to Solomon (about B.C. 1014). 1 Kings 3: 1; 1 Kings 7: 8, etc. This Pharaoh captured and burnt the city of Gezer in Canaan, and gave the site to his daughter. 1 Kings 9: 16.

8. The Pharaoh who received Hadad when he fled from Solomon, and gave him his sister-in-law to wife (about A.D. 984). 1 Kings 11: 14-22.

The title 'Pharaoh' is judged by Professor Sayce to signify 'Great House' [in which all men live], or somewhat similar to the 'Sublime Porte,' or Gate. Each king had a title of honour as well as his personal name: the titles were such as 'The Sun, Lord of Glory'; 'The Sun, Lord of Truth,' etc.

Phares, [Pha'res] Pharez. [Pha'rez]

Son of Judah and Tamar, his daughter-in-law, through whom David descended. Gen. 38: 29; Gen. 46: 12; Num. 26: 20, 21; Ruth 4: 12, 18; 1 Chr. 2: 4, 5; 1 Chr. 4: 1; 1 Chr. 9: 4; Matt. 1: 3; Luke 3: 33. The Hebrew is the same as PEREZ in 1 Chr. 27: 3; Neh. 11: 4, 6.

Pharisees.

This name was given to a religious school among the Jews; it is

supposed to have been derived from the Hebrew word *parash*, signifying 'to separate'; it was given to them by others, their chosen name being *chasideim*, 'pious ones.' Josephus speaks of them as early as the reign of Jonathan (B.C. 161-144). They prided themselves on their superior sanctity of life, devotion to God, and their study of the law. The Pharisee in the parable thanked God that he was 'not as other men.' Luke 18: 11. Paul, when before Agrippa, spoke of them as 'the most straitest sect.' The Pharisees included all classes of men, rich and poor: they were numerous, and at times had great influence. In the council before which Paul was arraigned they were well represented. Acts 23: 6-9. They were the great advocates of tradition, and were punctilious in paying tithes. In many respects the ritualists of modern days resemble them.

The Lord severely rebuked all their pretensions, and laid bare their wickedness as well as their hypocrisy. It may have been that because of the great laxity of the Jews generally, some at first devoutly sought for greater sanctity. Others, not sincere, may have joined themselves to the sect, and it thus degenerated from its original design, until its moral state became such as was exposed and denounced by the Lord. The very name has become a synonym for bigotry and formalism. Probably such men as Gamaliel, Nicodemus, and Saul were men of a different stamp, though all needed the regenerating power of grace to give them what they professed to seek.

Pharosh. [Pha'rosh]

Ancestor of some who returned from exile. Ezra 8: 3. The Hebrew is the same as PAROSH.

Pharpar. [Phar'par]

One of the two rivers of Damascus which the proud Naaman declared to be better than the waters of the Jordan. The *Barada* is associated with Abana, thus leaving only the *Awaj* for the Pharpar. This has its source in Hermon, then runs for about 40 miles, ending in a lake or swamp. It is in the district of Damascus, but does not approach the city nearer than about eight miles. 2 Kings 5: 12.

Pharzites. [Phar'zites]

Descendants of Pharez, son of Judah. Num. 26: 20.

Phaseah. [Phase'ah]

See PASEAH.

Phebe. [Phe'be]

A christian woman commended by the apostle to the saints at Rome as 'a servant of the church.' He desired that they should assist her in anything in which she needed their aid. She had been a succourer of many and of Paul. The word for 'servant' is δίακονος, 'deaconess,' but may not imply any official service. Rom. 16: 1.

Phenice. [Phe'nice]

Harbour on the south coast of Crete. Acts 27: 12. Identified with the modern *Lutro*. The haven is said in the A.V. to lie 'toward the S.W. and N.W.'; this is held to mean that it 'looks toward the N.E. and S.E.'

Phenice, [Pheni'ce] Phenicia. [Phenic'ia]

The same as PHOENICE, the coast of Northern Syria, extending south of Tyre, and north of Sidon, being a narrow strip of land in the south, but reaching to the Lebanon range in the N.E. The Phoenicians carried on great commercial enterprises; they established colonies (one of which was at Carthage), and their ships brought in the produce of foreign lands, with which they supplied the East. They became subject successively to the Babylonians, the Persians, the Greeks, and the Romans. Phoenice later formed a part of the Turkish Empire, it is now part of the state of Lebanon. Acts 11: 19; Acts 15: 3; Acts 21: 2.

The language of the ancient Phoenicians may be said to be only a different dialect from the Hebrew, as shown by ancient inscriptions; and according to Herodotus, the Phoenicians taught the Greeks 'letters.'

Phichol. [Phi'chol]

Chief captain of Abimelech, king of the Philistines, in the times of Abraham and Isaac. Gen. 21: 22, 32; Gen. 26: 26.

Philadelphia. [Philadel'phia]

City of Lydia, in the west of Asia Minor. It was founded by Attalus Philadelphus, king of Pergamos. It has been more or less destroyed by earthquakes several times, but is still an important town, with ancient ruins, called *Alla Shehr*. Rev. 1: 11; Rev. 3: 7.

The assembly in this city was one of the "seven churches in Asia" to which the addresses in the Revelation were sent. The address to Philadelphia shows that the church there was characterised by little strength, but by *faithfulness*. If the seven addresses be viewed historically, this one comes after those representing Popery and Protestantism, intimating that when all hope of restoring the church is over, there may still be found a company keeping Christ's word and not denying His name. See REVELATION.

Philemon, [Phile'mon] Epistle to.

Nothing is known of Philemon beyond what is found in this epistle, nor is it clear where he resided. The similarity of the salutations to those found in the Epistle to the Colossians, and the reference to Onesimus in that epistle, leads to the conclusion that Philemon dwelt somewhere in the direction of Colosse (probably at Laodicea, Archippus being mentioned in Col. 4: 17, and Philemon 2), and that both epistles were sent from Rome about A.D. 62. Though the assembly in the house of Philemon is mentioned in verse 2, the epistle is a personal one to Philemon and his wife.

Onesimus their slave had run away, and, having been converted under the ministry of Paul, he was sent back by the latter to his master. Paul does not ask for the freedom of Onesimus, but that he may now be received in grace as a *brother*, indeed, be received as the apostle's 'own bowels.' Paul does not assert apostolic authority, but entreats as the 'prisoner' and 'the aged.' Led by the Holy Spirit, the epistle is a gracious appeal, and difficulties are met in it in a

matter requiring much delicacy. If the slave had robbed Philemon, Paul would repay it; but he reminds Philemon of how much he owed *him*, even his 'own self besides.'

Some may be surprised that such an epistle should form part of the inspired word. But it is 'profitable': for fifteen hundred years slaves were extensively owned by Christians. Many may never have thought of seeking their conversion, or may have been prejudiced against it. A Boer in South Africa, though a Christian himself, once told a preacher that he was sure he might as well preach to the dogs as to his African servants. God saw the need of such an epistle. The slave had become 'a brother beloved.'

Philetus. [Phile'tus]

One mentioned with Hymenaeus as having taught that the resurrection was already past (probably allegorising it) by whom the faith of some had been overthrown. Their evil doctrine would eat as a canker, or gangrene. 2 Tim. 2: 17.

Philip. [Phil'ip]

1. One of the twelve apostles: he was a native of Bethsaida. It was in Galilee that the Lord met him; and said to him, 'Follow me.' Philip at once announced to Nathanael that he had found the One of whom Moses and the prophets had written. He was the apostle who asked the Lord to show them the Father, when the Lord said, "He that hath seen me hath seen the Father Believe me, that I am in the Father, and the Father in me." Matt. 10: 3; Mark 3: 18; Luke 6: 14; John 1: 43-48; John 6: 5-7; John 12: 21, 22; John 14: 8, 9; Acts 1: 13.

2. One of the seven chosen to look after the poor saints at Jerusalem. He is also called 'Philip the evangelist.' When the church was scattered from Jerusalem by persecution, Philip went to Samaria and preached Christ and wrought miracles, and men and women believed and were baptised. The apostles at Jerusalem hearing that Samaria had received the word of God, sent thither Peter and John. Then Philip was directed by an angel of the Lord to meet the eunuch of Ethiopia in the desert towards Gaza. Philip obeyed and preached

unto him Jesus. On the eunuch asking what hindered him from being baptised, he was at once baptised by Philip. On coming out of the water, the Spirit of the Lord caught away Philip, and he was found at Azotus, and he preached in all the cities till he came to Caesarea. Much later Philip was residing at Caesarea and received Paul and those with him into his house. He had four daughters, virgins, who prophesied. Philip is a beautiful instance of one being under the immediate guidance of God in his service for Him. Acts 6: 5; Acts 8: 5-40; Acts 21: 8.

3. Son of Herod the Great: he married Herodias, who deserted him to live with his brother, Herod Antipas. Matt. 14: 3; Mark 6: 17; Luke 3: 19.

4. Another son of Herod the Great: he was tetrarch of Ituraea and Trachonitis. Luke 3: 1. He was the founder of Caesarea Philippi. Matt. 16: 13; Mark 8: 27.

Philippi. [Philip'pi]

City in the east of Macedonia. It was founded by Philip the father of Alexander the Great, from whom it derived its name. It was the first European city visited by Paul. His preaching was blessed to the conversion of Lydia and others. On his casting out a spirit of divination from the young woman who followed him, a tumult was raised, and Paul and Silas were scourged and cast into prison; but this happily led to the conversion of the jailer and his household. Acts 16: 12-40. Paul visited the place for a short time afterwards. Acts 20: 6. To the church gathered there the Epistle to the Philippians was written. Phil. 1: 1; 1 Thess. 2: 2. Extensive ruins are all that are left of the ancient city, now called *Kavalla*. It was the chief city, not of all Macedonia, but of *that part* of it.

Philippians, Epistle to the.

This epistle is of profound interest on account of certain marks in it, which connect the truth presented with a state of things much akin to that of the present day. The testimony is not viewed as opposed by the Jewish leaders, as in the beginning of the Acts, nor in conflict with Judaising influences, as at Antioch; but as in contact with the

world power (Rome), which was holding Paul, the vessel of it, in bondage.

Further, in Philippians 3 the Jews are viewed as utterly debased, and are spoken of as 'the concision;' and in the same chapter many of those professedly Christian are described as 'enemies of the cross of Christ,' serving their own desires, whose end is destruction.

Again, as regards the preaching of the gospel, though the apostle could rejoice in the fact of its being preached, he could find but little satisfaction in the motives that prompted activity in it. All this exhibits a state of things to which Christendom in our own day presents a striking analogy.

The immediate occasion of the epistle was the effect produced on the apostle by the practical expression which the Philippians had given to their fellowship with him in the gospel; and the object of his writing was that they might complete his joy in perfectly answering to God's mind for them down here. This was in order that, in the complete abnegation of self, as to the state of their minds, by the death of Christ, they might by God's power be manifest as a divine generation (children of God), occupying collectively the place which Christ had occupied in the world — lights in the world, holding forth the word of life. This is the proper place of the church in testimony here.

The second part of the epistle (Phil. 3 and Phil. 4) is intensely individual. In view of religious pretensions, in which men gloried, the apostle presents himself as the example of a man running a race. The course meant the distancing in spirit, at every step, all that which gave importance to him as a man after the flesh — all was in his account dross and dung for the excellency of the knowledge of Christ Jesus his Lord. At the same time every step brought his soul more distinctly under the power of the calling above of God in Christ Jesus.

While encouraging saints to follow him, he exhorts them to walk in unity by the same rule, to mind the same thing. In contrast to many who were earthly-minded, he reminds them that their citizenship was in heaven, and they were expecting Christ as Saviour from

heaven completely to conform them to Himself.

The closing chapter shows the apostle's interest in, and consideration of individuals; his anxiety that saints should by prayer and supplication be kept in divine peace as to everything that might naturally occasion anxiety; and the moral superiority in which he himself was maintained through circumstances: the secret being his absolute confidence in the goodness of the God whom he had faith to appropriate as 'my God.'

The epistle was written when Paul was a prisoner at Rome, and probably near the close of his imprisonment, about A.D. 62, when he was expecting to be released and again to visit the Philippian saints.

Philistia. [Philis'tia]

See PALESTINA,

Philistim. [Philis'tim]

See PHILISTINES.

Philistines. [Philis'tines]

Descendants, with the Capthorim, of the Pathrusim, and the Casluhim, two clans descended from Ham. Gen. 10: 14; Deut. 2: 23; Jer. 47: 4; Amos 9: 7. They were found in the S.W. of Palestine when Abraham went to sojourn at Gerar, Gen. 20; and both Abraham and Isaac had certain contentions with them respecting the wells which they had digged. Gen. 21: 25-34; Gen. 26: 1-18. They were a warlike people, which was the reason that God did not lead the Israelites near to them when He led them out of Egypt. Ex. 13: 17. It is probable that at first they were a sort of colony of Egypt. Their five cities commanded the coast road from Egypt to Syria, and there is proof that Egypt had a strong hold on Palestine before the arrival of Joshua; but it was then declining.

As they occupied a part of the promised land, the Israelites should have dispossessed them; but when Joshua was old 'all the borders of

the Philistines' were still unoccupied by the Israelites. They represent the pretension and intrusion of man in the flesh into that which belongs to God. Nazariteship in Samson is God's way of deliverance, but the Nazarite utterly failed, and in the days of Eli the Israelites were conquered by them and the ark taken. When Saul was king he was in fear of them, and they were enabled to enter his dominions, and in a battle Saul and his sons lost their lives. It was by David, God's king, that the Philistines were really conquered, and under Solomon we find they were tributary.

When the kingdom of Israel was divided, the Philistines regained their independence more or less. God used them at times to punish His guilty people, and at other times gave those that served Him power over them. In the prophets destruction is pronounced upon their land and the remnant of the people. The five fortified cities of the Philistines, with their 'daughters' or dependent villages, were Gaza, Ashkelon, Ashdod, Gath, and Ekron. The Philistines were idolaters and worshipped Dagon, Ashtaroah and Baal-zebul. 1 Sam. 5: 2; 1 Sam. 31: 10; 2 Kings 1: 2; Jer. 57; Ezek. 25: 15-17; Amos 1: 7, 8; Zeph. 2: 5. PHILISTIM in Gen. 10: 14 is the same Hebrew word that is elsewhere translated Philistines.

Philologus. [Philo'logus]

A Christian at Rome to whom Paul sent salutations. Rom. 16: 15.

Philosopher, Philosophy.

The words φιλόσοφος, φιλοσοφία signify 'a lover, or, love of wisdom.' The wisdom that God gives, the wisdom 'from above,' must ever be distinguished from that which emanates from man. This latter is variously designated in scripture as the wisdom of this world, fleshly wisdom, wisdom of man, the wisdom that does *not* come from above. This in regard to the things of God is only foolishness. It has an entirely different source, and works in the natural mind of man, which should not have any place in Christianity.

The Colossian saints were warned against being *spoiled* by such philosophy and vain deceit, after the tradition of men, after the

rudiments of the world; which stands in contrast to what is 'after Christ.' Col. 2: 8: cf. 1 Tim. 6: 20. Then as to the gospel, the Greeks sought after wisdom, and to preach Christ crucified was foolishness to them. 1 Cor. 1: 22, 23. It was so at Athens, when Paul preached to the philosophers. They said, "He seemeth to be a setter forth of strange gods." And why? "Because he preached unto them Jesus and the resurrection." Paul spoke to them first of the true God, but when he came to the truth of 'the Man' whom God had raised from the dead, some mocked, and others would hear him another time. Acts 17: 18-32. See EPICUREANS, GNOSTICISM, STOICS.

The philosophy of modern days has the same source, the mind of man, though it acts differently in respect to Christianity. For instance, with some, Christianity is regarded as emanating from man, and so is compared with Buddhism, Hinduism, Islam, all of which are said to be branches of the same religion of man; though Christianity is judged to be the best, none are to be condemned; there is truth in them all! Others sit in judgement on the word of God, and profess to be able to cut out many parts as not being written by the professed writers, and having no claim, ought not to form a part of scripture. Others declare that modern thought cannot be cramped up in the dogmas hitherto held by Christians almost universally, which in general really means what scripture teaches.

According to the advocates of another theory, the wisest thing is to be ignorant of everything except what the senses or the higher affections teach. As to whether there is a Being in any higher position than man, or any future existence for man, they know nothing, and there is, they say, no means of knowing: it is all unknown. The key to their ignorance of God (which they call Agnosticism) is that they do not want to obey, or to know Him.

Again, another class resort to spirits, and let *them* teach them: they imagine the inhabitants of the unseen world must be able to tell them what is true, and these spirits even profess to interpret scripture for them.

These and other delusions prove how busy Satan is in using the *mind* of man to exalt man in his own eyes, and to lead him away from the scriptures, which alone are able to make wise unto

salvation.

Phinehas. [Phin'chas]

1. Son of Eleazar and grandson of Aaron. He showed his zeal for God in slaying Zimri and Cozbi, for which he was commended by God, who promised His 'covenant of peace' to him and his seed, even 'the covenant of an everlasting priesthood.' He succeeded Eleazar as high priest. Ex. 6: 25; Num. 25: 7-13; Num. 31: 6; Joshua 22: 13-32; Judges 20: 28; 1 Chr. 6: 4, 50; 1 Chr. 9: 20; Ezra 7: 5; Ezra 8: 2; Ps. 106: 30.

2. Son of Eli: he degraded the priesthood by his wickedness, and was slain with his brother Hophni by the Philistines when the ark was taken. He was father of Ahitub and Ichabod; his wife, overcome with sorrow, dying when the latter was born. 1 Sam. 1: 3; 1 Sam. 2: 34; 1 Sam. 4: 4-19; 1 Sam. 14: 3.

3. Father of Eleazar who returned from exile. Ezra 8: 33.

Phlegon. [Phleg'on]

Christian at Rome to whom Paul sent salutations. Rom. 16: 14.

Phoebe.

See PHEBE.

Phrygia. [Phryg'ia]

District in the centre of Asia Minor, but its boundaries are not definitely known. It was visited by Paul. Acts 2: 10; Acts 16: 6; Acts 18: 23.

Phurah. [Phu'rah]

Military attendant on Gideon. Judges 7: 10, 11.

Phut, Put.

Third son of Ham, the name being also applied to his descendants,

and to the district they inhabited. Gen. 10: 6; 1 Chr. 1: 8; Ezek. 27: 10; Nahum 3: 9. The land of Phut is generally supposed to be the same as Libya, to the N.W. of Egypt. A broken fragment of the annals of Nebuchadnezzar mentions 'the city of Phut-Yavan,' or 'Phut of the Ionians' (that is Greeks). This however may refer to a different people. The same Hebrew word is translated Libya in Ezek. 30: 5; Ezek. 38: 5; and Libyans in Jer. 46: 9.

Phuvah. [Phu'vah]

Son of Issachar and ancestor of the PUNITES. Gen. 46: 13. He is called PUA in the A.V. of Num. 26: 23., though the Hebrew is the same, and is apparently identical with PUAH in 1 Chr. 7: 1.

Phygelus. [Phygel'lus]

One in Asia, who with Hermogenes turned away from Paul, probably from the heavenly doctrines Paul taught. 2 Tim. 1: 15.

Phylactery.

Short portions of the law written on strips of parchment, which were placed in a case made of calf skin, and worn upon the forehead and the left arm, supposed to be in obedience to Deut. 6: 8; Deut. 11: 18. The Pharisees and scribes made them large to attract attention; it was their being made 'broad' that was condemned by the Lord. Matt. 23: 5. In later times they were worn as a sort of charm. See FRONTLET.

Physician.

The Lord said, "They that be whole need not a physician," showing that then, as now, the work of such persons was to cure diseases. In the O.T. the word is *rapha*, 'to heal,' and in Gen. 50: 2 Joseph called upon such to embalm the body of his father, a certain amount of chemical knowledge being needed also for that. The Lord promised to the Israelites that if they obeyed Him He would preserve them from the diseases that were common in Egypt. On the other hand, there are many proofs in scripture that diseases were sent as a punishment for the sins of His people. For any remedy for such,

their eyes should have been directed to Him who was disciplining them. Of Asa it is said, "he sought not to the Lord, but to the physicians," which probably means those associated with magic. 2 Chr. 16: 12.

The Christian should surely be cast upon the Lord in his sicknesses, and be exercised as to why they are sent or allowed, though doubtless he may use the means, without trusting to them apart from the blessing of God upon them. Jehovah Himself was the physician of His people Israel, ready at all times to heal and restore them. Jer. 8: 22. Job, in the bitterness of his soul, found his friends to be physicians of no value. They did not understand his case, and only added to his misery. Job 13: 4.

In the N.T. *ιατρός* signifies 'healer.' The Lord Jesus was the Great Healer not only of the diseases of the body, but of the soul. Luke 4: 23. A woman who had spent her all on physicians without relief obtained from Him an immediate cure. Luke 8: 43. Luke was called 'the beloved physician,' though there is no information as to his practising this profession. Col. 4: 14.

Pibeseth. [Pi-bes'eth]

Place whose young men were to fall by the sword and others be carried into captivity, mentioned in the judgement of God upon Egypt, Ezek. 30: 17. Judged to be the city Bubastis on the west bank of the Pelusiac branch of the Nile. Its ruins at *Tell Basta*, , attest its ancient grandeur; pieces of the finest red granite are there, which apparently formed part of a temple.

Picture.

In Isa. 2: 16 the expression 'pleasant pictures' is supposed to mean 'pictures of desire,' as it reads in the *margin*, referring to anything on which their hearts were set. In ancient Egypt the nearest approach to what is now called a picture, is the coloured representations made on the walls of the temples and tombs. The walls in Babylon were ornamented with pictures on enamelled bricks: these seem to be alluded to in Ezek. 23: 14: cf. Num. 33: 52. In Prov. 25: 11 "apples of gold in pictures of silver" probably describe some piece of

jewellery judging from what immediately follows; others prefer to translate it 'graven imagery.'

Pieces of Gold or of Silver.

See WEIGHTS AND MEASURES.

Piety.

The word εὐσέβεια, εὐσεβέω signifies 'to exercise piety, reverence': a reverential sense of having to say to God, which should be shown by the creature to the Creator, and which should especially characterise the saints towards God their Father and to the Lord Jesus. The word is translated 'piety' in the A.V. only in 1 Tim. 5: 4. It is rendered 'holiness' in Acts 3: 12, and 'worship' in Acts 17: 23. In all other places it is 'godliness.' 'Piety' is a better translation, and distinguishes it from θεοσεβεία, which signifies 'worship, or fear of God,' and is translated 'godliness' in 1 Tim. 2: 10.

Pigeon.

The well-known bird, often associated with the turtle dove, as being used by the poor in various sacrifices. A pair of these birds were offered when the Lord was presented in the temple. Luke 2: 24. Pigeons were so numerous in Palestine that the poor were enabled easily to obtain a pair for any needed sacrifice. Gen. 15: 9; Lev. 1: 14; Lev. 5: 7, 11; Lev. 12: 6, 8; Lev. 14: 22, 30; Lev. 15: 14, 29; Num. 6: 10.

Pihahiroth. [Pi-hahi'roth]

Place on the west of the Red Sea where the children of Israel encamped. Ex. 14: 2, 9; Num. 33: 7, 8. Not identified.

Pilate. [Pi'late]

See PONTIUS.

Pildash. [Pil'dash]

Son of Nahor, Abraham's brother. Gen. 22: 22.

Pileha. [Pi'leha]

One who sealed the covenant. Neh. 10: 24.

Pill, to.

'To peel.' Gen. 30: 37, 38.

Pillar.

There are several Hebrew words translated 'pillar': the principal are

1. *matstsebah*, from 'to set, put, place;' and hence anything that is set up. It is used for the stone that Jacob had had for a pillow, which he set up, and on which he poured oil and made his vow. Also for the heap of stones he raised when Laban and he parted. Gen. 28: 18, 22; Gen. 31: 13, 45-52; Gen. 35: 14, 20; Ex. 24: 4; Isa. 19: 19. From Deut. 12: 3 it would appear that pillars of some sort were also connected with idolatry. These may resemble the cairns often found in what were idolatrous lands. Absalom raised up for himself a pillar to keep his name in remembrance because he had no son. 2 Sam. 18: 18.

2. The word *ammud* occurs many times for the pillars of the tabernacle and the temple. It is also used for the pillar of cloud and the pillar of fire; also symbolically for the pillars of the heavens and the pillars of the earth. Ex. 13: 21; Ex. 27: 10-17; 1 Kings 7: 2-42; Job 9: 6; Job 26: 11; Ps. 75: 3; Ezek. 40: 49; Ezek. 42: 6.

In the N.T. the word is *στύλος*, 'a pillar or column.' James, Cephas and John seemed to be 'pillars' in the church at Jerusalem — those to whom matters were referred, as they were afterwards to Paul. Gal. 2: 9. The church of God is "the pillar and ground of the truth" — the witness that maintains the truth on earth. 1 Tim. 3: 15. The word occurs also in Rev. 3: 12; Rev. 10: 1.

Piltai. [Pil'tai]

Priest of the house of Moadiah. Neh. 12: 17.

Pine Tree.

1. *tidhar*. A tree that grew on Mount Lebanon, but of what sort is uncertain. Isa. 41: 19; Isa. 60: 13.

2. *ets shemen*, 'trees of oil,' Neh. 8: 15. See OIL TREE.

Pinnacle.

The word *περύγιον* has the article, and refers to some elevated part of the temple that is now unknown. Matt. 4: 5; Luke 4: 9.

Pinon. [Pi'non]

Descendant of Esau and a duke of Edom. Gen. 36: 41; 1 Chr. 1: 52.

Pipe.

The simplest of musical instruments, often made of a reed, with holes to vary the notes. They were sometimes double, as seen on the Egyptian monuments, and in present use in Egypt: a number of them fastened together was called an 'organ.' 1 Sam. 10: 5; 1 Kings 1: 40; Isa. 5: 12; Isa. 30: 29; Jer. 48: 36; Ezek. 28: 13; 1 Cor. 14: 7.

Piram. [Pi'ram]

Amorite king of Jarmuth, conquered by Joshua. Joshua 10: 3.

Pirathon. [Pira'thon]

Place in Ephraim where Abdon was buried 'in the mount of the Amalekites.' Judges 12: 15. Identified by some with *Feron*, .

Pirathonite. [Pira'thonite]

An inhabitant of Pirathon. Judges 12: 13, 15; 2 Sam. 23: 30; 1 Chr. 11: 31; 1 Chr. 27: 14.

Pisgah. [Pis'gah]

Mountain on the east of the Jordan. Balaam offered sacrifices there,

and it was the spot from which Moses viewed the promised land, and near to which he died. It was associated with Nebo (*q.v.*), and was said to be 'over against Jericho.' Num. 21: 20; Num. 23: 14; Deut. 3: 27; Deut. 4: 49; Deut. 34: 1. The peak called *Ras Siaghah*, is probably the site.

Pisidia. [Pisid'ia]

District of Asia Minor lying between Pamphylia and Phrygia, through which Paul passed. Acts 13: 14; Acts 14: 24. Travellers speak of it as wild and rugged.

Pison. [Pi'son]

One of the four 'heads' or main streams into which the river divided that flowed through Eden. Gen. 2: 11. Not identified.

Pispah. [Pis'pah]

Son of Jether, of the tribe of Asher. 1 Chr. 7: 38.

Pit.

There are several Hebrew words translated 'pit.' The principal are:

1. *sheol*, 'the grave, hades, hell.' Num. 16: 30, 33; Job 17: 16.

2. *shachath*, 'a pit, a pitfall to entrap animals,' place of doom and corruption. Job 33: 18, 24, 28, 30; Ps. 9: 15; Ps. 30: 9; Ps. 35: 7; Ezek. 28: 8; etc.

3. *bor*, *beer*, 'pit or well dug for water,' but which could be used for a dungeon. Gen. 37: 20-29; Ps. 28: 1; Ps. 40: 2; Ps. 88: 4, 6; Ezek. 26: 20; Zech. 9: 11; etc. See BOTTOMLESS PIT.

Pitch.

A kind of bitumen. Noah covered the ark with pitch inside and outside. Gen. 6: 14. The ark in which the infant Moses was put, was likewise thus rendered waterproof. Ex. 2: 3. Among God's judgements on the earth the streams are turned into pitch, and the

land into burning pitch. Isa. 34: 9. Different words are employed in the Hebrew of Gen. 6: 14 from the other passages. Noah was to pitch (*kaphar*, 'to cover,' often translated 'atonement') the ark with pitch (*kopher*, translated 'ransom') as if to teach that Noah and those with him could be saved only by being covered with a ransom, and which would introduce them to a new earth.

Pithom. [Pi'thom]

One of the store-cities built by the Israelites for the Pharaoh 'who knew not Joseph.' Ex. 1: 11. It has been identified with *Tell Maskhuta*, on the west of the Suez Canal, . In these ruins bricks have been found in some of which no straw can be discovered.

Pithon. [Pi'thon]

Son of Micah, a descendant of Saul. 1 Chr. 8: 35; 1 Chr. 9: 41.

Plagues of Egypt.

These were wrought by God to show to Pharaoh and to the Egyptians His great power, and that all the elements of creation were at His disposal. Ex. 7 — Ex. 12.

1. THE PLAGUE OF BLOOD. The water of the Nile and of the canals and pools was turned into blood. The water stank, and the fish died. This was a real punishment; for it was the water they all drank, and which was highly esteemed. The fish too was abundant: the Israelites in the wilderness could not forget the fish of which they had eaten *freely*, or 'for nothing.' The magicians also were able to turn water into blood: where then was the great power of the God of Israel? Pharaoh hardened his heart.

2. FROGS. The land swarmed with them: they were in their bedchambers, their ovens, and their bread pans. The magicians also were able to bring up frogs on the land. The presence of the frogs was so insufferable that Pharaoh called for Moses, and begged him to entreat Jehovah for their removal, and he would let the people go. The frogs died and were gathered in heaps; but with the relief, Pharaoh hardened his heart, and would not let the people go.

3. LICE, *ken, kinnam*. The dust of the land became lice in man and in beast. It has been supposed that the word signifies *gnats*, because the LXX has σκνίφες, which some translate 'mosquito-gnats.' But these may be included in the next plague. It is more probable that the louse or the tick is alluded to. It is described as being '*in man and i n beast.*' The magicians could not imitate this: it was a communication of *life*. They acknowledged, "This is the finger of God." Yet Pharaoh's heart was hardened, and he would not let Israel go.

4. FLIES. In the A.V. the words 'of flies' are added, and the 'swarms' may refer to swarms of insects of different sorts. They were to come into the houses and also to corrupt the land. Gesenius gives 'gad-fly' for *arob*, but in Ps. 78: 45; Ps. 105: 31, the same word is translated 'divers sorts of flies.' There is an insect that is exceedingly destructive to property, ruining the wood of a house in a short time. No doubt the common fly of Egypt is included: they are very troublesome; soon defiling food, and persistently attacking the body. One thing that characterises this plague is that these pests were not sent into the land of Goshen, where the Israelites dwelt. The plague was felt so much that Pharaoh hastened to call Moses, and proposed that they should have their sacrifice, but *have it in Egypt*. To this Moses could not accede, for the Israelites would have to sacrifice the animals which the Egyptians worshipped. Pharaoh at length consented to their going; but they were not to go very far away. However no sooner was the plague removed than Pharaoh again refused to let Israel go.

5. MURRAIN OF BEASTS. It fell upon the cattle, horses, asses, camels, and sheep, that were in the fields, and all that were attacked died. Of the cattle of the children of Israel none were stricken. Pharaoh sent to certify this, and one would have thought that, finding they were all safe, it would have convinced him that it was the Almighty he was fighting against. But he would not let Israel go.

6. BOILS upon man and beast. The magicians were now smitten, so that they could not stand before Pharaoh as at other times. But Pharaoh hardened his heart, and refused to let the people go.

7. HAIL, with thunder and lightning. The fire ran along upon the

ground. There had not been a storm of such violence since Egypt had been a nation. This also had not fallen upon Goshen. The king said, "I have sinned this time: Jehovah is righteous, and I and my people are wicked. Entreat Jehovah (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." The hail and thunder ceased; but Pharaoh would not let Israel go.

8. LOCUSTS. Moses threatened these, and Pharaoh's servants now begged him to let the people go. He called for Moses and Aaron, and said, "Go, serve the Lord your God: but who are they that shall go?" *All* must go, and the flocks and herds. Pharaoh again refused, but said the men might go. The devastation of the locusts was such that Pharaoh sent for Moses and Aaron 'in haste,' confessed that he had sinned against Jehovah, and begged that 'this death' might be removed. A west wind carried away the locusts but Pharaoh's heart was hardened; and he again refused.

9. DARKNESS. "They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." It was a darkness that might be felt, and Pharaoh called for Moses, and bade the Israelites to depart with their wives and their little ones; but they must leave their flocks and herds behind. Moses could not agree: all must go: *not a hoof must be left behind*, it was God's redemption. Pharaoh was angry, saying, "Take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die." Moses replied, "Thou hast spoken well, I will see thy face again no more." This is in Ex. 10: 29; but in Ex. 11: 4-8 it is clear that Moses told Pharaoh of the death of the firstborn, which might have been on the same occasion by a message direct from God. We read that Moses, though the meekest of men, went out from Pharaoh in great anger.

10. DEATH OF THE FIRSTBORN. "From the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." The Israelites had prepared the paschal lamb, and had sprinkled its blood upon the lintel and door-posts, and the destroyer passed them by. This was typical of the precious blood of Christ, which is the testimony that judgement on man has been executed, and is the basis of all God's subsequent

dealings in grace. Moses and Aaron were called for, and told to depart with flocks and herds. The Egyptians were urgent upon them to make haste, exclaiming, "We be all dead men." Thus did God bring His sore judgements upon Egypt, to let Pharaoh know that He was the mighty God, and to redeem His chosen people with a high hand.

Planets.

The Hebrew word is *mazzaloth*, and is supposed to refer to the twelve signs or constellations of the Zodiac, as intimated in the margin. These, with the sun, moon, and 'all the host of heaven,' had been worshipped by the Israelites. 2 Kings 23: 5. The word occurs nowhere else.

Plaster, Plaister.

This was used to cover the walls of houses, Lev. 14: 42-48; Dan. 5: 5; and was also spread on large stones, on which the law could be inscribed. Deut. 27: 2-4; Joshua 8: 32. It may have been compounded of different substances for divers purposes. In Isaiah 38: 21 plaister is used in a medical sense as spread on a boil.

Plat.

'Portion or plot.' 2 Kings 9: 26.

Pledge.

The taking of articles as security for loans, etc. was very early practised, and restrictions were given in the law that no unfair advantage should be taken thereby. Ex. 22: 26; Deut. 24: 10-17; Job 22: 6; Job 24: 3, 9; Amos 2: 8. In 2 Kings 18: 23 and Isa. 36: 8 the sense is 'to make an engagement or treaty.'

Pleiades, [Plei'ades]

kimah. The Hebrew signifies *lit.* 'a heap or collection.' Being named with Arcturus and Orion, it doubtless refers to the group of stars that still bear the name Pleiades. Job 9: 9; Job 38: 31. The same Hebrew

word is translated SEVEN STARS in Amos 5: 8. There are many stars in the group, but seven are visible to the naked eye. Job 38: 31 is better translated, "Canst thou fasten the bands of the Pleiades, or loosen the cords of Orion?"

Plough, Plow, to.

Besides the literal signification of breaking up the ground for tillage, this term is employed figuratively; as 'plotting' wickedness. Job 4: 8; Hosea 10: 13. Israel, speaking of the trials they had passed through, say, "The plowers plowed upon my back; they made long their furrows." Ps. 129: 3. It is doubtless typical of the treatment which the blessed Lord received when on earth, especially His being scourged.

Plumblin, Plummet.

The simple contrivance of a lump of lead, a stone, or other weight attached to a string, for testing whether a building or other erection is perpendicular. It is used symbolically for the *exactness* with which judgement was brought upon Israel. Israel had been built up by God as a wall with a plumblin, and with a plumblin it should be destroyed. Amos 7: 7, 8: cf. 2 Kings 21: 13; Isa. 28: 17. In Zech. 4: 10, although it was a day of small things when the temple was rebuilt, the plummet was in the hands of Zerubbabel, and the Lord of hosts was supporting him.

Pochereth. [Pocher'eth]

Servant of Solomon, described as 'of Zebaim': ancestor of some who returned from exile. Ezra 2: 57; Neh. 7: 59. Some translate 'Pochereth-hazzebaim.'

Poetry.

The Books of Job, the Psalms, Proverbs, Song of Solomon, and various parts of the Prophets are poetical. It is not easy to define Hebrew poetry. It appears clear that the lines did not end with corresponding *sounds*, and it cannot be discovered in what the *rhythm* consists, the ancient pronunciation of the language being

lost. Ewald concluded that in the Hebrew poetry there was a *thought* rhythm, and not one of sound.

One of their most marked styles is an alphabetical poem. These consist of twenty-two lines or stanzas, or systems of lines, and the lines or stanzas begin with letters which follow in alphabetical order: the first A, the second B, and so on. There is doubtless a spiritual significance in these arrangements: such as intense human exercises, emotions, etc., under the working of the Spirit. And they may have assisted the memory, at least in the Psalms when they were sung. Such may be found in Ps. 25; Ps. 34; Ps. 37; Ps. 111; Ps. 112; Ps. 119; Ps. 145; Prov. 31: 10-31; Lam. 1; Lam. 2; Lam. 3; Lam. 4.

In some stanzas, called 'synthetical,' one half *corresponds* to the other, either in expressing the same sentiment or explaining it: thus -

"But ye said, No; for we will flee upon horses;

Therefore shall ye flee:

And, We will ride upon the swift;

Therefore shall they that pursue you be swift." Isa. 30: 16,

Other stanzas are called 'antithetical,' in which the second half is the *reverse* of the first: as

"The memory of the just is blessed:

But the name of the wicked shall rot." Prov. 10: 7

From these simple examples the form of the stanzas varies in many ways. The first example we meet with is what Lamech said to his wives. It will be seen that it is in parallelism, or correspondence.

"Adah and Zillah, hear my voice;

Ye wives of Lamech, hearken unto my speech:

For I have slain a man to my wounding,

And a young man to my hurt.

If Cain shall be avenged sevenfold,

Truly Lamech seventy and sevenfold." Gen. 4: 23, 24.

Towards the end of the O.T., Habakkuk (Hab. 3: 18, 19), when all earthly blessings were failing, sang

"Yet I will rejoice in the Lord,

I will joy in the God of my salvation.

The Lord God is my strength,

And he will make my feet like hinds' feet,

And he will make me to walk upon mine high places."

Poison.

The poison of serpents and of asps is used in scripture symbolically for the judgement of God and for the malignity inherent in the wicked. Deut. 32: 24, 33; Job 6: 4; Job 20: 16; Ps. 58: 4; Ps. 140: 3; Rom. 3: 13. The tongue is "an unruly evil, full of deadly poison." James 3: 8. Job 6: 4 apparently alludes to arrows being poisoned.

Poll.

The skull or head, but used to express a person. Num. 1: 2-22; Num. 3: 47; 1 Chr. 23: 3, 24.

Poll, to.

To cut the hair of the head. 2 Sam. 14: 26; Ezek. 44: 20; Micah 1: 16.

Pollux.

See CASTOR.

Pomegranates, *rimmon*.

This tree and its fruit are often referred to, though it is rather a shrub. It is named among the vines and fig trees as of the products of Palestine. The fruit is as large as an apple. It was represented alternately with bells, at the bottom of the high priest's robe, as a type of fruitfulness, and was copied as an ornament on the columns of Solomon's temple. The temples, or cheeks, of the bride in the Canticles are compared to 'a piece of a pomegranate.' Cant. 4: 3; Cant. 6: 7. Spiced wine was made of its juice. Cant. 8: 2; Ex. 39: 24-26; Num. 20: 5; Deut. 8: 8; 1 Kings 7: 18, 42; Jer. 52: 22, 23; Joel 1: 12; Hag. 2: 19. It is the *Punica granatum*, which both wild and cultivated still grows in Palestine, and is highly valued.

Pommel.

Anything round. It formed some part of the chapiters of the two pillars in the temple built by Solomon. 2 Chr. 4: 12, 13. The same word is translated 'bowls' in 1 Kings 7: 41, 42.

Ponds.

Pools, left by the retiring of the river Nile, or formed by artificial means. Ex. 7: 19; Ex. 8: 5; Isa. 19: 10.

Pontius Pilate. [Pon'tius Pi'late]

Procurator of Palestine A.D. 26-35. Unlike former governors he fixed the headquarters of the army at Jerusalem instead of Caesarea. They brought their standards with them, which gave great offence. The Jews went to him in crowds, and on his finding that they would rather suffer death than give way, he ordered the standards to be removed. He also hung up in his palace at Jerusalem some gilt shields on which were the names of heathen gods. These were removed by an order from Tiberius. He proceeded to use the 'Corban or Sacred Fund,' raised by the redemption of vows, to form an aqueduct for the public benefit; but this caused an insurrection, which he crushed in blood. Scripture also records that he had mingled the blood of certain Galileans with their sacrifices. Luke 13: 1.

His wickedness culminated in the trial and condemnation of the Lord. After declaring more than once that he found no fault in Him, and receiving the warning from his wife, and having the conversation with the Lord, which led to his *seeking* to release Him — yet to deliver Him up to be crucified at the mere clamour of the Lord's enemies, shows his extreme meanness of character and his unrighteousness. His washing his hands before the multitude, and saying, "I am innocent of the blood of this just person: see ye to it," is evidence that he had a bad conscience, he senselessly condemned himself by his own lips. Like Judas, it had been well for him if he had never been born, though alas, the Jewish rulers, who delivered up the Lord after having seen His miracles and heard His words, had the greater sin. Matt. 27: 2, Acts 4: 27; 1 Tim. 6: 13.

In consequence of complaints by the Samaritans, Pilate was summoned to Rome to answer the charges before the emperor. He was banished, and ended his life by his own hand. Pilate is a signal instance of the way Satan leads his dupes into sin, and then goads them to their own destruction.

There is extant a report of Pilate to the Emperor as to the miracles and death of Christ, laying all blame upon the Jews, also an account of the 'ACTS OF PILATE,' but they are now accounted to be spurious.

Pontus to Refuge

Pontus. [Pon'tus]

Maritime district in the N.E. of Asia Minor, where many Jews were located: it was the native place of Aquila. Acts 2: 9; Acts 18: 2; 1 Peter 1: 1.

Pools.

See the various names by which they are called.

Poor.

It was said in the O.T. that "the poor should never cease out of the

land," and in the enactments of the law they were cared for by Jehovah. The Lord said, "Ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14: 7. "Blessed is he that considereth the poor." Ps. 41: 1. "The poor have the gospel preached unto them." Matt. 11: 5. "When thou makest a feast call the poor." Luke 14: 13. "He that hath pity upon the poor lendeth unto the Lord." Prov. 19: 17. Other passages show that the working of the love of God in the soul issues in a special regard for the poor. Gal. 2: 10. Of the Lord Jesus it is said, that though He was rich, yet for our sakes He became poor. 2 Cor. 8: 9.

Poplar,

libneh. It was probably the white poplar (*Populus alba*) which Jacob employed: it was 'green' in the sense of being fresh, moist. The poplar affords a grateful shade from the heat of the sun and was therefore one of the trees chosen under which the Israelites burnt incense. Gen. 30: 37; Hosea 4: 13. Some judge the Hebrew word *libneh* to refer to the 'storax tree' (the *styrax officinale*) which also grows in Palestine.

Poratha. [Pora'tha]

Son of Haman: he was slain and hanged. Esther 9: 8.

Porcius. [Por'cius]

See FESTUS.

Porter.

In scripture this word is used in the sense of doorkeeper. The Levites kept the doors of the temple: it was an honourable office. 2 Sam. 18: 26; 2 Kings 7: 10, 11; 1 Chr. 9: 17-26; Mark 13: 34.

In John 10: 3 the Porter is the Spirit of Jehovah working in Israel, who recognised the Lord Jesus as entering in by the door into the sheepfold that as the Good Shepherd He might have access to the sheep.

Posts,

ruts. The dispatch of letters with speed was of early date. Job said, "Now my days are swifter than a post." Job 9: 25. When Hezekiah proclaimed a Passover for all Israel he sent letters of invitation by 'runners' from city to city. 2 Chr. 30: 6, 10. The posts sent with the decree from Shushan the palace went on horses, mules, camels, and young dromedaries, "being hastened and pressed on by the king's commandment." Esther 3: 13, 15; Esther 8: 10, 14. In the prophecy of God's judgements on Babylon it is said that the news should be carried to the king by one post running to meet another. Jer. 51: 31. By dividing large districts into small departments with a post-house in each, in which 'runners' and animals were always kept ready, despatches could quickly be dispersed in various directions.

Potentate,

δυναστης, 'powerful one.' Jehovah is the only Potentate. 1 Tim. 6: 15. The word occurs also in Luke 1: 52: Jehovah "hath put down 'the mighty' from their thrones." And in Acts 8: 27, the eunuch was a man 'of great authority': they at times had more power than the kings.

Potiphar. [Pot'iphar]

Pharaoh's captain of the guard, to whom Joseph was sold. Gen. 37: 36; Gen. 39: 1.

Potipherah. [Poti'pherah]

The priest of On, or Heliopolis, whose daughter Asenath became Joseph's wife. Gen. 41: 45, 50; Gen. 46: 20.

Potsherd.

A fragment of pottery, to which man is compared when he strives with his Maker. Isa. 45: 9. David quotes the word in the Psalm prophetic of the Lord's sacrificial sufferings, "My strength is dried up like a potsherd." Ps. 22: 15. It is employed literally in Job 2: 8; Prov. 26: 23, and translated 'sherd' in Isa. 30: 14; Ezek. 23: 34.

Potter.

Of the potter scripture says he treadeth the clay to make it pliable, Isa. 41: 25; and he forms his vessel on a wheel. Jer. 18: 3. Much of the ordinary pottery in the East is made in a very simple way: the workman turns the wheel with his feet, and with his hands he forms the vessel as it pleases him. This common pottery of the East is very fragile, and as such is often alluded to in scripture. The Lord Jesus will subdue all His enemies: will dash them in pieces like a potter's vessel. Ps. 2: 9, Isa. 30: 14; Rev. 2: 27.

The potter making his vessels as it pleases him, is a beautiful illustration of the power of God as Creator, and is applied to Israel: "as the clay is in the potter's hand, so are ye in my hand, O house of Israel." Jer. 18: 2-6. It also illustrates God's sovereignty: "Shall the thing formed say to him that formed it, Why hast thou made me thus?" The potter has full power over the clay. Rom. 9: 20, 21.

Potter's Field.

The field that was bought with the thirty pieces of silver paid to Judas for the betrayal of the Lord is thus called. Matt. 27: 7-10. It is added, "then was fulfilled that which was spoken by Jeremy the prophet." Nothing is found in Jeremiah corresponding to the words quoted; but there is something similar in Zechariah 11: 12, 13. Jeremiah is said to have *spoken* the words; the reference therefore may be to something he had said, and not to what he had written. Or it is possible that as the Jews anciently placed Jeremiah at the beginning of the Book of the Prophets (Ezekiel, Isaiah, and the twelve minor prophets following), 'Jeremiah' may have been a sort of heading for the whole. Zechariah is quoted in the N.T. but never named there. See ACELDAMA.

Pound.

See WEIGHTS AND MEASURES.

Power.

The two principal words in the N.T. translated 'power' are 1, δύναμις,

and 2, ἐξουσία. It is important to see the difference between them, for their signification is not at all the same. No. 1 may be described as 'capacity, moral or physical ability, power.' No. 2 signifies 'delegated authority, right, privilege, title.' The latter always supposes power to exercise the right; but in the former there is no thought of right or authority. No. 1 is translated in the A.V. 'ability, might, mighty, mighty deeds, miracles, power, strength, violence, mighty works, wonderful works,' etc. which will help further to show the character of the word, contrasted with No. 2, which is translated 'authority, jurisdiction, liberty, power, right, and strength.'

The word 'power' occurs in both lists, and this needs to be cleared of any ambiguity. No. 2 is often translated 'power' where some other word would convey the sense better; but there is no single word in the English language that exactly answers to the Greek, and which would suit in all places. A concordance must be consulted for a full list of the occurrences: a few passages only are cited. All 'authority' is given to the Lord Jesus. Matt. 9: 6; Matt. 28: 18; John 17: 2. Satan offered to give to the Lord 'authority' over the kingdoms of the world which had been delivered to him, if the Lord would fall down and worship him. Luke 4: 6. To as many as received the Lord, to them gave He 'right' or 'title' to become the children of God. John 1: 12. "There is no 'authority' but of God," No. 2 occurring five times in Rom. 13: 1-3. Along with 'principality' occurs No. 2 in Eph. 1: 21; Eph. 3: 10; Eph. 6: 12; Col. 1: 16; Col. 2: 10, 15; Titus 3: 1.

The principal thing to remember is that No. 2 signifies a delegated right or title, with the presumed power or strength to enforce the right; whereas in No. 1 it is strength or power only.

Praetorium.

See PALACE.

Praise.

See SINGING.

Prayer.

This has been described as 'the intercourse of a dependent one with God.' It may take the form of communion in one brought nigh, or it may be the making requests for oneself or for others. There are twelve different words used for prayer in the O.T., and eight in the N.T., with various shades of meaning, as there are in English: 'asking, begging, beseeching,' etc. In the synoptic Gospels the word used in connection with Christ is that most commonly employed for "praying," but in John's gospel the word is that generally rendered, 'ask' or, 'demand.' The change is explained by the different aspect in which the Lord is presented in John.

God hears and encourages prayer. A cry to God is the mark of a soul truly turning to Him: "Behold, he prayeth," was said of Saul of Tarsus. Acts 9: 11. To the saints it is said, "Pray without ceasing;" "ask and ye shall receive." "If we ask anything *according to his will* he heareth us, and . . . we know that we have the petitions." "All things whatsoever ye shall ask in prayer *believing* ye shall receive." "Whatsoever ye shall ask the Father *in my name*, he will give it you." The disciples as left here, representative of Christ and charged with His interests, were to ask in His name; and the same is true in principle as regards believers now. Mark 11: 24; John 14: 13; John 15: 16; John 16: 23, 26; James 1: 5-7; 1 John 5: 14, 15. Christians are exhorted to make known all their petitions, or requests, to God, and having done so, the peace of God shall keep their hearts and minds. Phil. 4: 6, 7. This is their wondrous privilege: they have addressed *God*, and in peace they leave it with Him to grant their petitions or not.

The above passages demonstrate that to receive what is prayed for, requests must be in faith, they must be according to the light of God's will, and hence made in the name of the Lord Jesus. While prayer is always to God, it is suggested that requests would naturally be made to the *Father* in respect of all that tends to the promotion of Christ in believers, as well as in things referring to their discipline in the pathway here. On the other hand prayer would be made to the *Lord* in relation to that over which He is set as administrator, such as the service of the gospel, the saints, the house of God, etc.

The attitudes in prayer which are recorded are: 'standing,' 1 Sam. 1: 26; Mark 11: 25; 'kneeling,' Dan. 6: 10; Luke 22: 41; and 'falling down,' Deut. 9: 25; Joshua 7: 6.

Preaching.

This is often used in the N.T. for 'announcing, or making known,' without the idea of preaching in a formal way, as the word is now understood. When there was persecution in the church at Jerusalem, they were all scattered, except the apostles, and they went everywhere 'preaching the word.' Acts 8: 1-4.

Solomon in the Ecclesiastes calls himself 'the preacher,' and it is said of Noah that he was 'a preacher of righteousness.' Paul was appointed a preacher (herald), and it pleased God by 'the foolishness of the preaching' to save them that believe. Preaching is still used of God as the means for making known the love of God and the work of Christ.

Predestinate,

προορίζω. 'To mark out beforehand, predetermine.' In Rom. 8: 29, 30, it forms a link in the chain that connects the foreknowledge of God in the past with the glory in the future. Election is God's choice of *individuals*; predestination is to a *blessing*, as in Eph. 1: 5, 11, believers are predestinated to the adoption of sons, according to the purpose of God. Predestination does not, as insisted on by some, imply reprobation of some to wrath. God "will have [or desires] all men to be saved," 1 Tim. 2: 4; but to ensure some being saved, He predestinated, called, justified, and glorified them in His sovereign purpose.

Presbytery.

See ELDERS.

Presently.

In Prov. 12: 16 the word is *lit.* 'in the day,' or openly. In Matt. 21: 19, and Phil. 2: 23 the words should be translated 'immediately,' as

elsewhere. In Matt. 26: 53 the word 'presently' should be omitted.

Presidents.

Governors, prefects, satraps. Dan. 6: 2-7.

Prevent.

'To go before,' anticipate (from the Latin *praevenio*) 'to come before.' Ps. 18: 5, 18; Ps. 21: 3; Ps. 59: 10; Matt. 17: 25; 1 Thess. 4: 15, etc.

Pricks.

The pointed goads by which oxen when ploughing were urged on; to kick against these was only to injure themselves. This action is figuratively applied by the Lord to Paul when he was smitten to the ground at his conversion: "It is hard for thee to kick against the goads." Acts 9: 5; Acts 26: 14.

Priest, Priesthood.

It is remarkable that the first priest spoken of in scripture is Melchizedek: he is said to be "priest of the most high God." Nothing is said of his offering sacrifices, but he brought forth bread and wine, and blessed Abraham. Gen. 14: 18, 19. He is a type of Christ, who is constituted a "priest after the order of Melchizedek," and who will come forth to bless His people in the future. See MELCHIZEDEK.

Before the institution of the Levitical priesthood, Israel had been redeemed out of Egypt. The object of priesthood was not therefore to bring them into redemption, but to maintain their position based on redemption before God. At first it was said that they should all be priests (Ex. 19: 6), but law afterwards came in, and the service of priesthood was very definitely confined to the house of Aaron. The names of the twelve tribes were engraved on the breastplate and on the plates on the priest's shoulders: whenever he went in to the presence of God, the people were thus represented. So Christ is the great High Priest at the right hand of God, not for the world, but for

His saints: "*We* have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1. He represents His saints there, and in virtue of His presence there, and of His experience here, He is able to sympathise with them in trial and to succour them in temptation.

The Lord was not nor could be a priest on earth, for He was not of the order of Aaron (Heb. 7: 14; Heb. 8: 4); but on the cross He offered Himself to God, the antitype of Aaron on the day of atonement. He was really Offering, Priest, and Victim in His own person, and, being perfected, is now the great High Priest above for the Christian. Heb. 4: 14-16. See AARONIC PRIESTHOOD.

Christians are priests by calling, as being risen together with Christ, and have access to God: "an holy, priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 5, 9; Heb. 10: 19; Rev. 1: 6.

Prince, Princess.

There are sixteen different Hebrew words so translated. The principal are

1. *nasi*, 'one raised up'; this is translated also 'ruler, governor, captain, and chief.' It is applied to 'the princes of the congregation': these would be the heads of families in the various tribes. Joshua 9: 15-21.

2. *sar*, 'to bear rule,' hence applied to the head men in the tribes, 'chief of the fathers'; and to the satraps in the Persian empire. Esther 1: 3-21. In Daniel these same are called *achashdarpenayya*, 'chief governors.' Dan. 3: 2, 3, 27; Dan. 6: 1-7. Princess is *sarah*. 1 Kings 11: 3; Lam. 1: 1. The word *sar* is also employed for the Prince of peace in Isa. 9: 6, and for Michael the archangel, and for the prince of Persia who opposed him, and for the prince of Grecia. Dan. 10: 13-21.

Principality.

The status of those who hold the first place, as rulers among men,

Titus 3: 1; but the word especially refers to the spiritual high powers in the unseen world, whether good or bad. They were created by the Lord, and He is head of them all. Col. 1: 16; Col. 2: 10. Some fell from the position of trust given them: they kept not their first estate or principality. Jude 6. Others contend against the heavenly position of the saints. Eph. 6: 12. The Lord 'spoiled' principalities on the cross, Col. 2: 15; and at His resurrection He was exalted by God far above all such created powers. Eph. 1: 21; Eph. 3: 10.

Prisca, [Pris'ca] Priscilla. [Priscil'la]

The wife of Aquila. She and her husband are called by Paul "my fellow-workers in Christ Jesus." Paul met them at Corinth, and they travelled with him to Ephesus, where they were enabled to expound unto Apollos the way of God more perfectly. Priscilla is sometimes mentioned before her husband. Acts 18: 2, 18, 26; Rom. 16: 3; 1 Cor. 16: 19; 2 Tim. 4: 19.

Prison.

In Egypt, in Babylon, among the Romans, and doubtless in most other nations, these were used as places in which to secure prisoners. Joseph was cast into prison, and his feet were hurt with fetters (Ps. 105: 18), though it does not appear that there was any trial as to the crime of which he was accused. God interfered on his behalf, and made the keeper or jailor favourable to him, and he committed all the prisoners into Joseph's care. This was the royal prison, but the condition of the place is not known: he called it 'the dungeon.'

Jeremiah was confined in 'the court of the prison,' a place to which the Jews could come and where they could converse with him. Jer. 32: 2-12. Jehoiachin was in prison in Babylon. Jer. 52: 31. The prison at Jerusalem, under the Romans, is more fully described. Peter was bound by two chains, and lay asleep between two soldiers. It was under military rule, and the soldiers were responsible for the safety of the prisoners. The angel conducted Peter through the first and second guard to the outer iron gate that led into the city. This shows what is meant by the 'inner prison' mentioned elsewhere. Acts 12. At Philippi there was a jailor who was responsible for the safety of the prisoners. He, supposing some had escaped, was about to

destroy himself, when Paul stopped him. Acts 16: 23-27.

Fallen angels are said to be kept in 'everlasting chains,' Jude 6; and there are spirits which are kept in prison. 1 Peter 3: 19. The abyss in which Satan is to be shut up for the thousand years is also called a prison, which may refer to the same place. Rev. 20: 7.

Prize.

The course run by a Christian is compared to races in which '*one* receiveth the prize': with the exhortation, "So run that ye may obtain." 1 Cor. 9: 24-27. The prize that Paul was stretching forward to win was that of being with and like the Lord in the glory. Phil. 3: 14.

Prochorus. [Pro'chorus]

One of the seven chosen to look after the poor saints at Jerusalem. Acts 6: 5.

Proconsul.

One who acts as a consul in a province. The word ἀνθύπατος, translated 'deputy' in the A.V., shows the accuracy of Luke in giving this title to the governor of places to whom it belonged. Acts 13: 7, 8, 12; Acts 18: 12; Acts 19: 38.

Procurator.

The Roman title given to the chief ruler of a district. Judaea was governed by a procurator, ἡγεμών, who held his authority directly from the emperor, and was invested with powers of life and death. Roman citizens, however, were privileged to appeal from his authority to the emperor. The procurators were to some extent responsible to the Presidents of Syria. Those mentioned in the N.T. are Pontius Pilate, Felix, and Festus. In the A.V. they are called 'governors.'

Profession.

See CONFESSIO.

Prognosticators.

See DIVINATION.

Prophecy, Prophet.

The scriptural use of the term 'prophecy' is in no way confined to foretelling events, nor is that its primary significance. It included any communication which God saw fit to make either to His own people or to any of the nations. God said to Abimelech concerning Abraham, "He is a prophet, and he shall pray for thee." Gen. 20: 7. Aaron was called the prophet of Moses. Ex. 7: 1. God's power came at times upon individuals who were not recognised as prophets, and they prophesied, as for instance Saul in 1 Sam. 10: 10, 11. Prophecy became in Israel the means, through mercy, of God's communication to the people when the priesthood with Urim and Thummim had utterly broken down. It came in by Samuel. Elijah and Elisha prophesied in the midst of apostate Israel. Nathan, John the Baptist, etc., were also prophets. Of some of the prophets no prophecies are recorded, while others are only known to us by what they wrote under the inspiration of the Holy Spirit.

In the N.T. we read that Philip had four virgin daughters who 'prophesied;' and Agabus foretold that Paul would be bound at Jerusalem and be delivered to the Gentiles. Acts 21: 9-11. Prophesying is, however, in the N.T. also used in a different sense. The word is from *πρόφημι*, 'to speak forth,' and a prophet may therefore be described as a spokesman of God. Prophecy of this kind is a gift in the church for the edifying of the saints, bringing God's word with power upon their consciences and hearts. It is the gift of most importance in the church. 1 Cor. 14: 1-5, 24, 31, 39; 1 Thess. 5: 20.

In Rom. 16: 26 the writings of the New Testament are spoken of as 'prophetic scriptures,' and the assembly is built on the foundation laid by the apostles and N.T. prophets (Eph. 2: 20), that is, the truth taught by them.

Prophet, The.

The Lord Jesus was emphatically 'the prophet of God,' whose coming was foretold in Deut. 18: 15, 18. When on earth He said that the works which He did, and the words that He spoke, were not from Himself, but were what He had seen and heard of His Father. John 14: 10, 24. He was the perfect exponent of God's mind to the Jews (Acts 3: 22; Acts 7: 37), and the proclaimer of God's grace to a guilty world. Luke 14: 15-24; 2 Cor. 5: 19.

Prophets, Sons of the.

These are referred to in the O.T., and at times were numerous. They are spoken of as being at Bethel, Jericho, and Gilgal. 2 Kings 2: 3, 5; 2 Kings 4: 38. At one place their dwelling was too limited, and they cut down timber to build themselves a larger place. 2 Kings 6: 1, 2. We read of them only in the days of Samuel, Elijah, and Elisha, who were held in repute by them. When Elijah was about to be taken up, these prophets apparently had a revelation concerning it, and they sent fifty men 'to view afar off,' and afterwards sent fifty to look for the prophet. 2 Kings 2: 7, 17: cf. 1 Sam. 10: 10. The 'company of prophets' with psaltery, tabret, pipe, and harp, whom Saul met, were probably sons of the prophets. 1 Sam. 10: 5. The hundred prophets whom Obadiah hid from the persecution of Jezebel may have been of the same. 1 Kings 18: 4. From whence these prophets were gathered, and what their functions were is not recorded.

Prophets, False.

These, at various periods in the history of Israel, appeared in large numbers: Ahab had 'about four hundred' of them. 1 Kings 22: 6. Such are described as speaking "a vision of their own heart, and not out of the mouth of the Lord." Jer. 23: 16. There were three that opposed Jeremiah to his face — Hananiah, Ahab, and Zedekiah. Jer. 28: 1; Jer. 29: 21. In the N.T. the Lord, early in His ministry, warned His hearers to beware of false prophets, Matt. 7: 15; and in the church, the spirits are to be tried, for many false prophets have gone forth into the world. 1 John 4: 1. They were and are Satan's counterfeits of the prophets of God, and their purpose is, on the principle of imitation, to neutralise the word of God.

Prophets, The.

The books so designated form a distinct and most important part of scripture. Prophecy usually implied a ruined state of things among God's people, calling for His intervention. Some of the prophecies are appeals, reminding the people of what God had done for them, and declaring how willing and ready He was to bless them if they would be faithful to Him; though interwoven with this are constant predictions of that which will be for the blessing of Israel in the future, after they have for the time been set aside. Others strictly allude to events which were then or are still future. As a whole the prophets refer to Israel as an inner circle, or chief platform, on which the dealings of Jehovah were and will be developed, and with which the Messiah is in immediate relation. The nations formed an outer circle, and were regarded more or less according to their relations with the twelve tribes. These nations are sometimes spoken of as being God's instruments by whom He punished His own people, they themselves having afterwards to bear the punishments of God. Beyond and above all, there is God's universal government; in which everything is in result to be made subject to the Messiah, while God's promises are made good to Israel, for all Israel will again be brought into blessing, with Jehovah in their midst surrounded with glory, and the nations will be blessed with them.

The Prophetic scriptures naturally fall into three divisions.

1. Those that were given to Israel while still a nation, though divided into two parts, extending to the complete break up of Judah.
2. Those referring to the times of the Gentiles, which began with Nebuchadnezzar, and, continuing beyond the days of the Messiah on earth, are still running on: these are almost entirely given in Daniel.
3. Those given after a portion of Judah had returned from exile, when they were helped by the prophecies of Haggai, Zechariah, and Malachi, which present the time of the Messiah on earth, and go even beyond to future blessing.

To these may be added the prophecies in the Gospels, the Epistles, and the Revelation, embracing the judgements of God upon apostate

Christendom and the nations generally; the final overthrow of Satan, and universal blessing, ending with the judgement of the dead and a glorious outlook into the eternal state.

It will not be inappropriate here to add a few words as to the relative position, in point of time, of the various O.T. prophetic scriptures. It may be premised that the burden of the prophets Obadiah, Jonah, and Nahum has special reference to Edom and to Nineveh, that is, to peoples that were always hostile to Israel. There is but little whereby to fix precisely the dates of Joel and Habakkuk. Of the remainder, Hosea, Amos, and Isaiah are anterior to the captivity of the ten tribes. The visions of Isaiah, however, have reference to Judah and Jerusalem. It appears probable, whatever may be the reason, that the testimony commonly known as "the prophets" began in the time of Jeroboam 2 king of Israel, Uzziah being his contemporary in Judah. The introduction of prophetic scripture indicated that the ordinary relations of the people with God had broken down, Lo-ammi being prophetically written upon them.

Others follow closely, as Micah, who prophesies concerning Samaria and Jerusalem, though no personal reference is made to a king of Israel; and, either before or contemporary with the captivity of Judah, Jeremiah and Zephaniah. The prophets Ezekiel and Daniel speak from the land of Chaldea, when all present hope was over for both Israel and Judah, and the times of the Gentiles had set in. After the return from the captivity we have Haggai, Zechariah, and Malachi. The testimony of the prophets extended thus over a period of from three to four hundred years.

The approximate dates of each of the prophets may be seen in the tables of chronology under KINGS.

The Books of Isaiah and Jeremiah are remarkable, the former as being the most comprehensive of the prophecies, taking up almost in order the various moral questions involved in God's dealings with Israel, and giving what may be described as a general prophetic framework; and the latter as bringing out, in a peculiarly touching way, the feelings induced by the Spirit of Christ in regard of God's people when, there being no remedy, the end was come.

Two remarks of great importance as regards prophecy may be made: first, that no prophecy carries its own interpretation: each has to be understood in its place and relation to the whole system of prophecy. Secondly, that the scope of all prophecy takes us on to the day of the Lord; the judgement of the nations and of the wicked in Israel; the establishment of the kingdom; and the reunion of Israel and Judah under the Lord their righteousness. This is the great end of God's ways on earth. This recovery and blessing by God of His ancient people, in their Messiah, may be said to be a *golden thread* running through all the prophets. It was ever before God, and shines out everywhere.

It is of the greatest importance, both for the right understanding of these scriptures, and for a true appreciation of what Christianity is, to see that *the church has no place in the prophets*. In the church there is neither Jew nor Gentile, and the prophets recognise both, while carefully maintaining the distinction between them. Prophecy treats of *the earth* and of the government of God and its issue: the Christian belongs to *heaven*, and he will reign with Christ in the kingdom. In the A.V. of the O.T. the headings of many of the chapters are misleading: the church often spoken of in them is never found in the text; Christ is there, and the manifestation of God; and the scriptures which develop His ways, and speak of the sufferings and the glories of the One to whom the Christian is united, are of deep interest to him, though he himself may not be immediately spoken of.

Some Christians, though they know and enjoy certain portions of prophecy., without seeing its reference strictly to the remnant of Israel, fail to study the prophets. Not a few deem the study to be unprofitable — the subject is too mysterious, they say, and commentators differ so widely in their interpretation! One great hindrance to the understanding of the prophets is that they are not allowed to mean what they say. To allow Israel to signify *Israel* in its punishment, its restoration, and its future *earthly* glory, at once clears away a mass of difficulties. Many sayings of the Lord and other parts of scripture cannot be understood unless a true outline of prophecy be grasped; and if this be understood, none of the moral teaching and consolation as to the unchangeable nature and ways of

God will be lost.

The twelve prophets that follow the Book of Daniel are often called THE MINOR PROPHETS, simply because they are shorter than the others, and not as being in any respect inferior.

The following are some prophetic events that await fulfilment:-

1. The rapture of the saints, when the dead in Christ will be raised, the living changed, and death swallowed up in victory. 1 Cor. 15: 51, 52; 1 Thess. 4: 16, 17.

2. The return of a portion of the Jews to Palestine, who in unbelief will rebuild the temple, and re-establish their ordinances. Isa. 17: 10, 11; Isa. 66: 1-3; Rev. 11: 1, 2.

3. The resuscitation of the Roman empire, ten of the western powers being more or less under one head. It will at first exercise a protectorate over the Jewish nation. Isa. 28: 14-18; Dan. 2: 40-43; Dan. 7: 7, 8; Dan. 9: 27; Rev. 17: 7, 8, 10-13.

4. The apostasy and the revelation of the man of sin. 2 Thess. 2: 3-12.

5. The full development of the Romish ecclesiastical system, which at first as a harlot dominates the empire, but afterwards is destroyed by the ten kings. 2 Tim. 3: 1-9; 2 Tim. 4: 3, 4; 2 Peter 2: 1-3; Jude 3, 4, 11; Rev. 17: 1-6, 16.

6. The casting out of the devil and his angels from heaven, when Satan will energise the beast (head of the Roman empire) and the false prophet (Antichrist): they will persecute the pious Jews, will abolish the worship of Jehovah at Jerusalem, and enforce idolatry and the worship of the image of the beast everywhere. Thus there will be formed a trinity of evil. Dan. 7: 19-25; Dan. 9: 27; Dan. 11: 36-39; 2 Thess. 2: 4; Rev. 13: 1-18.

7. The appearing of the Lord with the heavenly saints to judge His enemies, and to deliver His earthly people. Dan. 2: 34, 35, 44, 45; Matt. 24: 30; 1 Thess. 4: 14; 2 Thess. 1: 7-10; Rev. 19: 11-21.

8. The gathering of the ten tribes after the coming of the Lord so that all Israel will be reunited in the land, under the sceptre of the Lord, He being the Antitype of David. They will be attacked in their land by Gog (Russia) who will be utterly destroyed. Isa. 11: 11-14; Ezek. 36, Ezek. 38, Ezek. 39; Dan. 12: 2, 3; Rom. 11: 26, 27.

9. The binding of Satan; the creation will be delivered from the bondage of corruption, and Christ will reign over the earth a thousand years in peace, being Antitype of Solomon. Ps. 72: 8, 17; Isa. 2: 4; Isa. 11: 6-9; Isa. 25: 6-8; Hab. 2: 14; Zech. 14: 9; Rom. 8: 21, 22; Rev. 20: 1-6.

10. The loosing of Satan for a short time, who will again deceive the nations: they will attack the saints on earth and Jerusalem; but the enemy will be destroyed by fire, and Satan be cast into the lake of fire. Rev. 20: 7-10. The eternal state will ensue.

Propitiation.

The word *ἱλασμός* is from the verb 'to be propitious.' Propitiation represents in scripture that aspect of the death of Christ in which has been vindicated the holy and righteous character of God, and in virtue of which He is enabled to be propitious, or merciful, to the whole world. 1 John 2: 2; 1 John 4: 10. A kindred word (the verb) occurs in Heb. 2: 17, where, instead of 'to make reconciliation,' should be read "to make 'propitiation' for the sins of the people." In Rom. 3: 25, 'propitiation' (*ἱλαστήριον*) should be 'mercy seat,' as the same word is, and must be, translated in Heb. 9: 5. See ATONEMENT.

Proselyte.

The name given to any from among the nations who embraced Judaism. Acts 2: 10; Acts 6: 5; Acts 13: 43. The name may be said to be a Greek word, derived from 'to come to.' It is used by the LXX where the Hebrew has 'the stranger' that sojourneth among you. Ex. 12: 48, 49; Lev. 17: 8, 10, 12-15; Num. 9: 14; etc. Such, if all the males in the family were circumcised, might eat the Passover and offer a burnt offering or sacrifice. The Rabbis say that there were two classes of proselytes.

1. 'Proselytes of righteousness,' such as those mentioned above; and
2. 'Proselytes of the Gate,' those spoken of as 'strangers within thy gates.'

The Rabbis also assert that in N.T. times and later the proselytes were received by circumcision and baptism; but it is very much disputed as to when the baptism was added, there being no mention of it in the O.T. Some hold that it was introduced when the emperors forbade their Gentile subjects to be circumcised, but others think it must have been earlier, which seems confirmed by John 1: 25.

History shows to what an extent proselytising was abused. The Jews held that on a Gentile becoming a proselyte, all his natural relationships were annulled: he was 'a new creature.' Many became proselytes in order to abandon their wives and marry again. This, with other abuses, caused the emperors to interfere; the stricter Jews also were scandalized, and repudiated such proselytes. The Lord describes such a proselyte as the Scribes and Pharisees would make, as "twofold more the child of hell" than themselves. Matt. 23: 15.

Proverb.

The word *chidah* is once translated 'proverb,' Hab. 2: 6 but is often translated 'riddle.' It signifies 'problem,' a hidden mode of speaking, which conceals the sense under figurative expressions. The parable of the great eagle in Ezek. 17: 2, 3, is also called a 'riddle.' The word commonly translated 'proverb,' and used for the Book of Proverbs is *mashal*, signifying 'comparison, similitude.' Proverbs are short sentences calculated to arrest attention and be retained in the memory. Deut. 28: 37; 1 Sam. 24: 13; Ps. 69: 11; Prov. 1: 1; Ecc. 12: 9; Isa. 14: 4; Jer. 24: 9; Ezek. 12: 22, 23; Ezek. 18: 2, 3; etc. In the N.T. are the words

1, *παραβολή*, 'a similitude, comparison.' In the A.V. this is only once translated 'proverb,' Luke 4: 23; but is often translated 'parable.'

2, *παροιμία*: this is more an obscure saying, John 16: 25, 29; 2 Peter 2: 22; it is translated 'parable' in John 10: 6, but 'allegory' would be a better rendering.

Proverbs, Book of.

In this book God has furnished, through the wisest of men, principles and precepts for the guidance and security of the believer in passing through the temptations to which he is exposed in an evil world. The admonitions speak in terms of affectionate warning 'as to sons:' Heb. 12: 5. Under symbolic terms, such as 'the evil man' and 'the strange woman,' the great forms of evil in the world, violent self-will, and corrupting folly, are laid bare in their course and end. Wisdom is shown as the alone guard against one or the other. Wisdom is presented, not as a faculty residing in man, but as an object to be diligently sought after and acquired. It is often personified, and is spoken of as lifting up her voice. In Prov. 8, under the idea of wisdom, we have doubtless Christ presented as the resource that was with God from 'the beginning of His way,' so that God could independently of man establish and bring into effect His thoughts of grace for men.

In detail the book refers to the world, showing what things are to be sought and what to be avoided, and evinces that in the government of God a man reaps according to what he sows, irrespective of the spiritual blessings of God in grace beyond and above this world. It maintains integrity in the earthly relationships of this life, which cannot be violated with impunity. The instruction rises altogether above mere human prudence and sagacity, for "the fear of the Lord is the beginning [or 'principal part,' *margin*] of knowledge." We have in it the wisdom of God for the daily path of human life.

The book divides itself into two parts: the first nine chapters give general principles, and Prov. 10 onwards are the proverbs themselves. This latter portion divides itself into three parts: Prov. 10: to Prov. 24, the proverbs of Solomon; Prov. 25 to Prov. 29, also the proverbs of Solomon, which were gathered by "the men of Hezekiah king of Judah." Prov. 30 gives the words of Agur; and Prov. 31 the words of king Lemuel.

The Proverbs is a book of poetry. The proverbs vary in style: some are antithetical couplets, one being the *opposite* of the other, as "a wise son maketh a glad father; *but* a foolish son is the heaviness of his mother." Others are synthetical, the second sentence *enforcing*

the first, as "The Lord hath made all things for himself, *yea*, even the wicked for the day of evil." See POETRY.

In Prov. 1 the purport of the proverbs is pointed out: it is that instruction in wisdom, justice, judgement, and equity might be received: the fear of the Lord is the starting point. Satan would of course oppose this, so warnings are at once given to avoid the enticings of sinners. Wisdom cries aloud and in the streets: her instructions are for all. Retribution is for such as refuse her call.

Prov. 2 gives the results of following in the path of wisdom, whereas the wicked will be rooted out.

Prov. 3 shows that it is the fear of God, and subjection to His word, that is the only true path in an evil world.

Prov. 4 enforces the study of wisdom: it will surely bring into blessing. Evil must be avoided and be kept at a distance. The heart, the eye, and the feet must be watched.

Prov. 5 warns a man against leaving the wife of his youth (the lawful connection) for the strange woman, which leads to utter demoralisation.

Prov. 6 enjoins one not to be surety for another. Wisdom is not slothful, violent, nor deceitful. There are seven things which are an abomination to the Lord. The strange woman is again pointed out to be avoided *as fire*: there is no ransom for adultery.

Prov. 7 again shows the traps laid by the strange woman, which alas, are often too successful. Her house is the way to hell (Sheol).

Prov. 8 proclaims that wisdom calls, and invites all to listen: it is valuable for all — kings, princes, rulers, judges. With wisdom are linked durable riches and righteousness: her fruit is better than gold. All God's works in creation were carried out in wisdom. This introduces Christ as *the wisdom of God*, from Prov. 8: 22. He was there before the work of creation was begun. His delights were with the sons of men (Prov. 8: 31), with which agrees the song of the heavenly host at the birth of the Lord Jesus: "Glory to God in the

highest, and on earth peace, goodwill toward man." Luke 2: 14. Wisdom says, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life."

Prov. 9. Wisdom is established: she has her house, her food, her bread, and her wine. Her maidens are sent forth with loving invitations to enter. Again the world has its counter attractions by the strange woman; but the dead are there, and her guests in the depths of Sheol.

Thus far are the general principles on which wisdom acts: in Prov. 10 to the end are the proverbs themselves. They enter into details of dangers and how they are to be avoided, and show the path that wisdom leads into, and in which there is safety.

Prov. 30 has a heading, "The words of Agur, the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal." As these names are not known, it has been supposed that they are symbolical, and that Agur refers to Solomon. Whether this is so or not does not in any way affect the value of the proverbs in the chapter. There are six sets of four things:

Four generations that are evil. (Prov. 30: 11-14.)

Four things that are insatiable. (Prov. 30: 15, 16)

Four things that are inscrutable. (Prov. 30: 18, 19)

Four things that are intolerable. (Prov. 30: 21-23.)

Four things that are weak, yet wise. (Prov. 30: 24-28.)

Four things that are very stately. (Prov. 30: 29-31.)

Prov. 32. Here are "the words of king Lemuel, the prophecy that his mother taught him." Who king Lemuel was is not known: this has caused some to suppose that Solomon is again alluded to. The first nine verses speak of the character of a king according to wisdom. The principal things are that his strength should not be given unto

women, nor to strong drink, and that his mouth should be opened for those ready to perish, the poor, and the needy. The rest of the chapter is devoted to the description of a virtuous woman. She fills her house with good things, and brings prosperity to the household and honour to her husband. The king and the virtuous woman may in some respects be typical of Christ and the church.

Christians should study the Book of Proverbs, for (even when properly occupied with heavenly things, and the interests of Christ on earth) they are apt to overlook the need of wisdom from heaven to pass through this evil world, and to manage their affairs on earth in the fear of God.

Psalms.

This word occurs in the O.T. only in connection with the Psalms of David and those in the Book of Psalms. David is called "the sweet psalmist of Israel." 2 Sam. 23: 1. There can be no doubt that in connection with the 'singers,' and the praising God with instruments, the Psalms were used. We read "sing psalms unto him," "Make a joyful noise unto him with psalms," etc. In N.T. days, for a time at least, the Psalms of David may have been sung by believers, but there were also hymns and spiritual songs, and it is to be remarked that in the singing at the institution of the Lord's supper a hymn (ὕμνῳ) is spoken of, not a psalm (ψαλμός). See PASSOVER. The latter Greek word (besides the occurrences which refer to the Book of Psalms) is found in 1 Cor. 14: 26; Eph. 5: 19; Col. 3: 16.

Psalms, Book of.

This book has been called the *heart* of the Bible. It expresses sentiments produced by the Spirit of Christ, whether of prayer, sorrow, confession, or praise, in the hearts of God's people, in which the ways of God are developed, and become known, with their blessed issue, to the faithful. The book is distinctly prophetic in character, the period covered by the language of the Psalms extending from the rejection of Christ (Ps. 2; Acts 4: 25-28) to the Hallelujahs consequent on the establishment of the kingdom. The writers do not merely relate what others did and felt, but expressed what was passing through their own souls. And yet their language is

not simply what they felt, but that of the Spirit of Christ that spoke in them, as taking part in the afflictions, the griefs, and the joys of God's people in every phase of their experience. This accounts for Christ being found throughout the Psalms: some refer exclusively to Him, as Ps. 22; in others (though the language is that of the remnant of His people), Christ takes His place with them, making their sufferings His sufferings, and their sorrows His sorrows. In no part of scripture is the *inner life* of the Lord Jesus disclosed as in the Psalms. The Psalms may be called 'the manual of the earthly choir.' They commence with "Blessed is *the man*," and end with "Praise ye Jehovah." Man is blessed *on* earth, and Jehovah is praised *from* earth.

1 Chr. 16 and 2 Sam. 22 are examples of the immediate occasions on which psalms were composed, and in the headings of the psalms other instances are mentioned; yet these things in no way hinder the Spirit of God from leading the psalmist to utter things that would be fully accomplished in Christ alone. David said, "The Spirit of Jehovah spake by me, and his word was in my tongue." 2 Sam. 23: 1, 2. Great pains have been taken sometimes to arrange the psalms in a supposed chronological order, but the effect of this is to spoil the whole, for God has Himself ordered their arrangement, and in many places the beauty of the order can be seen.

It must not be forgotten that the O.T. prophets did not grasp what "the Spirit of Christ which was in them did signify." 1 Peter 1: 11. David's experience could not have caused him to indite Ps. 22. But being a prophet, it was clearly the Spirit of Christ that was in him that furnished words which would be uttered by Christ on the cross. We have in it a plain instance of a *prophetic* psalm, and doubtless the spirit of prophecy runs through all.

If this is the main characteristic of the Psalms, they have an aspect entirely different from that in which the book is regarded by many, namely, as a book of *Christian experience*. The piety that the Psalms breathe is always edifying, and the deep confidence in God expressed in them under trial and sorrow has cheered the heart of God's saints at all times. These holy experiences are to be preserved and cherished; but who has not felt the difficulty of calling on God to destroy his enemies? What Christian can take up as his own

language such a sentence as "Happy shall he be that taketh and dasheth thy little ones against the stones." Ps. 137: 9. And how can such a sentence be spiritualised? But such appeals are intelligible in regard to a future day, when, apostasy being universal and opposition to God open and avowed, the destruction of His enemies is the only way of deliverance for His people.

Unless the difference of the spirit of the Psalms from that of Christianity be observed, the full light of redemption and of the place of the Christian in Christ is not seen, and the reader is apt to be detained in a legal state. His progress is hindered, and he does not understand the Psalms, nor enter into the gracious sympathies of Christ in their true application. When the attitude of the Jews at the time the Lord was here is remembered, and their bitter opposition to their Messiah, which exists to this day, light is thrown upon their feelings when, under tribulation, their eyes will be opened to see that it was indeed their Messiah that they crucified. Great too will be their persecution from without, from which God will deliver a remnant and bring them into blessing. Into all their sorrows Christ enters, and He suffers in sympathy with them. All these things, and the experiences through which they will pass, are found in the Psalms. But these experiences are not properly those of the Christian.

As the Psalms form a part of holy scripture, their true place and bearing must be seen before they can be rightly interpreted. The writers were not Christians, and could not express christian experience; though their piety, their confidence in God, and the spirit of praise may often be the language of a Christian, and even put a Christian to shame. Christ must be looked for everywhere, either in what He personally passed through, or in His sympathy with His people Israel, which can only end in His bringing them into full blessing on earth, when He will be hailed as "Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace."

The Book of Psalms is in the Hebrew divided into five books, each of which has its own prophetic characteristics. The more these are grasped, the clearer it becomes that God has watched over the *order* of the psalms. Each book ends with an ascription of praise or doxology.

BOOK 1 extends to the end of Ps. 41, and is occupied with the state of the Jewish remnant of the future (Judah), before they are driven out of Jerusalem: cf. Matt. 24: 16. Christ is largely identified with this. The book recalls much of the personal history of the Lord, when He was here, though the bearing of it is future. The light of resurrection dawns for the faithful in this book, Christ having gone through death into fulness of joy at God's right hand: compare Rev. 6: 11.

In Ps. 2 (and Ps. 1 and Ps. 2 may be said to be introductory to the whole) we have Christ rejected by Jew and Gentile, yet set as King in Zion, and declared to be the Son of God, having the earth for His possession, and judging His enemies, the nations. In a wider sense Psalms 1 to 8 are introductory; from Ps. 3 to Ps. 7 giving the principles that follow on the rejection of Christ in Ps. 1 and Ps. 2, and Ps. 8 giving His exaltation as *Son of man*, ending with "O Jehovah our Lord, how excellent is thy name in all the earth." Ps. 16 brings in the personal excellence of Christ and His association with the 'excellent in the earth.'

In some places the appropriateness of the sequence of the psalms, as already remarked, is very apparent, as for instance Psalms 22, 23, 24. Ps. 22 pictures the sufferings of Christ in the accomplishing of redemption. In Ps. 23 in consequence of redemption being accomplished, the Lord becomes the Shepherd and takes care of the sheep. In Ps. 24 is celebrated the entry of the King of glory through the everlasting gates. In Ps. 40 there comes forth from God One divinely perfect — the true ark of the covenant — who was competent to bring into effect the will of God in all its extent; and at the same time able (by the offering of Himself) to take away the whole system of sacrifices, in which God had found no pleasure.

BOOK 2 embraces Ps. 42 to the end of Ps. 72. The remnant are here viewed as outside Jerusalem, and the city given up to wickedness; but Israel has to be brought back. In Book 1 the name of Jehovah is used all through, but now God is addressed as such: the faithful are cast more entirely on what God is in His own nature and character, when they can no longer approach where Jehovah has put His name: Antichrist prevails there. In Ps. 45 Messiah is introduced, and the remnant celebrate with gladness what God is for His people. Though

resurrection may be dimly seen by the faithful in the circumstances of this book, yet what is before them is the restoration of Zion (Ps. 45 — Ps. 48 and Ps. 69: 35). God shines out of Zion (Ps. 50: 2). Ps. 69, Ps. 70, and Ps. 71 speak of the humiliation of the remnant, and Christ with them: some of the verses clearly point to Christ personally, as in the reference to the gall and the vinegar. Ps. 69: 21. At the close of this book the Psalmist in the doxology arrives at, "Let the whole earth be filled with his glory. Amen and Amen." To which he adds, "The prayers of David, the son of Jesse, are ended."

Ps. 68 shows that God's strength and excellency for Israel was of old in the heavens. The heavens are the seat both of blessing (Ps. 68: 9, 18) and of rule (Ps. 68: 4, 32-35). Hence Christ is seen as ascended up on high.

BOOK 3 contains Ps. 73 to the end of Ps. 89. It widens out to the restoration of Israel as a nation, whose general interests are in view. The *sanctuary* is prominent. The thought is not so much limited, as the previous books, to the Jewish remnant, though faithful ones are spoken of. In this book we have but one psalm with David's name as writer. They are mostly 'for, or of' Asaph and the sons of Korah — Levites. In Ps. 88 is the bitter cry of a soul expressive of being subject under a broken law to the wrath of God; and in Ps. 89 praise is rendered for Jehovah's unchangeable covenant with David, extending to the Holy One of Israel as their King. It celebrates the sure mercies of David, though David's house had utterly failed and was cast down.

BOOK 4 embraces Ps. 90 to the end of Ps. 106. It begins with a psalm of Moses. In this section the eternity of Elohim, Israel's Adonai, is seen to have been at all times their dwelling place, as declared in the first verse. It is the answer to the end of Ps. 89: comp. also Ps. 102: 23-28 with Ps. 89: 44, 45. In Ps. 91 Messiah takes His place with Israel; and in Ps. 94 to Ps. 100 Jehovah comes into the world to establish the kingdom in glory and divine order. It is the introduction of the First-begotten into the earth, announced by the cry of the remnant.

BOOK 5 contains Ps. 107 to the end of Ps. 150. This book gives the general results of the government of God. The restoration of Israel

amid dangers and difficulties is alluded to; the exaltation of Messiah to God's right hand till His enemies are made His footstool; God's ways with Israel; their whole condition, and the principles on which they stand with God, His law being written in their hearts; ending with *full and continued praise* after the destruction of their enemies, in which they have part with God. For Songs of Degrees, see DEGREES.

Psaltery.

The principal word used is *nebel*, and it is supposed to refer to some unknown form of stringed instrument used to accompany the voice. It is at times mentioned along with the harp. 1 Sam. 10: 5; Ps. 33: 2; Ps. 144: 9; Ps. 150: 3; etc. The same word is also translated VIOL in Isa. 5: 12; Isa. 14: 11; Amos 5: 23; Amos 6: 5. In Dan. 3: 5-15 the word is *pesanterin*.

Ptolemais. [Ptolema'is]

See ACCHO.

Ptolemy.

This name of the later Egyptian kings does not occur in scripture, though the acts of the Ptolemies are prophesied of in Daniel. See under ANTIOCHUS.

Pua. [Pu'a]

See PHUVAH.

Puah.

1. One of the midwives who preserved the male Hebrew children, contrary to the commandment of the king. Ex. 1: 15.
2. Father of Tola, of the tribe of Issachar. Judges 10: 1.
3. The name apparently given to PHUVAH in 1 Chr. 7: 1.

Publicans.

The persons who farmed the taxes levied by the Romans, a certain sum being payable for each district. These then farmed out smaller portions to others, or engaged them to collect the money. The whole system was bad, and was capable of abuse by the collectors demanding more than they should. The counsel given by John the Baptist to the Publicans was: "Exact no more than that which is appointed you." Luke 3: 12, 13. Zacchaeus would appear to have been a just and liberal man; he speaks of restoring money taken 'by false accusation': being 'the chief among the publicans,' he remedied such things as were under his control.

The obligation to pay taxes to the Romans was very galling to the Jews, and those engaged in collecting them were accounted unworthy of any respect, hence 'publicans and sinners' are often classed together; the Lord was derided by the religious people for entering their houses: they mockingly called Him "a friend of publicans and sinners." But God's grace was for all, and Matthew was called from his office of publican to be one of the apostles. Matt. 5: 46, 47; Matt. 10: 3; Mark 2: 15, 16; Luke 5: 27-30; Luke 18: 10-13.

Publius. [Pub'lius]

The chief man, or governor, of Melita (Malta) when Paul was shipwrecked. He treated the company courteously, and Paul healed his father. Acts 28: 7, 8.

Pudens. [Pu'dens]

Perhaps the husband of Claudia mentioned in 2 Tim. 4: 21. These two, with Linus, are supposed to have been British subjects at Rome. The Latin poet Martial wrote some epigrams about the same date, in which he mentions three friends, whose names agree with the above. This has led to the supposition.

Puhites. [Pu'hites]

A family in Kirjath-jearim. 1 Chr. 2: 53.

Pul.

1. King of Assyria who invaded Israel in the reign of Menahem, who gave him 1,000 talents of silver to confirm the kingdom to him. 2 Kings 15: 19; 1 Chr. 5: 26. Pul has not been identified among the kings of Assyria. There was one named Pulu, who took the name of Tiglath-pileser 2 B.C. 745-727, and some have supposed that this king was Pul; but these dates do not agree with scripture, and in 1 Chr. 5: 26, Pul is mentioned as a distinct king from Tiglath-pileser. Besides, Pulu reigned only 18 years, whereas the events recorded of Pul in 2 Kings 15: 19 were 31 years earlier than those concerning Tiglath-pileser in 2 Kings 15: 29. Rawlinson supposes Pul to be identical with a king called on the monuments *Vul-lush* or *Iva-lush*.

2. A district or people to whom tidings will be sent of Jehovah's fame and glory as seen upon the earth in a future day. Isa. 66: 19. The LXX read PHUD, which has led to the thought that Phut may have been in the original. Phut is associated with Lud in Ezek. 27: 10. See PHUT.

Pulpit,

migdal. Some temporary platform on which Ezra stood, Neh. 8: 4; probably the same as that called 'the stairs' in Neh. 9: 4. The Hebrew word is often translated 'tower.'

Pulse.

Any species of grain or seeds used for food. Dan. 1: 12, 16

Punishment.

The law required that capital punishment should be inflicted for reviling a parent, blasphemy, sabbath-breaking, witchcraft, adultery, man-stealing, idolatry, murder, etc. Capital punishment was by *stoning*, Deut. 13: 10; *burning*, Lev. 20: 14; *the sword*, Ex. 32: 27; and *hanging*, Deut. 21: 22, 23. It appears that those who sinned at Baal-peor were first slain, and then hanged or impaled: Num. 25: 4, 5; the word is *yaqa*, and for hanging is used only here and in 2 Sam. 21: 6, 9, 13, when the seven descendants of Saul were 'hung up to

the Lord,' which may also signify being impaled. There is no record in scripture of crucifixion being practised among the Jews. Capital punishment was at times carried out in ways not mentioned in the law: *sawing asunder and cutting with harrows and axes*, 2 Sam. 12: 31; Heb. 11: 37; *precipitation*, 2 Chr. 25: 12; Luke 4: 29.

For minor offences there was *flogging*, which was restricted to forty stripes. Deut. 25: 3. A whip with three thongs accounts for the 'forty stripes less one.' 2 Cor. 11: 24. Also placing in the *stocks*. Jer. 20: 2, 3. In other cases the punishment was according to the offence: "eye for eye, tooth for tooth," etc. Ex. 21: 24, 25. Imprisonment for definite periods was not customary as a punishment, though persons were imprisoned. Gen. 39: 20; 2 Kings 25: 27; Jer. 37: 4, 18. Punishment was needed in the government of the nation of Israel, as it is in any nation now. God's four direct punishments were "the sword, the famine, the noisome beast, and the pestilence." Ezek. 14: 21.

The Lord, referring to the law of an *individual* demanding an eye for an eye, enjoined forgiveness of personal wrongs; but this in no way interferes with civil government. Christians are exhorted to obey the ordained powers, pay tribute, etc.

Punites. [Pu'nites]

See PRUVAH.

Punon. [Pu'non]

One of the later halting places of the Israelites. Num. 33: 42, 43.

Pur, Purim.

A feast, signifying 'lot or lots.' Haman cast lots to find an auspicious day for the destruction of the Jews. On this being averted their deliverance was commemorated by an annual feast. Esther 3: 7; Esther 9: 24-32. It fell on the 14th and 15th of Adar. This feast is not mentioned by name in the N.T. though some suppose it to be alluded to in John 5: 1; but of this there is no intimation, and such a feast did not call the Lord to go to Jerusalem. The feast is still kept by the

Jews: the Book of Esther is read, and curses are pronounced on Haman and on his wife; and blessings on Mordecai, and on Harbonah.

Purification.

In the law there were many ceremonial defilements, each of which had its appointed purification. To these the scribes and Pharisees added others, such as washing the hands before eating, washing cups and plates — being very zealous in these things, while within they were full of extortion and excess. Mark 7: 2-8. In Christianity the purification required extends to the *heart*, Acts 15: 9; James 4: 8; the *soul*, 1 Peter 1: 22; and the *conscience* through the blood of Christ. Heb. 9: 14.

Purple.

A colour often mentioned with blue and scarlet in connection with the tabernacle. Ex. 25: 4, etc. Among the spoils taken from the Midianites under Gideon was "purple raiment that was on the kings," and it is used as a symbol of royalty. Judges 8: 26. In derision the soldiers put a crown of thorns and a 'purple' robe on the Lord, as king of the Jews. Mark 15: 17, 20; John 19: 2, 5. The rich man in Luke 16: 19 was clothed in purple; and papal Rome is seen as a woman clothed in purple and scarlet, royalty and splendour. Rev. 17: 4; Rev. 18: 12, 16.

Purpose of God.

That God has His own purpose before Him, should ever be remembered. Behind all His outward acts towards His ancient people Israel, His dealings with the nations of the earth, and His discipline of the saints who form the church, there is His *purpose* concerning all, and to this purpose everything is made to bend, and towards its accomplishment everything in some way or other (however hidden from the sight of man) is working. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath

purposed, and who shall disannul it?" Isa. 14: 24-27. It is not a purpose formed because events have turned out as they have in the world's history; but the events that have happened serve to bring about God's purpose, and His purpose is an eternal purpose. This is more fully revealed, though not more certain, when the church is spoken of. He "worketh all things after the counsel of his own will." "According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 1: 11; Eph. 3: 11.

Purse.

A bag for money or weights. Prov. 1: 14; Isa. 46: 6; Luke 10: 4; Luke 22: 35, 36; John 12: 6. In Matt. 10: 9; Mark 6: 8, the 'girdle' is alluded to, a portion of which was used as a purse.

Purtenance,

qereb. The 'inwards' of an animal, as it is often translated elsewhere. Ex. 12: 9.

Put.

See PHUT.

Puteoli. [Pute'oli]

A port in Italy on the N.E. of the bay of Naples, where Paul landed on his way to Rome. Acts 28: 13. It has suffered both by sieges and by eruptions, and is now only a poor Italian town. A few piers of the harbour remain. It is now called *Pozzuoli*.

Putiel. [Pu'tiel]

Father-in-law of Eleazar, son of Aaron. Ex. 6: 25.

Pygarg,

dishon. This animal is only mentioned as clean for food. Deut. 14: 5. The word pygarg signifies, as some think, 'white on its hind quarters,' which agrees with some of the antelopes; others think it is probably a gazelle, and others the addax, the *Antelope addax*.

Quail,

selav. This is generally believed to have been the common quail, the *coturnix vulgaris*. It migrates, but is so tired when it arrives at its destination that it is easily captured. They are still called *salwah* by the Arabs. Scripture speaks of their being brought with the wind, and this agrees with their habits; they do not seem to be able to fly against the wind, and therefore wait for a favourable breeze. They were twice provided in abundance for the Israelites. The statement about the birds being "two cubits high upon [or above] the face of the earth" (Num. 11: 31) doubtless refers to the height they flew when tired; and this corresponds with the way in which they are still caught, namely, by a number of persons enclosing them in a ring and gradually drawing closer to the centre, when the birds would be crowded together in their endeavour to escape. Thousands have been caught in a day in modern times. Ex. 16: 13; Num. 11: 31, 32; Ps. 105: 40.

Quarries.

The word *pesilim* is commonly translated 'graven images,' or 'carved images'; therefore in Judges 3: 19, 26 the word is better rendered as in margin of A.V. 'graven images.' It is not supposed to refer to a place where stone was excavated, but to some images or blocks of stone so called which stood there.

Under Jerusalem there is a quarry from whence in early days much stone was taken. See JERUSALEM.

Quartus. [Quar'tus]

A 'brother' whose salutation was sent to Rome. Rom. 16: 23.

Quaternion.

A party of 'four soldiers.' Four such parties were told off to guard Peter when in prison, that they might relieve each other every three hours in the night. Acts 12: 4.

Queen.

This is applied, as now, to one reigning in her own right, as the queen of Sheba, 2 Chr. 9: 1-12; and Candace, queen of the Ethiopians, Acts 8: 27. The title was also given to the consort of a reigning sovereign, as queen Esther; and to the queen-mother, who often had great influence at court, as Bathsheba, Jezebel, etc.

Queen of Heaven.

See MOON.

Quicken, to:

chayah. This term is used in the O.T. with the force of 'to revive, or give new life' in a moral sense: hence we read "quicken me again." In Ps. 119 the psalmist asked nine times to be quickened — according to God's word, or His righteousness, or His judgements, etc. See also Ps. 71: 20; Ps. 80: 18; Ps. 143: 11. In the N.T. the word is ζωοποιέω, and is invariably employed in the sense of making alive those who are in the state, or under the power of death. It is therefore sometimes used as the equivalent of resurrection, but the word is never applied to the wicked dead. It is God's work: the term is employed in connection with the Father (John 5: 21), with the Son (John 5: 21), and with the Spirit. John 6: 63. It is characteristic of the last Adam that He is a quickening Spirit. 1 Cor. 15: 45. In Christ all will be quickened. Evidently the principle of divine sovereignty is involved in the term. God makes alive according to His will. The believer is said to have been quickened together (συζωοποιέω) with Christ, and is thus brought spiritually into association with Christ.

A word may be added on the distinction between 'new birth' and 'quickenings.' It lies in the latter implying a making alive in view of an order of things and a state different from that in which the one quickened had lived previously. This is not necessarily the result of new birth; for instance, Israel will have to be born again in view of earthly blessing (John 3: 12; Ezek. 36: 25, 26); but believers now are not only born again, but, as quickened with Christ, they are made to live spiritually in that sphere of holy love into which Christ has entered by resurrection, in order that He might introduce them into

it; they thus have passed from death to life.

Quicksand,

ἡ Σύρτις. The Syrtis is a quicksand on the north African coast between long. 10 and 20 E. Acts 27: 17. There are properly two, called the major and the minor; it would have been the major one on the east of the bay that they were in danger of. It is now called the *Gulf of Sidra*.

Quiver.

The receptacle for arrows. Gen. 27: 3; Lam. 3: 13. It is used symbolically as a place of safety, strength, etc. Job 39: 23; Ps. 127: 5; Isa. 49: 2; Jer. 5: 16.

Quotations.

The quotations from the Old Testament in the New are important as proving incontestably that God is the author of the whole. It is not simply that Moses or David said this or that — though the quotations prove that Moses was the writer of the Pentateuch — but they are introduced by such words as "God commanded," Matt. 15: 4; "The Holy Ghost saith," Heb. 3: 7; "David himself said by the Holy Ghost," Mark 12: 36; "Spake the Holy Ghost by Esaias the prophet," Acts 28: 25. Then the whole is spoken of as 'the scriptures,' which are all inspired by God. Whatever therefore is inscribed with 'It is written' has the authority of God Himself.

The quotations from the prophets are introduced in various ways.

1. "In order (ἵνα) that it might be fulfilled." Matt. 1: 22, etc. The event happens that *that* prophecy should be fulfilled.

2. "So that (ὅπως) it might be fulfilled." Matt. 2: 23, etc. Such events fall within the *scope* of the prophecy, and may also apply at other times.

3. "Then (τότε) was fulfilled." Matt. 2: 17, etc. The prophecy *applied* to that event, without its being the purpose of the prophecy.

4. "Was fulfilled." Mark 15: 28. "This day is fulfilled." Luke 4: 21. The prophecy was then and there fulfilled.

The citations also illustrate how the scriptures, both the Old and the New Testaments, may be *applied*, as when the Lord quoted from Deuteronomy in repelling the temptations of Satan. See also the different applications of Hab. 2: 4. — In Rom. 1: 17, it is a question of righteousness: "the *just* shall live by faith." In Gal. 3: 11, it is in contrast to the law: "the just shall live *by faith*." And in Heb. 10: 38, it is in contrast to drawing back: "the just shall *live* by faith."

The quotations are from Moses, the Psalms, and the Prophets. In those days the books were not divided into chapters and verses as now, which accounts for various expressions. As in Mark 2: 26, a quotation is from '[the section] of Abiathar the high priest.' 1 Sam. 21: 1-6. In Luke 20: 37, 'Moses showed in [the section on] the bush.' Ex. 3. In Rom. 11: 2, 'the scripture says in [the history of] Elias.' 1 Kings 17 - 1 Kings 19. This may also account for Matt. 27: 9, 10, where the quotation is said to be from Jeremiah — that prophet being anciently the first in the Book of the Prophets, his name may have been used as a sort of heading.

Most of the quotations are from the Septuagint (LXX), doubtless because it was then better known than the Hebrew, in the same way that the A.V. is now constantly quoted, even where it is not an exact translation. Some quotations are not literally from the Hebrew or the LXX, the Holy Spirit in alluding to them gives them a fulness and power beyond the revelation of the Old Testament.*

* In "The New Testament Handbook" the quotations as they stand in the Hebrew (shown by the A.V.) and in the LXX (by an English translation) are given in full. (G. Morrish, Paternoster Square.) In Horne's "Introduction" the Hebrew and Greek text are also given.

Raamah. [Ra'amah]

Fourth son of Cush, a son of Ham. He was father of Sheba and Dedan, whose descendants are supposed to have settled along the shores of the Persian Gulf. Merchants of Raamah traded with Tyre, who were doubtless connected with the above. Gen. 10: 7; 1 Chr. 1:

9; Ezek. 27: 22.

Raamiah. [Raami'ah]

See REELAIAH.

Raamses, [Raam'ses] Rameses. [Ram'eses]

District in Goshen in Lower Egypt, east of the Nile, in which Jacob and his descendants were placed, and in which they built a treasure city of the same name for Pharaoh. It was from thence the Israelites began their march out of Egypt. Gen. 47: 11; Ex. 1: 11; Ex. 12: 37; Num. 33: 3, 5. It is not identified. It is a disputed point as to whether the name of the district or of the city had any connection with the Egyptian kings named Rameses.

Rabbah, [Rab'bah] Rabbath. [Rab'bath]

1. The fortified capital of the Ammonites. It was not included in the cities taken by the tribes on the east of the Jordan. Deut. 3: 11; Joshua 13: 25. Joab, however, attacked it, and, during its siege, Uriah, by the instigation of David, lost his life. The city was eventually taken and destroyed. 2 Sam. 11: 1; 2 Sam. 12: 26-29; 2 Sam. 17: 27; 1 Chr. 20: 1. Subsequently, when the strength of Israel was broken, it appears to have recovered itself, for we find its doom announced in the prophets. Jer. 49: 2, 3; Ezek. 21: 20; Ezek. 25: 5; Amos 1: 14. Identified with *Amman*. There are many ruins on the site, but they are judged to belong to the Roman period, when a city, called Philadelphia, was built there. A stream rises in the midst of the city, and this fact, together with its being the last place to obtain water for crossing the desert, doubtless was the cause of its being called 'the city of waters.' 2 Sam. 12: 27.

2. City of Judah, near Kirjath-jearim. Joshua 15: 60. Identified by some with ruins at *Rubba*, .

Rabbi.

A title of respect among the Jews, signifying 'master, teacher,' but is not known to have been used till the time of Herod the Great. It was

applied to the Lord, though often translated 'master' in the A.V. Mark 9: 5; Mark 11: 21; Mark 14: 45; John 1: 38, 49; John 3: 2, 26; John 4: 31; John 6: 25; John 9: 2; John 11: 8. Jesus forbade the disciples being called Rabbi, for one was their Master (καθηγητής), even Christ. Matt. 23: 8. According to the Jews the gradations of honour rose from Rab to Rabbi, and thence to Rabban or Rabboni.

Rabbith. [Rab'bith]

City in Issachar. Joshua 19: 20. Identified with *Raba*, .

Rabboni. [Rabbo'ni]

Lit. 'My master, or teacher.' Mark 10: 51 (translated 'Lord' in A.V.); John 20: 16. See RABBI.

Rabmag. [Rab-mag]

This is not a proper name, but the title of Nergal-sharezer. Jer. 39: 3, 13. It has been supposed by some to signify 'chief of the Magi,' and by others, 'chief priest.' On the monuments it is given as *ruba emga*, which has been interpreted 'the glorious prince.' This would be an appropriate title if Nergal-sharezer is the same person who became Neriglissar the king.

Rabsaris. [Rab-saris]

This, like Rab-mag, is a title, its meaning being 'chief eunuch.' It was the title of one who accompanied the Assyrian army when it was sent against Hezekiah. 2 Kings 18: 17. One of the princes of Nebuchadnezzar at the siege of Jerusalem also bore this title. Jer. 39: 3, 13.

Rabshakeh. [Rab'-shakeh]

This is a title, signifying 'chief cup-bearer,' borne by an officer who was sent by Sennacherib with the Tartan (general) and a Rab-saris to Jerusalem. He was the chief spokesman; and from the fact of his being able to speak in the Jews' language, he is supposed to have been either a proselyte or an apostate Jew. If so he may possibly

have been acquainted with Isa. 10: 5, 6, for he says, "Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it." 2 Kings 18: 17-37. On the other hand, he profanely classes the God of Israel with all the gods that could not protect their worshippers from his master. 2 Kings 19: 4, 8; Isa. 36: 2-22; Isa. 37: 4-8.

Raca.

An Aramaic word signifying 'worthless,' a term of great contempt. Matt. 5: 22.

Race.

One of the Grecian contests used by the apostle to illustrate the Christian race. All ran, but only one received the prize; let each, casting aside every weight and sin, so run as to obtain; not for a fading crown (of laurel, pine, or parsley), but an incorruptible one. 1 Cor. 9: 24, 25; Heb. 12: 1. This is not a contest in which the unconverted have to strive, with the aim of obtaining salvation; but it is a race the Christian has to run as a matter of experience. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" — of being with Him in the glory. Phil. 3: 14.

Rachab. [Ra'chab]

See RAHAB.

Rachal. [Ra'chal]

Place where David was 'wont to haunt.' 1 Sam. 30: 29. Not identified.

Rachel. [Ra'chel]

The beautiful daughter of Laban, for whom Jacob served seven years, which seemed to him but a few days, because of his great love for her. When the time was expired Jacob was cheated by Laban, and Leah was given him instead. He served another seven years for Rachel. She was at first childless, and foolishly said to Jacob, "Give

me children, or else I die"; for which she was duly rebuked by her husband. Apparently she prayed to God, for we read that He 'hearkened' to her: she bore Joseph and then Benjamin, at whose birth she died. Jacob set up a pillar at her grave.

It was Rachel who stole the household gods of her father, and then with cunning concealed them. Otherwise we read nothing of her character: at home she had evidently been in a bad school. Her history is given in Gen. 29 — Gen. 35. In the N.T. she is represented as weeping for her children when Herod slew the young children, Matt. 2: 17, 18, a fulfilment of that spoken in Jer. 31: 15 (where she is called RAHEL), though the circumstances in the two cases were different. A mother in Israel weeping for the loss of her children applies to both.

Raddai. [Rad'dai]

Son of Jesse and brother of David. 1 Chr. 2: 14.

Ragau. [Ra'gau]

See REU.

Raguel. [Ragu'el]

See JETHRO.

Rahab. [Ra'hab]

A poetical name, signifying 'insolence,' given to Egypt. Ps. 87: 4; Ps. 89: 10; Isa. 51: 9. The same word occurs in Isa. 30: 7, where the R.V. reads "therefore have I called her Rahab that sitteth still."

Rahab, [Ra'hab] Rachab. [Ra'chab]

The harlot who secreted the spies that Joshua sent into the land. She had heard of the wonders of God in delivering Israel out of Egypt, and she was aware of the fear that had fallen on the inhabitants. In faith she risked her life in hiding the spies. Her stratagem was successful, and she made an agreement with the spies, that if she did not betray them, her life and the life of her family should be saved

when the city was taken. This was only to be binding on them if she brought all into her house, under the token of the *scarlet line*, hung out at the window from which the spies were let down, the house being built upon the wall. Joshua was careful that the compact should be respected, and she and her relatives were saved. Joshua 2: 1-22; Joshua 6: 17-25.

Rahab was a traitor to her country, and lied to the king; but it was to throw herself under the protection of the God of Israel. Her falsehood is not commended; her *faith* is, Heb. 11: 31; and her *works* justified her (before men). James 2: 25. That the RACHAB of Matt. 1: 5 is the same as Rahab is evidenced by the article; it was *the* Rachab mentioned in the O.T. (the Greek language having no letter H, a CH [X] is substituted). That such women as Rahab and Tamar should be mentioned in the genealogy of the Lord Jesus shows the divine origin of the list, for man would probably have omitted these names. Their insertion exalts the grace that superabounds over all sin.

Raham. [Ra'ham]

Son of Shema, a descendant of Judah. 1 Chr. 2: 44.

Rahel. [Ra'hel]

See RACHEL.

Rain.

Palestine differed from Egypt in that its vegetation was dependent on the rain from heaven, instead of having to be watered from the river. Rain fell regularly except when God withheld it in chastisement. Deut. 11: 11-17. We read of the 'early rain' and the 'latter rain.' The early rain was connected with the sowing of seed; the month *Bul* signifies 'rain,' which agrees with about our October; and the latter rain in spring (about our February). By recent statistics the seasons appear to have somewhat altered, and most rain now falls from November to March inclusive. It is also judged that the cutting down of trees to make charcoal has affected the fall of rain in some districts.

Rainbow.

The 'bow set in the clouds' was given by God to Noah as a token that He would not again destroy the world by a flood. Gen. 9: 13-16. That the rainbow, as is now known, is caused by the refraction of light on drops of rain, need not cause any difficulty. The rainbow may have appeared to Noah before, but it was not appointed by God as a token until after the flood. The word translated 'set' (*nathan*) is sometimes translated 'appoint,' as in Joshua 20: 2. Others judge it to be more probable that the rainbow had not been seen prior to the flood, the state of the atmosphere being different from what it became after the deluge.

The rainbow is mentioned in Rev. 4: 3; Rev. 10: 1, as a symbol that, notwithstanding all the sin of man, God has been faithful to His promise respecting the earth. The beautiful bow in the cloud should ever call to mind His abiding faithfulness.

Raisins.

Dried grapes, some of which are very fine in Palestine. The raisins are always spoken of as in bunches or clusters. 1 Sam. 25: 18; 1 Sam. 30: 12; 2 Sam. 16: 1; 1 Chr. 12: 40. See FLAGON.

Rakem. [Ra'kem]

Son of Sheresh, a descendant of Manasseh. 1 Chr. 7: 16.

Rakkath. [Rak'kath]

Fortified city of Naphtali. Joshua 19: 35. Judged to be the same as TIBERIAS in the N.T. Identified with *Tubariya*, .

Rakkon. [Rak'kon]

City in Dan. Joshua 19: 46. Identified with *Tel er Rekkeit*, .

Ram.

1. Son of Hezron and father of Amminadab. Ruth 4: 19; 1 Chr. 2: 9, 10. Called ARAM in Matt. 1: 3, 4; Luke 3: 33.

2. Son of Jerahmeel. 1 Chr. 2: 25, 27.

3. Elihu is described as "the son of Barachel the Buzite, of the kindred of Ram." Job 32: 2.

Ram.

The male of sheep. As the strength of the flock it was constantly offered in the sacrifices. See SHEEP.

Rama. [Ra'ma]

The place where Rachel was said to be 'weeping for her children.' The prophecy is in the N.T. applied to the occasion of the massacre of the infants by Herod. Matt. 2: 18. The same as RAMAH No. 1.

Ramah. [Ra'mah]

1. City of Benjamin. It was on the frontier between Judah and Israel. Baasha, king of Israel, sought to build or fortify the place against Asa, king of Judah, but this was averted by Israel being attacked by the king of Syria at the request of Asa, who sent him a rich present of gold and silver. Joshua 18: 25; Judges 4: 5; Judges 19: 13; 1 Kings 15: 17-22; 2 Chr. 16: 1-6; Ezra 2: 26; Neh. 7: 30; Neh. 11: 33; Isa. 10: 29; Jer. 31: 15; Jer. 40: 1; Hosea 5: 8. Called RAMA in Matt. 2: 18. Identified with *er Ram*, 31 51 N, 35 14' E.

2. City of Ephraim, where Samuel the prophet dwelt. 1 Sam. 1: 19; 1 Sam. 2: 11; 1 Sam. 7: 17; 1 Sam. 8: 4; 1 Sam. 15: 34; 1 Sam. 16: 13; 1 Sam. 19: 18-23; 1 Sam. 20: 1; 1 Sam. 22: 6; 1 Sam. 25: 1; 1 Sam. 28: 3. It is called RAMATHAIM-ZOPHIM in 1 Sam. 1: 1. Not identified.

3. Fortified city of Naphtali. Joshua 19: 36. Identified with *er Rameh*, .

4. Boundary city in Asher. Joshua 19: 29. Identified by some with *Ramia*, .

5. A contracted form of RAMOTH GILEAD. 2 Kings 8: 29; 2 Chr. 22: 6.

Ramath of the South. [Ra'math of the South.]

See BAALATH-BEER.

Ramathlehi. [Ra'math-lehi]

See LEHI.

Ramathmizpeh. [Ra'math-mizpeh]

See MIZPAH No. 1.

Ramathaimzophim. [Ramatha'im-zo'phim]

See RAMAH No. 2.

Ramathite. [Ra'mathite]

Designation of Shimei as an inhabitant of some place named Ramah.
1 Chr. 27: 27.

Rameses. [Ram'eses]

See RAAMSES.

Ramiah. [Rami'ah]

One who had married a strange wife. Ezra 10: 25.

Ramoth. [Ra'moth]

1. Levitical city in Issachar. 1 Chr. 6: 73. In the list of these cities in Joshua 21: 28, 29 Ramoth is omitted, but JARMUTH is perhaps the same place. See REMETH. Identified by some with *er Rameh*, .

2. One who had married a strange wife. Ezra 10: 29.

Ramoth Gilead. [Ra'moth Gil'ead]

Fortified city on the east of the Jordan and south of the Jabbok, in the tribe of Gad. It was one of Solomon's strongholds, but it afterwards fell into the hands of the Syrians. Ahab lost his life in

trying to recover it. Joram was successful in taking it, but was wounded by the Syrians. We do not read of it later. 1 Kings 4: 13; 1 Kings 22: 4-29; 2 Kings 8: 28; 2 Kings 9: 1-14; 2 Chr. 18: 2-28; 2 Chr. 22: 5. See RAMAH No. 5 and MIZPAH No. 1. It is called RAMOTH IN GILEAD, a Levitical city and a city of refuge. Deut. 4: 43; Joshua 20: 8; Joshua 21: 38; 1 Kings 22: 3; 1 Chr. 6: 80. Identified by some with *es Salt*, . Others prefer *Reimun*, .

Ramoth in Gilead. [Ra'moth in Gilead]

See RAMOTH GILEAD.

Ramoth, South. [Ra'moth, South]

See BAALATH-BEER.

Rams' Horns.

These, as trumpets, are mentioned only at the taking of Jericho, though doubtless they were used at other times. Joshua 6: 4-13.

Rams' Skins.

These, dyed red, formed a covering for the tabernacle, over which were placed badgers' skins, *q.v.* Ex. 25: 5; Ex. 26: 14; Ex. 35: 7, 23; Ex. 36: 19; Ex. 39: 34 .

Ranges.

The 'ranks' drawn up to protect the king. 2 Kings 11: 8, 15; 2 Chr. 23: 14.

Rank, to Keep.

A trait in disciplined troops, expert in war. 1 Chr. 12: 33.

Ransom.

In the O.T., except in Ex. 21: 30, the word is *kopher*, *lit.* 'a covering,' a cognate word to *kaphar*, often translated 'atonement.' None "can by any means redeem his brother, nor give to God a ransom for him."

Ps. 49: 7. But God could say, "Deliver him from going down to the pit: I have found a ransom." Job 33: 24. The word occurs also in Ex. 30: 12; Job 36: 18; Prov. 6: 35; Prov. 13: 8; Prov. 21: 18; Isa. 43: 3. In the N.T. it is λύτρον, οἱ ἀντίλυτρον, from 'to loose, set free.' Christ gave Himself, His life, a ransom for many: the precious blood of Christ witnesses that every claim of God against the believer has been answered. Matt. 20: 28; Mark 10: 45; 1 Tim. 2: 6.

Rapha. [Ra'pha]

1. Son of Benjamin. 1 Chr. 8: 2.

2. Son of Binea. 1 Chr. 8: 37. Called REPHAIAH in 1 Chr. 9: 43.

3. *Rapha*, occurs in the *margin* of 2 Sam. 21: 16, 18, 20; 1 Chr. 20: 4, where it is 'the giant' in the text. An ancestor of certain warriors.

Raphu. [Ra'phu]

Father of Palti one of the twelve spies. Num. 13: 9.

Rapture of the Saints.

A term often applied to the 'catching up' in the clouds of the saints, including both those raised from among the dead, and those who will be alive on the earth at that time, to meet the Lord in the air at His coming, according to 1 Thess. 4: 16, 17. This preliminary detail in the coming of the Lord is of great interest to the church, which is set to wait for Him. See ADVENT, SECOND.

Raven.

The word *oreb*, from a root signifying 'to be black,' appears to be used not only for the common raven, but for birds of the same genus (*corvus*), as the crow, the rook, etc., for we read of "every raven after his kind" as being unclean. Lev. 11: 15; Deut. 14: 14. The raven, when sent from the ark by Noah, could doubtless find food (though the dove could not), because it can feed upon carrion, though it went 'to and fro' till the waters were dried up. Gen. 8: 7. That the carnivorous ravens should bring flesh as well as bread to

Elijah shows God's miraculous power; He caused them to feed His servant. 1 Kings 17: 4, 6. They are greedy eaters, and have no storehouse nor barn, yet God feeds them, and will surely feed those who trust in Him. Job 38: 41; Ps. 147: 9; Prov. 30: 17; Cant. 5: 11; Isa. 34: 11; Luke 12: 24. There are several species of the raven in Palestine: it belongs to the order *Insessores*, family *Corvidae*.

Reaia. [Reai'a]

Son of Micah, a descendant of Reuben. 1 Chr. 5: 5.

Reaiah. [Reai'ah]

1. Son of Shobal, a son of Judah. 1 Chr. 4: 2.

2. Ancestor of some Nethinim who returned from exile. Ezra 2: 47; Neh. 7: 50.

Reba. [Re'ba]

One of the five kings of the Midianites slain by Joshua. Num. 31: 8; Joshua 13: 21.

Rebecca, [Rebec'ca] Rebekah. [Rebek'ah]

Daughter of Bethuel the nephew of Abraham, and wife of Isaac. Abraham's servant conducted her to one, whom she had not before seen — to Isaac, who had in a figure been received back from the dead after having been offered to God on the altar: beautiful type of the saints who form the bride of Christ being led by the Holy Spirit on their journey to be the 'wife' of the Risen One "whom having not seen they love," and to whom they can now be companions in spirit, being of His 'kindred,' whom He is not ashamed to own as brethren.

Rebekah, when among the Philistines, denied her true relationship with Isaac, and in like manner the professing church has been unfaithful to her Lord.

Twenty years after her marriage Rebecca became the mother of twin-sons, Esau and Jacob. The latter whom God said should be the first, was her favourite son; but she lacked faith, and did not wait for

the promised blessing to fall upon Jacob in God's time, but sought it in her own cunning way. Her death is not recorded, but she was buried with her husband in the cave of Machpelah. Gen. 22: 23; Gen. 24 — Gen. 29; Gen. 49: 31; Rom. 9: 10.

Rebuke.

See DISCIPLINE.

Rechab. [Re'chab]

1. Son of Rimmon: he and his brother Baanah assassinated Ishbosheth, son of Saul, for which they were put to death by David. 2 Sam. 4: 2-12.

2. Father of Jehonadab, or Jonadab, founder of the RECHABITES. 2 Kings 10: 15, 23; Jer. 35: 6-19.

3. Descendant of Hemath, a Kenite: perhaps the same as No. 2. 1 Chr. 2: 55.

4. Father of Malchiah, who repaired the dung gate of Jerusalem. Neh. 3: 14.

Rechabites. [Re'chabites]

Descendants of Rechab, the father of Jonadab. The account of these people is given by themselves: they abstained from wine, and they did not build houses, nor sow seed. Being nomads they did not plant vineyards, nor had any; but all their days they dwelt in tents. Though called Rechabites, they trace their mode of life to what their ancestor Jonadab had commanded. When compelled to dwell in Jerusalem for fear of the Chaldeans and Syrians, Jeremiah called them together and offered them wine; but they refused to drink any, and gave the above explanation.

God instructed Jeremiah to hold up the obedience of the Rechabites as an example to the men of Judah. These men faithfully obeyed their *father*, whereas Judah had not obeyed their *God*. It was said of them that because of their faithfulness to their father's commands

Jonadab should not want a man to stand before God for ever. The Rabbis interpret this to signify that they should minister in the sanctuary, and say they became united to the Levites; but we find nothing of this in scripture. Jer. 35: 1-19. Travellers in the East have met with people who trace their origin to Rechab, and who appeal to the scripture as a proof of God having preserved them. There are still about 60,000 of them, dwelling in tents in the oases of the desert.

Rechah. [Re'chah]

Apparently a place or city in Judah. 1 Chr. 4: 12. Not identified.

Reconciliation.

Except in 1 Sam. 29: 4, and 2 Chr. 29: 24, the Hebrew word is *kaphar*, which is more than sixty times translated 'to make an atonement;' and this rendering suits sufficiently well in the places where 'reconciliation' is read in the A.V. Lev. 6: 30; Lev. 8: 15; Lev. 16: 20; Ezek. 45: 15, 17, 20; Dan. 9: 24. In the N.T. the last clause of Heb. 2: 17 should be translated "to make 'propitiation' for the sins of the people." Elsewhere the word translated 'reconciliation' is *καταλλαγή*, and kindred words, signifying 'a thorough change.'

By the death of the Lord Jesus on the cross, God annulled in grace the distance which sin had brought in between Himself and man, in order that all things might, through Christ, be presented agreeably to Himself. Believers are already reconciled, through Christ's death, to be presented holy, unblameable, and unproveable (a new creation). God was in Christ, when Christ was on earth, reconciling the world unto Himself, not imputing unto them their trespasses; but now that the love of God has been fully revealed in the cross, the testimony has gone out world wide, beseeching men to be reconciled to God. 2 Cor. 5: 19, 20. The end is that God may have His pleasure in man.

Christ also abolished the system of the law that Jew and Gentile might be reconciled together unto God, the two being formed in Christ into one new man. Eph. 2: 15, 16. Reconciliation will extend in result to all things in heaven and on earth, Col. 1: 20; not to things under the earth (the lost), though these will have to confess that

"Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 10, 11.

Recorder.

One in high office, who kept the records of the kingdom, a remembrancer. 2 Sam. 8: 16; 2

Kings 18: 18; 1 Chr. 18: 15; Isa. 36: 3, 22.

Red Heifer.

See HEIFER, RED.

Red Sea.

This sea is renowned in O.T. history on account of the miraculous passage made for the Israelites, and the destruction of their enemies therein.

The Red Sea, situated on the east of Egypt and the west of South Arabia, is somewhat in the form of the letter Y. Its southern extremity opens into the Indian Ocean, from whence it runs N.N.W. for about 1,400 miles, when it divides into two branches; the one on the east being the Gulf of Akaba, about 112 miles long; and the one on the west, the Gulf of Suez, about 200 miles long. It is the latter that the Israelites crossed, and, as is supposed, farther north than the gulf now extends, but the position is not known. It is to this branch that the Suez Canal has been attached, opening a passage to the Mediterranean Sea.

THE PASSAGE OF THE RED SEA. The number of the Israelites was probably about two millions. They encamped by the sea shore and Pharaoh naturally thought they were entangled in the land. With his army and his chariots he pursued after them. The Israelites greatly feared, but Moses said, "Fear ye not, stand still, and see the salvation of Jehovah." The angel of God and the pillar of the cloud went between the Israelites and the Egyptians. To the Israelites the cloud gave light, but to the Egyptians it was a cloud of darkness, all

night. Moses stretched out his hand over the sea, and God caused a strong east wind to blow all that night, and the waters were divided, and the Israelites went over on dry land.

Pharaoh had not yet learned the power of Jehovah, and the Egyptians pursued them. God fought for the Israelites: He embarrassed the Egyptians, took off the chariot wheels, and thus so hindered them that they began to see that Jehovah was opposing them. It was, however, too late to retreat, Moses stretched forth his hand over the sea, and it returned in its strength, and they were overwhelmed. Their dead bodies were cast up on the sea shore.

The faith of the Israelites was confirmed by the destruction of the Egyptians: they feared Jehovah, and believed Jehovah and His servant Moses. He and the Israelites could then sing the song of *redemption*, and praise Him who had *purchased* them. He also would plant them in the mountain of His inheritance, yea, in the sanctuary which His hands had established. Jehovah shall reign for ever and ever. Ex. 14, Ex. 15. For the typical teaching of the passage of the Red Sea, see JORDAN.

Redemption.

This term signifies 'being set free, brought back.' God having smitten the firstborn of the Egyptians, claimed all the firstborn of Israel, and received the Levites instead of them; but there not being an equivalent number of the Levites, the residue of the firstborn were redeemed by money: they were thus set free. Num. 3: 44-51. So the land, or one who sold himself, could be redeemed. Lev. 25: 23, 24, 47, 54. The Israelites were redeemed out of Egypt by the mighty power of God. Ex. 15: 13. From thence the subject rises to the redemption of the soul or life, forfeited because of sin. Man cannot give to God a ransom for his brother: for the redemption of the soul is precious, or costly, and it (that is, redemption) ceaseth, or must be given up, for ever: that is, all thought of attempting to give a ransom must be relinquished — it is too costly. Ps. 49: 7, 8.

In the N.T. there are two words translated 'redemption,' embracing different thoughts. The one is λυτρόω, λύτρωσις, 'to loose, a loosing, a loosing away,' hence deliverance by a ransom paid, redeemed.

The other word is ἐξαγοράζω, 'to buy as from the market.' Christ has redeemed believers from the curse of the law. Gal. 3: 13; Gal. 4: 5. Christians are exhorted to be "redeeming the time," that is, buying or securing the opportunity. Eph. 5: 16; Col. 4: 5. A kindred word, ἀγοράζω, is translated in the A.V. 'to buy,' except in Rev. 5: 9; Rev. 14: 3, 4, where it is rendered 'redeem,' but would be better 'buy.' The difference is important in such a passage as 2 Peter 2: 1, where it could not be said 'redeemed,' for those spoken of are such as deny Christ's rights of purchase, and bring on themselves swift destruction though they had been 'bought.' Christ 'bought' all, but only believers are 'redeemed.' Christians sometimes speak of 'universal redemption' without really meaning it, because they do not observe the difference between 'buying' and 'redeeming.' Eph. 1: 14 embraces both thoughts: "the redemption of the purchased possession."

Redemption is sometimes used in the sense of the right or title to redeem (Ps. 130: 7; Rom. 3: 24); and this right God has righteously secured to Himself in Christ, and in virtue of it He presents Himself to man as a Justifier. Hence redemption was secured for God before man entered into the virtue of it. But believers have it now by faith, in the sense of forgiveness of sins, in Christ, where it is placed for God. Eph. 1: 7. And in result redemption will extend to the body. Rom. 8: 23; Eph. 4: 30. In application, the term redemption covers the power in which it is made effectual, as well as the ground or condition on which it is founded; this was set forth in type in the case of Israel.

Reed.

See WEIGHTS and MEASURES.

Reelaiah. [Reelai'ah]

One who returned from exile. Ezra 2: 2. Apparently the same as RAAMIAH in Neh. 7: 7.

Refiner.

God is the refiner of His people, as the precious metals have to be

separated from the cross that clings to them. Prov. 25: 4 (where the A.V. has '*finer*'); Isa. 48: 10; Zech. 13: 9; Mal. 3: 2, 3. So God tests the believer's heart (1 Thess. 2: 4), and his faith, which leads to endurance. James 1: 12; 1 Peter 1: 7.

Reformation.

The word is διόρθωσις, from 'to amend, make right.' Hence the 'time of reformation,' or 'setting things right.' The thought is taken up from the prophets and will be fulfilled in the kingdom, and implies the setting in order of things on earth according to the mind of God. Christianity is in view and anticipation of this. Heb. 9: 10. The Greek verb occurs in the LXX in Isa. 16: 5; Isa. 62: 7; Jer. 7: 3, 5.

Refuge, Cities of.

Six cities were appointed under the law, three on each side of the Jordan, to which any one who had killed a person unintentionally could flee. They were given to the Levites, and the elders of these cities were to judge if the death had been caused accidentally, and if so, the avenger of blood was not allowed to take the manslayer's life. He must remain in the city of refuge until the death of the high priest who 'was anointed with the holy oil,' and then he could return to his possession. Prior to that if he went outside the city and the avenger found him, he might put him to death. Num. 35: 6-32; Joshua 20: 2-9; Joshua 21: 13-38; 1 Chr. 6: 57, 67.

Typically the manslayer doubtless represents the Jews: they put the Lord Jesus to death, yet they were not at once slain as murderers, but in grace were treated as manslaughterers, and the assembly became the city of refuge for them, its hope being connected with heaven and not with an earthly inheritance. Peter said they did it ignorantly, Acts 3: 17; and the Lord prayed, "Father, forgive them, for they know not what they do." The preaching of the gospel was to 'begin at Jerusalem,' as it did on the day of Pentecost. The people of Israel are still out of their possession, and will not be restored to it in blessing so long as Christ retains His present position of actual Priesthood on high.

The Cities of Refuge on the west of Jordan were KADESH, in

mount Naphtali, in Galilee; SHECHEM, in mount Ephraim; and KIRJATH-ARBA, which is HEBRON, in the mountain of Judah. And on the east of the Jordan they were BEZER, in the wilderness, in the tribe of Reuben; RAMOTH-IN-GILEAD, in the tribe of Gad; and GOLAN, in Bashan, in the tribe of Manasseh. Joshua 20: 7, 8. It has been calculated that the distance of these from city to city would be about 70 miles, so that no one would in any part be farther than about 35 miles from one of them.

Regem to Salt

Regem. [Re'gem]

Son of Jardai, a descendant of Judah. 1 Chr. 2: 47.

Regemmelech. [Re'gem-mel'ech]

One sent unto the house of God, in the time of Darius, to pray and to consult with the priests and prophets respecting the continuation of fasting in the fifth month. Zech. 7: 2. This fast had probably been observed in commemoration of the destruction of Solomon's temple. 2 Kings 25: 8, 9. God's answer, through Zechariah, was that they had not fasted to Him: it was insincerity on their part.

Regeneration.

The word is *παλιγγενεσία*, *lit.* 'new birth,' a renovation as in the return of spring. The word occurs but twice in the New Testament. In Matt. 19: 28 it speaks of the time when Christ will sit on the throne of His glory; and in Titus 3: 5 it refers to the new order of things, in connection with the presence of the Spirit, into which believers were brought. The word does not occur in the LXX. Josephus (*Ant.* xi. 3, 9) uses it for the 'restoration' of the Jewish nation after the exile. It will be seen that the word regeneration has not in scripture the sense of 'new birth,' to which the term has been commonly applied. Intimately connected with regeneration is the idea of 'washing,' referring probably to a cleansing, or separation from old associations, which is essential to the idea of regeneration.

Rehabiah. [Rehabi'ah]

Son of Eliezer, a son of Moses. 1 Chr. 23: 17; 1 Chr. 24: 21; 1 Chr. 26: 25.

Rehob. [Re'hob]

1. Father of Hadadezer king of Zobah. 2 Sam. 8: 3, 12.

2. Levite who sealed the covenant. Neh. 10: 11.

3. The northern limit of the exploration by the spies. Num. 13: 21; 2 Sam. 10: 8. Identified by some with *Hunin*, .

4, 5. Two cities assigned to Asher, one of which was allotted to the Levites, but which of the two is not known, nor can they be identified. Joshua 19: 28, 30; Joshua 21: 31; Judges 1: 31; 1 Chr. 6: 75.

Rehoboam. [Rehobo'am]

Son of Solomon and Naamah an Ammonitess: he succeeded his father. On the tribes seeking relief from some of the burdens laid upon them by Solomon, Rehoboam unwisely turned from the counsellors of his father, and followed the advice of his young companions. He proudly boasted that he would augment their burdens and treat them with increased rigour. The ten tribes then revolted from Rehoboam and chose Jeroboam as their king. This had been prophesied of, and the folly of Rehoboam brought it thus to pass. He raised an army to punish the rebels, but was forbidden by the prophet Shemaiah to fight against them, and he had to hear that the separation of the ten tribes was of God. It was because of the sin of Solomon. Though a civil war was at that time averted, there were continual conflicts between the two nations, as they must now be called.

The outward worship of Jehovah was maintained in Judah, but Rehoboam did not check the introduction of heathen abominations into the land, and the wickedness of the people became very great. Shemaiah rebuked them, and said the Lord would deliver them into

the hand of Shishak, king of Egypt. The king and the princes humbled themselves, and God granted them some deliverance; nevertheless they were made tributary to the king of Egypt. Shishak took away the treasures of the temple and of the king's house, and the shields of gold that Solomon had made. Rehoboam replaced the latter with shields of brass. Thus the glory of Solomon soon passed away! Rehoboam reigned over Judah and Benjamin, under the title of JUDAH, seventeen years, from B.C. 975 to 958. 1 Kings 11: 43; 1 Kings 12: 1-27; 1 Kings 14: 21-31; 1 Kings 15: 6; 2 Chr. 10: 1-18; 2 Chr. 11: 1-22; 2 Chr. 12: 1-16; 2 Chr. 13: 7. He is called ROBOAM in Matt. 1: 7.

Rehoboth. [Reho'both]

1 . City built by Asshur, or by Nimrod in Asshur. Gen. 10: 11. Usually placed near to Nineveh, but see No. 2.

2. City in the East, 'by the river,' from whence one named Saul, or Shaul, became an early king of Edom. Gen. 36: 37; 1 Chr. 1: 48. There are two places named *Rahabeh*, near the Euphrates, which may be these cities. One is eight miles below the junction of the Khabur river, and the other four or five miles further south on the left bank, and called *Rahabeh Melek*, that is 'royal.'

3. Name of a well which Isaac dug, so called because God had 'made room' for them. Gen. 26: 22.

Rehum. [Rehum']

1 . One who returned from exile. Ezra 2: 2. Apparently called NEHUM in Neh. 7: 7.

2. Levite who helped to repair the wall of Jerusalem. Neh. 3: 17.

3. One who sealed the covenant. Neh, 10: 25.

4 . Chancellor of the king of Persia: he with others wrote to Artaxerxes against the rebuilding of the temple. Ezra 4: 8-23.

5. Head of a priestly family who returned from exile. Neh. 12: 3.

Rei [Re'i]

A friend of David, mentioned when Adonijah set himself up to be king. 1 Kings 1: 8.

Reins.

The kidneys, used symbolically for the inward thoughts and feelings. Ps. 7: 9; Ps. 16: 7; Ps. 26: 2; Ps. 139: 13; Prov. 23: 16; Jer. 12: 2; Jer. 17: 10; Jer. 20: 12; Lam. 3: 13; Rev. 2: 23. The word translated 'reins' in Isa. 11: 5 is elsewhere translated 'loins.'

Rekem. [Rek'em]

1. King of Midian, slain by the Israelites, when Balaam was also killed. Num. 31: 8; Joshua 13: 21.

2. Son of Hebron. 1 Chr. 2: 43, 44.

3. City in Benjamin. Joshua 18: 27. Not identified.

Religion, Religious.

This is applied in scripture to

1. The Jews' religion, in which Paul was very strict. Acts 26: 5.

2. Practical Christianity. James 1: 26, 27.

3. The character of the proselytes as 'religious' or 'worshipping.' Acts 13: 43.

Remaliah. [Remali'ah]

Father of Pekah who slew Pekahiah and reigned in his stead. 2 Kings 15: 25-37, etc.

Remeth. [Rem'eth]

City in Issachar. Joshua 19: 21. Probably the same as RAMOTH in 1 Chr. 6: 73.

Remission.

This is used in the sense of 'forgiveness.' The forgiveness or remission of sins is through faith in the Lord Jesus Christ and on the ground of His sacrificial death. Acts 10: 43; Acts 13: 38; Rom. 3: 25; 1 Cor. 15: 3. See FORGIVENESS.

Remmon. [Rem'mon]

City of Simeon. See RIMMON

Remmonmethoar. [Rem'mon-metho'ar]

City in the boundary of Zebulun. Joshua 19: 13. The R.V. reads "Rimmon 'which stretches' unto Neah." See margin of A.V. Identified with *Rummaneh*, .

Remnant.

This word constantly occurs in the O.T. in the sense of 'the rest of the people.' In every crisis in the history of Israel there has been a remnant: this was seen in the time of Ahab (1 Kings 19: 18), and so too in the introduction of Christianity (Luke 2: 38), and that it will be so in the future is abundantly evident from the testimony of the prophets. There will be great prosperity in the land, and God will cause the remnant of His people to possess it. Zech. 8: 12: cf. Rev. 12: 17. When God's people are unfaithful to His calling, He secures His own purpose in a remnant.

The prophetic language in the Psalms is not that of the mass of Israel, but of the remnant, in whom the Spirit of Christ speaks; and it is in the Psalms that the remnant is first seen as distinguished from the ungodly nation. The idea of a remnant is found also in the address to the church in Thyatira, and to that remnant ('the rest') it was said, "That which ye have already hold fast till I come." Rev. 2: 24, 25. They represent the faithful in the time of the supremacy of the apostate Popish system.

A remnant represents morally the original whole, and does not imply an inferior remaining portion. It is of God's grace that any are

enabled to be steadfast to the original truth and calling during a general apostasy from it.

Remphan. [Rem'phan]

The name of a god in Acts 7: 43, which Israel had worshipped (but some of the Greek MSS read REPHAN). Stephen was quoting Amos 5: 25, 26 from the LXX, which has RAEPHAN. In the Hebrew the name of the god is CHIUN, but why the translators changed the name is not known. There have been found among the foreign gods in Egypt one named RENPU, and a goddess KEN, which may have been those referred to.

Repentance.

The idea conveyed in this term is of great importance from the fact of its application not only to man but to God, showing how God, in His government of the earth, is pleased to express His own sense of events taking place upon it. This does not clash with His omniscience. There are two senses in which repentance on the part of God is spoken of.

1. As to His own creation or appointment of objects that fail to answer to His glory. He repented that He had made man on the earth, and that He had set up Saul as king of Israel. Gen. 6: 6, 7; 1 Sam. 15: 11, 35

2. As to punishment which He has threatened, or blessing He has promised. When Israel turned from their evil ways and sought God, He often repented of the punishment He had meditated. 2 Sam. 24: 16, etc. On the other hand, the promises to bless Israel when in the land were made conditionally on their obedience, so that God would, if they did evil, turn from or repent of the *good* that He had said He would do, either to Israel or in fact to any nation. Jer. 18: 8-10. He would alter the order of His dealings towards them, and as to Israel He said, "I am weary with repenting." Jer. 15: 6. In all this the responsibility of man is concerned, as well as the divine government.

But the *unconditional promises* of God, as made to Abraham, Isaac,

and Jacob, are not subject to repentance. "The gifts and calling of God are without repentance." Rom. 11: 29. "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it?" Num. 23: 19; 1 Sam. 15: 29; Malachi 3: 6. And this must hold good in regard to every purpose of His will.

As regards man, repentance is the necessary precursor of his experience of grace on the part of God. Two motives for repentance are presented in scripture: the goodness of God which *leads* to repentance (Rom. 2: 4) and coming judgement, on account of which God now commands all men to repent (Acts 17: 30, 31); but it is distinctly of His grace and for His glory that this door of return to Him is granted (Acts 11: 18) in that He has approached man in grace and by His glad tidings, consequent on His righteousness having been secured in the death of Christ. Hence God's testimony is "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

Repentance has been described as "a change of mind Godward that leads to a judgement of self and one's acts." 1 Kings 8: 47; Ezek. 14: 6; Matt. 3: 2; Matt. 9: 13; Luke 15: 7; Acts 20: 21; 2 Cor. 7: 9, 10; etc. This would not be possible but for the thought of mercy in God. It is the goodness of God that leads to repentance. Rom. 2: 4.

Repentance is also spoken of as a change of thought and action where there is no evil to repent of. 2 Cor. 7: 8.

Rephael. [Reph'ael]

Son of Shemaiah, a Levite. 1 Chr. 26: 7.

Rephah. [Re'phah]

Son of Ephraim, and ancestor of Joshua. 1 Chr. 7: 25.

Rephaiah. [Rephai'ah]

1. Head of a family, of the house of David. 1 Chr. 3: 21.

2. Son of Ishi and a chief in the tribe of Simeon. 1 Chr. 4: 42.

3. Son of Tola, of the tribe of Issachar. 1 Chr. 7: 2.

4. Son of Binea. 1 Chr. 9: 43; called RAPHA in 1 Chr. 8: 37.

5. Son of Hur: on the return from exile he was ruler of the half of Jerusalem. Neh. 3: 9.

Rephaim. [Repha'im]

See GIANT.

Rephaim, [Repha'im] Valley of.

A valley on the south of Jerusalem, in which the Philistines gathered themselves against Israel, and where David twice signally defeated them. 2 Sam. 5: 18, 22; 2 Sam. 23: 13; 1 Chr. 11: 15; 1 Chr. 14: 9-17; Isa. 17: 5. In the A.V. it is twice called the 'VALLEY OF THE GIANTS.' Joshua 15: 8; Joshua 18: 16. Identified with *el Bukeia*, .

Rephidim. [Rephi'dim]

Place near Horeb, where the Israelites encamped; water gushed from the rock when Moses had smitten it, and there Joshua fought with Amalek, while Moses lifted up his hands to heaven, assisted by Aaron and Hur. Ex. 17: 1, 8; Ex. 19: 2; Num. 33: 14, 15. Not identified.

Reprobate,

maas. God's ancient people in their condition of moral debasement are compared to 'reprobate silver,' or 'refuse silver' as in the margin, Jer. 6: 30; or, as is read in Isa. 1: 22, 'thy silver is become dross,' rejected.

In the N.T. the word is ἀδόκιμος, 'disapproved,' and is applied to the wicked, and to those also who having engaged in the race fail to reach the goal. Rom. 1: 28; 2 Cor. 13: 5-7; 2 Tim. 3: 8; Titus 1: 16. The same word is translated 'rejected,' and is descriptive of such as, in spite of gracious ministry, produce only that which is natural to fallen man. Heb. 6: 8. It is also translated 'castaway' in 1 Cor. 9: 27, where the apostle Paul represents himself as keeping under his body,

and bringing it into subjection, lest having preached to others he himself should be rejected. This appears to indicate the possibility of a man, after having preached the gospel to others, being himself disapproved; failing to reach the goal through lack of self-discipline.

Resen. [Res'en]

The great city "between Nineveh and Calah" one of the four cities built by Asshur, or by Nimrod in Asshur. Gen. 10: 12. Some judge it to be 'not identified'; but others trace it to ruins at .

Resheph. [Resh'eph]

Son of Ephraim. 1 Chr. 7: 25.

Rest.

The first allusion to rest in scripture is on the part of God after His works of creation. Gen. 2. It may be assumed, therefore, that while the term means cessation from labour, it also covers the idea of complacency in the result of the labour; and this thought probably underlies the institution of the sabbath; for it is clear from Ps. 95 and Heb. 4 that it was in the thought of God that man should enter into His rest. But sin entered into the world by man, with all its baneful consequences; and unless God were to acquiesce in a world of sin and moral woe He must needs work in grace. Hence the word of Christ, "My Father worketh hitherto [until now], and I work." John 5: 17. This untiring activity of God is intimated by various expressions in the O.T. God is again and again described as 'rising up early,' sending His prophets, etc. Eventually Christ came to do the will of His Father, and to finish *His work*. When the full results of the death of Christ are displayed, and all enemies subdued, then God will again enjoy His sabbath of rest, and His people too will enter into His rest.

The Lord Jesus in His ministry on earth, when recognising the absence of moral effect from His mighty works, and retiring consequently into the service of revealing the Father to the babes, invited those who laboured and were heavy laden to come to Him for rest. Matt. 11: 28. Those who felt the rejection of Christ here

were invited to take His yoke upon them, and learn of Him, who was meek and lowly of heart, and they should find rest unto their souls. Matt. 11: 29. The soul thus has, outside of circumstances here, a portion unaffected by circumstances, and that satisfies all its longings. On the other hand there is *no rest* to the wicked, who are like the troubled waves of the sea; and those who bow to the future imperial beast and his image will have *no rest* from their torments day nor night for ever and ever. Isa. 57: 20, 21; Rev. 14: 11.

Restitution of all Things.

This expression, which is found in Acts 3: 21, has been taken out of its connection and used in the attempt to prove Universalism, namely, that all mankind will be eventually saved. The restitution mentioned in scripture is of all things "which God hath spoken by the mouth of all his holy prophets." The thought is thus limited to what had been stated in the prophets. In Matt. 17: 11 Christ speaks of Elias coming and 'restoring' all things. All such expressions clearly have reference to God's dispensational dealings on earth, to which the term 'all things' refers, and do not touch one way or another the idea of universal salvation. See also RECONCILIATION.

Resurrection.

This may be said to be the fundamental principle of God's dealings with man in grace, seeing that man is through sin under the judgement of death. The expression, 'The general resurrection' is found in works on theology, and is explained as meaning that the dead will all be raised at the same time; but this idea is not found in scripture. The Lord speaks of a resurrection unto life. "The dead *in Christ*" will be raised at the coming of the Lord Jesus, 1 Thess. 4: 16; and John speaks of the *first* resurrection, and adds that "the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5, 6. The term 'first' designates rather the *character* than the time of the resurrection, it will evidently include only the saved; 'the rest' being simply raised for judgement.

It will be seen in Romans 8: 11, that the resurrection of believers is of a wholly different order from that of the wicked: the saints will be

quicken by, or on account of, God's Spirit that dwells in them, which certainly could not be said of the unconverted. The resurrection of the saints is also distinguished from that of the wicked in being, like that of the Lord and of Lazarus, 'out from among (ἐκ) the dead.' Mark 12: 25. It was the earnest desire of Paul to attain this. Phil. 3: 11 (see Greek)

The resurrection condition is in the strongest contrast to that after the flesh. That which springs from the seed sown in the ground appears very different in form from the seed sown, though absorbing the substance of the seed. 1 Cor. 15 refers only to the resurrection of the saints, as may be seen in 1 Cor. 15: 23, 24. There were those at Corinth who said that there was no resurrection (1 Cor. 15: 12); and on the other hand it appears from 2 Tim. 2: 18, some held that the resurrection had already past, that they had in fact reached a final condition!

Few distinct intimations of the resurrection are found in the O.T., though the idea of it underlies all the teaching. Job may perhaps have learnt it (Job 19: 25-27), and when the Lord rebuked the Sadducees He taught that resurrection could be gathered inferentially from God speaking of Himself as the God of Abraham, Isaac and Jacob long after they were dead. He is God of the living, not of the dead. Mark 12: 26, 27. Martha spoke of the resurrection as a matter of common orthodox belief, John 11: 24; which is also implied in its being said that the Sadducees did *not* believe in it.

Isa. 26: 19; Ezek. 37: 1-14; and Dan. 12: 2, are often quoted as testimony to resurrection; but these passages are figurative and refer to Israel being raised up as from their national decease (the consequence of their departure from the Lord, Isa. 1: 1-4), when God will again bless them on the earth. It is an important fact, however, that the figure of resurrection is used.

Resurrection of Christ.

This is the great central fact on the testimony of which the structure of Christianity has been reared. If Christ be not risen, there is no salvation, since sin would still be reigning by death in universal sway. But Christ, who was made sin, is risen and is at God's right

hand, a manifest proof that atonement has been made, and that God's righteousness has been vindicated. The result has been the sending of the Spirit from the Father. Abundant evidence was given to the disciples that Christ was risen from the dead. He appeared again and again, ate in their presence, and gave opportunity for identification. Evidence of the fact was also borne to the Jews by the apostles in the power and by the gifts of the Spirit, Acts 4: 10, confirming what they had themselves seen and heard and the testimony of the scriptures. The resurrection of Christ is the keystone of the faith of the Christian; at the same time it is the assurance on the part of God that He has appointed a day when He is going to judge the world in righteousness. Hence it has a voice to all.

It has been asserted that the accounts given of the resurrection of the Lord Jesus in the gospels are discordant and irreconcilable. This is not the case: it has been overlooked that Luke 23: 54-56 refers to Friday evening, before the Sabbath, and Matt. 28: 1 refers to Saturday evening, after the Sabbath: the women return after viewing the sepulchre and finish their preparations, according to Mark 16: 1.

Reu. [Reu']

Son of Peleg, or Phalec, and father of Serug, or Saruch. Gen. 11: 18-21; 1 Chr. 1: 25. Called RAGAU in Luke 3: 35.

Reuben. [Reu'ben]

The firstborn of Jacob and of Leah, and head of one of the twelve tribes. The territory they possessed also bears his name. He saved the life of Joseph when his brothers thought to kill him, and when they went to buy corn in Egypt, he offered to be responsible for Benjamin's safety. Jacob, when blessing his sons, said, "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it." Gen. 49: 3, 4. This speaks of *failure* in the firstborn, and implies loss of his birthright. (Joseph, type of Christ separated from His brethren, had the birthright.) Moses, when he blessed the tribes (showing more their relationship with God according to His government) said, "Let Reuben live, and not die:

and let not his men be few." Deut. 33: 6. Reuben entered Egypt with his four sons, Hanoch, Phallu, Hezron and Carmi. Gen. 46: 9.

At the Exodus the tribe numbered 46,500 men fit to go to war; and at the close of the wanderings they had decreased to 43,730. At their request, Reuben had their possession on the east of the Jordan, because it was 'a place for cattle.' It extended northward from the river Arnon about 25 miles, where it joined the possession of Gad.

The Reubenites do not appear to have taken any prominent part in the struggles under the Judges; they had 'great thoughts of heart,' but remained with their flocks. Judges 5: 15, 16. They made inroads upon the Bedouin tribes: being on the border of the wilderness doubtless this was unavoidable if they were to live in peace and safety. 1 Chr. 5: 9, 10, 18; etc. The Reubenites, with the others on the east of the Jordan, went after the gods of the heathen, and Jehovah cut them short by Hazael, of Syria. 2 Kings 10: 32, 33. Afterwards by Pul and Tiglath-pileser they were carried away captive unto Halah, Habor, Hara, and to the river Gozan. 1 Chr. 5: 26.

The east of the Jordan was a place of danger. Remaining there was a type of a Christian stopping short of the place of nearness God has given him — not realising his death and resurrection with Christ, and his true place in the heavenlies.

Reuel. [Reu'el]

1. Son of Esau by his wife Bashemath. Gen. 36: 4, 10, 13, 17; 1 Chr. 1: 35, 37.

2. Priest of Midian and father or grandfather of Zipporah, Moses' wife. Ex. 2: 18. Called RAGUEL in Num. 10: 29. See JETHRO.

3. Father of Eliasaph, the captain or prince of Gad. Num. 2: 14. Called DEUEL in Num. 1: 14, etc.

4. Son of Ibrijah, a Benjamite. 1 Chr. 9: 8.

Reumah. [Reu'mah]

Concubine of Nahor, Abraham's brother. Gen. 22: 24.

Revelation, The.

This may be said to suitably follow the Catholic Epistles. In them the last times are in view, and evil is pointed out in connection with the church: then follows this prophecy, the first part of which concerns the church viewed as a lightbearer on earth: rejection awaits it as judgement awaits the world. The Revelation was given to Jesus Christ by God as sovereign ruler. It was signified to John, and he wrote what he saw and heard. It is not known when the book was written, nor by what emperor John was banished to the Isle of Patmos. Some judge that it was Claudius (A.D. 41-54), others Nero (A.D. 54-68), and others Domitian (A.D. 81-96): it is more generally attributed to the last named, and if so, the date of the book would be after the destruction of Jerusalem in A.D. 70.

There are fewer ancient manuscripts of the Revelation than of any other part of the N.T., and some of those now known were not discovered till after the date of the A.V.; this makes the 'various readings' now introduced very numerous, some of them being important.

The book evidently divides itself into three parts: see Rev. 1: 19.

1. "Things which *thou hast seen*" — found in Rev. 1.
2. "Things that *are*" — namely, the seven specified churches as then existing in Asia, Rev. 2, Rev. 3.
3. "Things which shall be *after these*" — contained in Rev. 4 to the end. It is evident that "after these" refers to the removal of the entire church from earth, and not simply to the disappearance of the seven particular churches named. The whole of the Revelation was addressed to the seven churches (as representing the whole church), though each assembly had also a short address especially to itself.

Rev. 1. After the introduction, Christ is seen in the midst of the

seven golden candlesticks, which represent the seven churches as lightbearers. He was like unto the Son of man, clothed, not for service, but for priestly judgement, with eyes like a flame of fire, and feet like brass glowing in a furnace: His countenance as the sun shining in its strength, and proceeding out of His mouth a sharp two-edged sword: nothing can escape His judgement. John, who, when Christ was on earth had leaned on His bosom, seeing Him now in so different an aspect, fell at His feet as dead. The Lord reassures him, telling him that He has the keys of Hades and of death. Christ has seven stars in His right hand, and the stars are the angels of the seven churches, that is, representative, as if the spirit of each church were personified.

Rev. 2 and Rev. 3 contain the addresses to the seven churches: the number seven is symbolical of completeness, and we may thus assume that these churches represented the whole; and, while actually existing at the time, are selected as showing the various features which become successively apparent in the church to the end: the *end* being made manifest by the presentation of the coming of the Lord to the last four churches. These seven addresses may be described as God's view of the church in its various phases given prophetically.

In the varied conditions of the churches those who *have ears* are specially addressed, and overcomers are encouraged. An overcomer is one who has faith to surmount the special danger that exists in his day. To each address there are three parts:

1. The presentation of the Lord, which is different in each.
2. His judgement of the state of each assembly.
3. The promise to the overcomers.

1. EPHESUS. From the various mention of this church in the Acts and the Epistles, it is evident that its decline was gradual: cf. Acts 20: 29, 30; 1 Cor. 15: 32; 1 Tim. 1: 3; 2 Tim. 1: 15. The mark discerned by Christ was that it had left its first love. The loss of the true spring and power of devotedness and service characterises the first declension in the church: no one may have observed it but the

Lord, yet it is spoken of as a *fall*, and repentance is called for, or its candlestick would be removed from its place. Historically it represents the church after the departure of the wise master-builder.

2. SMYRNA. Nothing is said here in the way of disapproval; the church is in a time of *persecution*, and is encouraged by Christ in the midst of it. Persecution may be used to make manifest what is real, and to draw the soul nearer to the Lord. The saints are exhorted to be faithful unto *death*, and Christ would give them the crown of life. Historically this church represents the period of persecution that set in under Nero. The 'ten days' of Rev. 2: 10 may represent ten different persecutions, or refer to ten years' duration of persecution under Diocletian. In any case it gives the idea of limitation.

3. PERGAMOS. We have here very distinct indications of the toleration of evil — first in the *allowing* those that held the teaching of Balaam, which led to corrupt commerce with the world, and then that there were also those that held the doctrine of the Nicolaitanes, hateful to Christ. Historically this church probably represents the period when Christianity was adopted by the world power ("where Satan's seat is"), which led to thousands becoming nominally Christians, and to the incorporation of heathen elements and institutions into the *professing* church. Satan had altered his tactics, and the dangers were peculiar, but the Lord looked for overcomers.

4. THYATIRA. The evil allowed in this church was systematic and controlling, as indicated by the name of the woman, Jezebel, who called herself 'prophetess.' The result was moral fornication and idolatry; and *children were begotten* of the system. The attitude of the Lord is severe: His "eyes like unto a flame of fire, and his feet like fine brass." A 'rest,' or remnant, in this church is recognised and addressed: and the formula "he that hath an ear to hear" occurs henceforth *after* the promise to the overcomer, indicating that from this point only those who overcome are expected to have an ear to hear what the Spirit says unto the churches. The kingdom is brought into view in the promise to the overcomer. Historically Thyatira represents that phase of the church's history in which the influence of *Rome* had become predominant in its tyranny, worldliness, and corruption. It is not difficult to identify Jezebel with the great whore of Rev. 17 and Rev. 18.

5. SARDIS. One very emphatic sentence gives the character of this church: "Thou hast a name that thou livest, and art dead." It was a name that should carry life, but was in Sardis identified with spiritual death. There had been escape from the corruptions of Rome, but the truth in its purifying power was lost. Yet there were a few who had not defiled their garments. The coming of the Lord 'as a thief' reminds us of the character of His coming to the world as seen in 1 Thess. 5: 2. Historically Sardis presents *Protestantism*, after it had lost spiritual power and become worldly and political.

6. PHILADELPHIA. There is nothing of evil charged to this church. Christ presents Himself as "he that is holy, he that is true," and as having the key of administration; and He says, Thou "hast a little strength and hast kept *my* word, and hast not denied *my* name hast kept the word of *my* patience." The Lord Himself has with them the prominent place, and the church is kept out of the hour of tribulation which is coming on the whole earth. The historical development of the church may be said to close with Thyatira; and Philadelphia represents in the latter times of the church's history on earth *faithfulness to the Lord Himself*, on the part of those who are seeking to stand morally in the truth of the church.

7. LAODICEA. This church is characterised, not by any definite evil either of doctrine or practice, but by pride of acquirement and by self-sufficiency, accompanied with indifference to Christ. While boasting itself in being rich and in need of nothing, it was wretched, miserable, poor, blind, and naked. *Man* in his self-satisfaction is the main feature, and Christ is not appreciated. It represents the arrogance of rationalism and higher criticism in the latter days of the church on earth: Christ is outside but still appealing, knocking for admission to the individual heart.

Rev. 4. A different section of the book commences here: namely, "the things that shall be after these," events that will occur after the church has ceased to occupy a place on earth as in Rev. 2 and Rev. 3. The 'rapture' of the saints has evidently taken place between Rev. 3 and Rev. 4, for henceforth they are seen in heaven. The apostle is in the Spirit, and the scene is in heaven. John saw a throne that is in relation to the earth; and One sitting on the throne like a jasper and a sardine stone: it is God, but so presented as that He could be looked

upon. And on 'thrones' (not 'seats') sat twenty-four elders, the perfect number of the redeemed, sitting, as kingly priests, with crowns on their heads. In the midst of the throne were four living creatures, symbolical of power, firmness, intelligence, and rapidity of execution of God's government, when the throne is once taken: cf. Ezek. 1. These celebrate Jehovah Elohim Shaddai thrice holy, and the elders worship their Lord and their God as Creator of all things.

Rev. 5 brings in another element, namely, the sealed book in the right hand of Him that sat on the throne. John, in answer to his weeping, is told that the *Lion* of the tribe of Judah has overcome to open the book of the counsels of God as to the earth. And when he looked he saw *a Lamb* as it had been slain, who has the seven spirits of God, and He takes the book. The four living creatures and the elders fall down, and the new song of redemption is sung. The angels declare the worthiness of the Lamb, without mentioning redemption. Then every creature in all the universe speaks out the worthiness of Him that sits upon the throne and of the Lamb for ever and ever.

Rev. 6 The 'book' spoken of in Rev. 5 had seven seals, which are opened consecutively. It is a book of God's judgements, but revealed in symbols. Six of the seals are opened, but before the opening of the seventh seal a parenthetical chapter (Rev. 7) intervenes. It is noticeable that in the first six seals no allusion is made to angels. What are prominent are horses and their riders, which come forth successively at the call of the four living creatures. The horses may represent powers or forces on earth, and the riders, those who control or turn them to account.

First seal. A white horse and its rider with a bow, to whom a crown is given — imperial conquest.

Second seal. A red horse and its rider, who takes peace from the earth, and they shall kill one another — the scourge of civil war.

Third seal. A black horse and its rider with a balance — famine in the necessities of life with its devastations, but a restraining 'voice' in the midst of it.

Fourth seal. A pale horse and its rider, who kills with God's sore plagues those on a fourth part of the earth: this may be a continent.

Fifth seal. Under the altar are seen the souls of the martyrs (especially those slain during the first half of Daniel's seventieth week: cf. Matt. 24: 9).

Sixth seal. In the first four seals we have seen forces at work, but controlled; now there is a great earthquake, and the sun, moon, and stars are affected, indicating probably the apostasy, and the break up of the civil governments ordained of God. There is general dismay, and the call for death, in the fear that the great day of the wrath of the Lamb has come; but these are but preliminary judgements.

Rev. 7. This is parenthetic, describing the sealing of a perfect number of the twelve tribes — the spared ones of Israel; they are sealed for preservation: cf. Rom. 11: 26. A great multitude out of all nations also stand before the throne, and ascribe salvation to God and to the Lamb. John is told that they have come out of the great tribulation (not, however, the same as Jacob's trouble,' Jer. 30: 7). They are evidently souls converted after the present dispensation of the church, and may not ever have known Christianity.

Rev. 8. The seventh seal introduces the seven trumpets, which have in them something of the nature of a final summons. The prayers of the saints, presented by an angel distinct from those having the seven trumpets, while fragrant before God, bring, as their consequence, judgements on the earth.

First trumpet. Human prosperity in the third part of the Roman empire is burnt up.

Second trumpet. A great mountain burning with fire is cast into the sea — some great earthly power influences the masses with direful effect, and commercial intercourse is affected: cf. Jer. 51: 25; it may correspond to the fall of Babylon in Rev. 17, Rev. 18.

Third trumpet. A great star falls — some great power from above — and corrupts the moral sources.

Fourth trumpet. The governmental powers are disorganised and in darkness. A great eagle (as is now read by the editors, instead of 'angel'), cries, "Woe, woe, woe" on those who make the earth their home. The scene of the judgements of this chapter is the *West*.

Rev. 9. The *Fifth trumpet.* A star — one in power — falls from heaven: moral darkness and Satanic influence follow. There is feigned righteousness, but the actors are cruel, deceptive, and bitter. This judgement is directed against the Israelites that have not the seal of God.

Sixth trumpet. Forms of wickedness, led by Satan, hitherto held in check in the East, are let loose. The third part of men are killed by plagues. What is referred to is probably moral death. And those that are not killed do not repent of their deeds. The mention of the Euphrates shows that the judgements of this chapter arise from the *East*.

Rev. 10 to end of Rev. 11: 13, is a parenthesis, before the seventh trumpet. A mighty angel, probably Christ from the description, plants his feet upon (that is, claims) the sea and earth, and cries with a great voice to which the thunders respond. He has an *open* book, evidently bringing us to known prophetic ground, and declares that "There shall be no longer delay" (as Rev. 10: 6 should read). John eats the book as bidden, and while he finds it sweet to know what God has revealed, it is bitter to reflect on His judgements.

In Rev. 11 John is told to measure the temple and the altar and the worshippers, that is, all that is real. They are now taken account of; but not the court without, that is, Jewish profession — the external system. The holy city will be trodden under foot of the nations 42 months, the latter half of Daniel's seventieth week. God's two witnesses prophesy 1,260 days (the same half week). It is now a question of Christ's rights to the earth. The witnesses manifest His power, and smite the earth with plagues. The beast (the Roman power of Rev. 17: 8) kills the witnesses, and they lie unburied, but they are called up to heaven, and there is in the same hour a great upheaval on earth.

Rev. 11: 14-18. The second woe is past, and the third woe cometh.

The *Seventh trumpet*. The world-kingdom of Jehovah and His Christ is come. The heavenly company give thanks to the Lord God Almighty who has taken His great power and has reigned. His wrath has come and the time of recompense. The general history of the book ends with Rev. 11: 18. Certain details follow exhibiting the full ground for the final pouring out of wrath, the judgement of the great whore, and the coming of Christ to make war in righteousness. The time of judging the dead is announced here.

Rev. 12. Rev. 11: 19 commences another division of the book, taking us back in thought to the birth of Christ, from which this development starts. The temple of God was opened in heaven, the ark of His covenant was seen there, and there were judgements on earth. A woman (Israel) is seen as a sign in heaven, and brings forth a man child (Christ), whom Satan seeks at once to devour, but the child is caught up to God and to His throne. The woman flees into the wilderness, and is nourished by God 1,260 days — last half-week of Daniel. There is war in heaven, and the devil is cast out, which causes great exultation in heaven. The devil casts a flood (people) after the woman, but it is swallowed up by the earthly organisations of men. He is angry with the woman and sets himself to make war with the pious remnant of her seed.

Rev. 13. The Roman empire is now seen as a beast, rising out of the *sea*, the unorganised mass of the Gentile people. This is the second element in the trinity of evil. It embraces ten kingdoms. One of its heads had been wounded to death; that is, in one epoch of its history it had been slain, but it lived again. The dragon gives to the beast his power and throne and great authority, and it continues 42 months — the last half of Daniel's seventieth week. It blasphemes God, and the dwellers on earth worship it. In Rev. 13: 11 another beast is seen to arise out of the *earth* (formed organisation): it appears as a lamb, but speaks as a dragon. It deceives all the earth and assists the Roman power, working miracles in order that the image of the revived beast may be worshipped: cf. 2 Thess. 2: 3-10. This is the man of sin, the Antichrist. The number of the Roman beast is 666, the significance of which will be understood in that day. We have thus the trinity of evil arrayed against God and His Christ.

Rev. 14. This gives a view of what God is doing during the above

evil transactions. The Lamb is seen on mount Zion, and with Him a hundred and forty-four thousand, who learn the heavenly song. There is then a succession of angels, one of whom flies in mid heaven, having the everlasting gospel for all nations, crying, "Fear God, and give glory to him:" for the hour of judgement has come. Another announces the fall of Babylon. A third warns against worshipping the beast or receiving his mark. A voice from heaven announces a blessing on the dead from that time, which is confirmed by the Spirit. One then, like the Son of man, on a cloud, reaps the earth, the harvest of which is ripe. The vintage of the earth is gathered by another angel, and the winepress trodden, blood coming from it reaching to sixteen hundred furlongs, the extent of Palestine.

Rev. 15, Rev. 16. These form another division of the book. Rev. 15 shows the blessedness of those victorious over the beast and his image and number, and recounts their song. It presents also the coming out of the seven angels from the temple of the tabernacle of the testimony, having the seven vials, or bowls, of the wrath of God. In Rev. 16 they are bidden to go forth and pour out the vials. This is evidently different from all that has gone before.

The *first vial* brings grievous miseries.

Second vial. Moral death is upon the sea — the people.

Third vial. This is poured out upon the rivers and fountains — channels and sources of influence and action.

Fourth vial. Poured upon the sun — supreme authority.

Fifth vial. Poured upon the throne of the beast, his kingdom becomes chaos.

Sixth vial. Poured upon the great river Euphrates, opening up the way for the eastern hordes. A trinity of evil spirits goes forth to gather the kings of the earth to the battle of the great day of Almighty God at Harmagedon — mount of Megiddo: cf. Judges 5.

Seventh vial. This is poured on the air. There is an unprecedented break up of communities, and fall of imperial centres; and great

Babylon is remembered before God for wrath. Direct final judgements fall from God out of heaven, but produce only blasphemy on the part of men.

Rev. 17, Rev. 18. A vision concerning the great harlot, which may be identified with Jezebel (in the address to Thyatira) and from the description given, may be recognised as the Romish Papal system, is brought under the notice of John by one of the angels of the seven last plagues. The woman is seen riding the beast (the revived Empire), but she is drunk with the blood of saints and martyrs of Jesus. In Rev. 17: 8 the beast is described, after its period of non-existence, as *reappearing* in Satanic power. Seven kings, heads or forms of government, are spoken of, of which five were fallen, one existed, and one was still to come, remaining but a little while. The beast, the final form, is the eighth, but morally of the seven, and goes into destruction. See ROMAN EMPIRE. They make war with the Lamb, but He is Lord of lords and King of kings, and overcomes them. The use to which God turns the power of the last form of the Roman Empire is the destruction of the harlot. Rev. 18 gives the lamentations of various classes and orders over the fall of the great and splendid city, under the form of which the harlot is portrayed.

Rev. 19. There is joy in heaven because the judgement of the harlot is accomplished. Its day being over, the marriage of the *Lamb* is come and His wife is ready. In Rev. 19: 11 to Rev. 20: 3 is presented a vision of the Lord coming forth in warrior judgements He is seated on a white horse, and His saints follow with Him. He comes to smite the nations. He is *manifested* as King of kings and Lord of lords. The Roman beast and the Antichrist are cast alive into the lake of fire.

Rev. 20. Satan is cast into the abyss (not into the lake of fire yet) for a thousand years. Thrones and judgement committed to those sitting on them and the 'souls' of those martyred (cf. Rev. 6: 9-11), and of those killed during the time of the beast (cf. Rev. 13: 7, 15-17), are seen. Such are raised to life, and reign with Christ a thousand years. (See MILLENNIUM.) This is the first resurrection; but the rest of the dead — the wicked — are not raised until the thousand years are expired. After this, Satan is loosed for a little season and deceives the nations: they come up and compass the camp of the saints, but

fire comes down and devours them. Satan is cast into the lake of fire. The dead stand before the great white throne to be judged according to their works. (See JUDGEMENT, SESSIONAL.) Death and Hades are cast into the lake of fire. "Whosoever was not found written in the book of life was cast into the lake of fire."

Rev. 21. Rev. 1-8 speak of the eternal state, when there will be a new heaven and a new earth. The holy city, new Jerusalem, comes down from heaven as a bride adorned for her husband. The title 'the Lamb,' and all dispensational names have disappeared: God is all in all. In Rev. 21: 9 the narrative returns to furnish certain details connected with the kingdom. The bride is shown to John (as had been the harlot) by one of the angels that had the seven last plagues, in the glories that distinguish her as the seat of heavenly light and rule. The holy city comes down out of heaven from God. Her security is in her high wall and gates. On the gates are the names of the twelve tribes of Israel: cf. Matt. 19: 28. The work of the twelve apostles is recognised by their names in the foundation: cf. Eph. 2: 20. The city is resplendent with divine glory, and answers every requirement of righteousness. Its glory is reflected, as shown by the reference to precious stones. The Lord God Almighty and the Lamb are its temple: the glory of God lightens the city, and the Lamb is the light-bearer. No evil can enter there: only those written in the Lamb's book of life. The throne of God and the Lamb is there, from which issues a river of life.

Rev. 22. In Rev. 22: 1-5 the tree of life is seen in the city yielding its fruits and its leaves for the healing of the nations. The servants of the Lamb enjoy His presence, and reign for ever and ever.

Rev. 22: 6-21 are a conclusion to the book. The angel declares the truth of the prophecies. Jesus adds, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." The sayings were not to be sealed, for the time was near: cf. Dan. 12: 4, 9. When the testimony is closed, man's state is unalterable. Christ is coming with His rewards, to render to every one as his work shall be. He is the Alpha and the Omega, the first and the last, the beginning and the end — Jehovah. Those who have washed their robes, eat of the tree of life, and have right to enter by the gates into the city: the defiled and idolaters are outside.

The Lord closes the book, saying simply "I Jesus," speaking personally rather than officially. The Spirit and the bride on their part say, "Come;" and he that heareth is invited also to say, Come; and there is then an appeal to him that is athirst and to whosoever will to take the water of life freely. A solemn warning is given as to maintaining the prophecy in its integrity and completeness. The last words of the Lord Himself are "Surely I come quickly." To which John responds, "Amen, come, Lord Jesus." The closing salutation is "The grace of the Lord Jesus be with the saints."

Rewards.

Future rewards for the Christian are spoken of frequently in the N.T. They are open to all. A cup of cold water given to a disciple because he belongs to Christ, shall not lose its reward, Mark 9: 41; and the Lord Jesus said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. He who labours in the Lord's service, if his work abides, will receive his reward. 1 Cor. 3: 8, 14: cf. 2 John 8. At the same time the Lord will reward the doer of evil with its fitting recompense. 2 Sam. 3: 39.

Rewards are not held out as a motive before the soul: each should be able to say, The love of Christ constraineth me. 2 Cor. 5: 14. But they are added, in the aboundings of love and grace, as an encouragement amid the dangers and difficulties of the way. Believers are warned that they be not beguiled of their reward. Col. 2: 18: cf. Rev. 3: 11.

Rezeph. [Re'zeph]

Place which the king of Assyria boasted of his 'fathers' having destroyed. 2 Kings 19: 12; Isa. 37: 12. Several places have been known bearing this name. There is one west of the Euphrates, on the road from Racca to Hums, and another on the east of the river, near Bagdad; both have been suggested as probable identifications.

Rezia. [Rezi'a]

Son of Ulla, a descendant of Asher. 1 Chr. 7: 39.

Rezin. [Rezin']

1. King of Syria, who, in alliance with Pekah king of Israel, made an attack upon Ahaz, king of Judah. Isaiah was sent to comfort Ahaz, but he asked the aid of Assyria, sending him silver and gold. Rezin was slain, Damascus made desolate, and the people carried into captivity. 2 Kings 15: 37; 2 Kings 16: 5-9; Isa. 7: 1-8; Isa. 8: 6; Isa. 9: 11.

2. Ancestor of some Nethinim who returned from exile. Ezra 2: 48; Neh. 7: 50.

Rezon. [Rezon']

Son of Eliadad and a subject of Hadadezer king of Zobah: he fled to Damascus, and established himself as king. God stirred him up against Solomon. 1 Kings 11: 23-25.

Rhegium. [Rhe'gium]

City on the coast of Italy, near its south-east extremity. The ship in which Paul sailed touched there on the journey to Rome. Acts 28: 13. It is now called *Reggio*.

Rhesa. [Rhe'sa]

Son of Zorobabel, in the genealogy of the Lord Jesus. Luke 3: 27.

Rhoda. [Rho'da]

A maid in the house of Mary when Peter was delivered from prison. Acts 12: 13.

Rhodes.

An island lying near the S.W. corner of Asia Minor. Acts 21: 1. It was at one time a place of great renown. It still bears the same name.

Ribai. [Ri'bai]

Father of Ithai, or Ittai, one of David's mighty men. 2 Sam. 23: 29; 1

Chr. 11: 31.

Ribband of Blue.

This was to be worn by the Israelites on the borders of their garments that they might look upon it, and remember the commandments of Jehovah, and do them. Num. 15: 38, 39. It denotes that the character of Christ, the heavenly Man, should govern the ways of the Christian, instead of the self-will and presumption of the flesh.

Riblah. [Rib'lah]

1. Place apparently on the eastern boundary of Palestine. Num. 34: 11. Not identified.

2. City in the land of Hamath, where Pharaoh-nechoh imprisoned Jehoahaz, and whence the king of Babylon carried Zedekiah, when he slew his sons and the priests and chief men of Judah. 2 Kings 23: 33; 2 Kings 25: 6, 7, 20, 21; Jer. 39: 5, 6; Jer. 52: 9, 10, 26, 27. Identified with *Ribleh*, .

Riddle.

A dark or hidden saying, as that which Samson put forth respecting the carcase of the lion, Judges 14: 12-19; and that of Ezekiel concerning the great eagle, but this is also called a 'parable.' Ezek. 17: 2. The word is *chidah*, and is also translated 'dark saying, sentence, speech,' 'hard question,' and once 'proverb.'

Rie, Rye,

kussemeth. This is judged to refer to 'spelt,' the *Triticum spelta*, a species of grain resembling wheat. Ex. 9: 32; Isa. 28: 25. The same Hebrew word in Ezek. 4: 9 is translated 'fitches,' with 'spelt' in the margin. The northern rye is the *Secale cereale*.

Righteousness.

A term frequently occurring in scripture expressing an attribute of God which maintains what is consistent with His own character, and

necessarily judges what is opposed to it — sin. In man also it is the opposite of lawlessness or sin, 1 John 3: 4-7; but it is plainly declared of man that, apart from a work of grace in him, "there is none righteous, no, not one." Ps. 14: 1-3; Rom. 3: 10. But God has, independently of man, revealed His righteousness in the complete judgement and setting aside of sin; and of the state with which, in man, sin was connected. This was effected by the Son of God becoming man and taking on the cross, vicariously, the place of man as under the curse of the law, and in His being made sin and glorifying God in bearing the judgement of sin. Hence grace is established on the foundation of righteousness. The righteousness of God, declared and expressed in the saints in Christ, is thus the divinely given answer to Christ having been made sin. On the other hand, the lake of fire is an eternal expression of God's righteous judgement. At the present moment God's righteousness is revealed in the gospel and apprehended by faith.

This is an entirely different principle from that on which the Jew went, namely, that of seeking to establish *their own* righteousness, and not submitting to the righteousness of God. Rom. 10: 3. Their father Abraham *believed* God, and it was counted unto him for righteousness; and the faith of the believer is counted to him for righteousness, apart from works. Rom. 4: 3, 5.

Christ Jesus is made unto us righteousness from God. 1 Cor. 1: 30. He is the end of the law for righteousness to all those who believe.

Besides the above, there is the practical righteousness which characterises every Christian. By knowing God's righteousness he becomes the servant of righteousness. The bride of the Lamb is represented as "arrayed in fine linen, clean and white:" which is "the righteousnesses of the saints." Rev. 19: 8.

The doctrine of the imputed righteousness of Christ, though largely acknowledged in Christendom, is not found in scripture. The explanation generally given of the doctrine is that Christ having perfectly kept the law, His obedience has formed a legal righteousness that is imputed to the believer as if the latter had himself kept the law. One passage of scripture proves this view to be incorrect: "If righteousness come by the law, then Christ is dead in

vain." Gal. 2: 21. The force of the doctrine is to maintain the validity of the law in application to believers; and it stands in the way of their apprehending their death to the law by the body of Christ, so as to be married to Christ raised up from the dead, to bring forth fruit to God. Rom. 7: 4.

Rimmon. [Rim'mon]

1. City in Judah, but allotted to Simeon. Joshua 15: 32; 1 Chr. 4: 32; Zech. 14: 10. It is called REMMON in Joshua 19: 7. Probably the same as EN-RIMMON.

2. Rock or cleft in Benjamin, where six hundred Benjamites took refuge. Judges 20: 45-47; Judges 21: 13. Identified with *Rummon*, .

3. Merarite city in Zebulun. 1 Chr. 6: 77. Identified with *Remmaneh*, . See DIMNAH.

4. Father of Rechab and Baanah who slew Ish-bosheth. 2 Sam. 4: 2-9.

5. Syrian idol at Damascus. 2 Kings 5: 18.

Rimmonparez. [Rim'mon-pa'rez]

One of the stations of the Israelites. Num. 33: 19, 20.

Rinnah. [Rin'nah]

Son of Shimon, a descendant of Judah. 1 Chr. 4: 20.

Riphath. [Ri'phath]

Son of Gomer, a son of Japheth. Gen. 10: 3; 1 Chr. 1: 6.

Rissah. [Ris'sah]

One of the stations of the Israelites. Num. 33: 21, 22.

Rithmah. [Rith'mah]

One of the stations of the Israelites. Num. 33: 18, 19. By comparing this passage with Num. 11: 35 and Num. 12: 16 it appears that Rithmah is in the wilderness of Paran, and the passages refer to the first visit of the Israelites to that locality. See WANDERINGS OF THE ISRAELITES.

River.

The three principal rivers referred to in scripture are the Nile, the Jordan, and the Euphrates. The word employed for the Nile is *yeor*, 'a fosse or channel'; for the Jordan and the Euphrates the word used is *nahar*, 'a river' always supplied with water. The other streams in Palestine, though called 'rivers,' as the Arnon, are torrents running in valleys; for the most part they have water only in the winter, and are then often impassable: these are described by the word *nachal*. For the symbolical river that Ezekiel saw issuing from the house this latter word is used. Ezek. 47: 5-12.

God will make His people drink of the river of His pleasures, Ps. 36: 8; here the word is *nachal*. In Ps. 46: 4 it is *nahar*. "There is a river, the streams whereof shall make glad the city of God." It will never run dry.

River of Egypt.

The S.W. border of the promised land was to be from 'the river of Egypt.' Gen. 15: 18. Here the word is *nahar*, and would seem to allude to the most eastern branch of the Delta of the Nile, called the Pelusiac mouth. In Num. 34: 5 'the river of Egypt' has the word *nachal*, signifying a winter torrent, and is supposed to refer to the *Wady el Arish*, .

Rizpah. [Riz'pah]

Concubine of Saul, whose two sons Armoni and Mephibosheth were given up by David to avenge the deeds of Saul against the Gibeonites. They, with the five sons of Michal, or Michal's sister, were hanged up before the Lord. Rizpah protected the bodies from

the birds and the beasts day and night, until David had their remains interred. 2 Sam. 3: 7; 2 Sam. 21: 8-12.

Road, To make a.

To invade for plunder. 1 Sam. 27: 10.

Robe.

See GARMENTS and EPHOD.

Roboam. [Robo'am]

See REHOBOAM.

Rock.

Two words are principally employed for this word. One is *sela*, 'an elevation of strength, immovable': used symbolically for Jehovah as the rock of His people: "Jehovah is my rock and my fortress." Ps. 18: 2. He hath "set my feet upon a rock, and established my goings." Ps. 40: 2.

The other word is *tsur*, a rock, generally sharp and precipitous, 'a place of shelter and security': "Lead me to the rock that is higher than I"; Thou art "my father, my God, and the rock of my salvation." "My God is the rock of my refuge." Ps. 61: 2; Ps. 89: 26; Ps. 94: 22.

In the N.T. any one who heard and did the sayings of the Lord is compared to a man who built his house upon the rock which nothing could shake. Matt. 7: 24, 25; Luke 6: 48. The Lord said, "Thou art Peter [πέτρος], and upon this rock [πέτρα] I will build my church." The church is being built upon what Peter confessed, Christ Himself, the Son of the living God. Matt. 16: 16-18: cf. 1 Cor. 3: 11; 1 Cor. 10: 4.

Roe, Roebuck.

The word *tsebi* is supposed to refer to some species of the gazelle. In the Levitical economy it was ranked with the clean animals. Deut. 12: 15, 22. The gazelle is graceful and elegant: three times in the

Canticles the bride compares the bridegroom to a roe; and the bridegroom compares the breasts of the bride to two young roes. Cant. 2: 7, 9, 17; Cant. 3: 5; Cant. 4: 5; Cant. 7: 3; Cant. 8: 14. The *Gazella dorcas* and *Gazella Arabica* are found in Syria. The Arabs hunt them by a falcon and a greyhound. Repeated attacks upon the head of the gazelle by the bird bewilder it, so that it becomes a prey to the hound, which is trained for the purpose. Others are caught in pits, to which they are driven by the hunters.

Rogelim. [Ro'gelim]

City in Gilead, the residence of Barzillai. 2 Sam. 17: 27; 2 Sam. 19: 31. Not identified.

Rohgah. [Roh'gah]

Son of Shamer, a descendant of Asher. 1 Chr. 7: 34.

Roll.

See BOOK.

Romamtiezer. [Romam'ti-e'zer]

Son of Heman: he was appointed to the service of song. 1 Chr. 25: 4, 31.

Roman Empire.

This is more often spoken of in scripture than is generally recognised. In the vision of the great image by Nebuchadnezzar, four great empires are prophesied of, each being inferior to its predecessor. The fourth is the Roman empire, which in its last phase is compared to iron and clay, materials which would not unite: the kingdom would be divided in itself. In the visions of Daniel the same four kingdoms are further portrayed, and whereas the first three are compared to known animals, the Roman is compared to some dreadful monster that cannot be named: cf. Dan. 7: 7.

The history of the Roman empire fully answers to the prophecy. There were many changes before the line of emperors, but there was

always the democratic element in the ruling power. When there were emperors they depended upon popular choice — mostly upon the soldiers, and the senate endorsed the choice of the army. The emperor exercised imperial power, but had to please the troops. There were the two elements at work, the iron and clay, which would not unite. Of the first twelve emperors, seven were either put to death, or committed suicide to escape a more violent end.

There is no empire mentioned in scripture as succeeding Rome, and the iron and clay elements, as the relics of Rome, are at work more or less in all civilised countries. The same empire is described in the Revelation as a beast that *was*, and *is not*, and yet it *shall be* present, or come. It is further described as "there are seven kings," or forms of government (Kings, B.C. 753; Consuls, 509; Dictators, 498; Decemvirs, 451; and Consular Tribunes, 444): "five are fallen, and one *is*" (Imperial, B.C. 31; it existed when John wrote): "and the other is not yet come." Rev. 17: 10. From this we learn that the Roman empire will be reconstructed: it will be a union of ten kings (ten horns), and will be of the seven numerically, but will be the eighth as being of a new order.

The empire will make a covenant with the Jews for a week (seven years), but will break it in the middle of the week. Dan. 9: 27. It will be in close association with another great power, symbolised by a beast (the Antichrist), coming up out of the earth, and both will be energised by Satan. Rev. 13: 1-18; Rev. 17: 8-18. The empire will be used by God to destroy Babylon (Papal Rome), and will then be itself destroyed.

Palestine became subject to Rome in B.C. 63. It was an officer of the Roman empire that delivered the Lord to be crucified, and it was the Romans who were used by God to punish His people and destroy their city. They alas, in their pride have been displaying this before the world ever since in the Arch of Titus at Rome.

Romans, Epistle to the.

This may justly be called the fundamental epistle of Christian doctrine. Its value and importance are seen in that its doctrine lays in the soul a moral foundation by the presentation of God in qualities

or attributes which the state of things existing in the world appears to call in question. Thus God is justified in the eyes of the believer, and this being the case, the purposes of His love are made known to him.

In looking at all that is around us in the world, everything appears to be out of order: the presence and domination of sin, a broken law, and the corrupt and violent will in man, all call in question the righteousness of God; while the scattering of God's people Israel raises the question of His faithfulness to His promises.

Now in Christ all this finds its full and complete answer. The Son of God, by whom all were created, has Himself come in the likeness of sinful flesh, and, by offering Himself a sacrifice for sin, has completely vindicated God's righteousness, while revealing His love. At the same time the man, or order of man, that has sinned against God has been judicially removed by His death from before the eye of God, so that God can present Himself to man in grace.

The moral perfection of the offerer of necessity brought in resurrection, in which all the pleasure of God's grace in regard to man is set forth in righteousness; and Christ risen is the deliverer who is to come forth from Zion to turn away ungodliness from Jacob. Thus God's faithfulness to His covenant is established in Zion. God is proved to be faithful and righteous: we have here the first elements of the knowledge of God.

But it may be desirable to open up the epistle a little in detail. After the introduction, in which the fact may be noticed that the glad tidings are said to be concerning God's Son, a picture is given us of the moral condition of man in the world, whether heathen, philosopher, or Jew. In the heathen we see the unchecked development of sin (Rom. 1). In the philosopher the fact that light in itself does not control evil (Rom. 2); and in the Jew that law is proved to be powerless to bring about subjection to God, or to secure righteousness for man. The conclusion is that all have sinned and come short of the glory of God — all are proved to be justly under the sentence and judgement of death which God had imposed at the outset. Rom. 3.

In the latter part of Rom. 3 we have the declaration of God's righteousness, in regard of man's state, in the blood of Christ, who on the cross took vicariously the place of man, and suffered what was due to man: God's righteousness is thus witnessed to, both in respect of past forbearance and present grace; and His consequent attitude towards all men, without difference, is seen; while Rom. 4 shows that the principle of justifying man, or accounting him righteous apart from works, had been conspicuous in regard to the men to whom in time past God had made promises, namely, Abraham and David. This was and is the pleasure of God, as now set forth in our Lord Jesus, who has been delivered for our offences, and raised again for our justification. While God had Himself been glorified in Christ's death, His pleasure as to man is set forth in Christ's resurrection.

Rom. 5 brings fully into view the dominion of grace established through our Lord Jesus Christ, and unfolds in detail the terms on which God is with those who have been justified in His grace, beginning with peace and going on to reconciliation, the love of God being shed abroad in the heart by the Holy Ghost. The subject is brought to a conclusion at the close of the chapter by the unfolding of the position of Christ as the last Adam; and of the effects of His moral perfectness in not only removing all that had come in by the sin of the first man Adam, but, in bringing in the justification of life. The bearing of this is that, for God, but one typical Man subsists, and that what attaches to Him as such belongs to those who are morally of His line or order. This principle was true in Adam, and is now true in Christ. In Christ the question of good and evil has been solved; death has been annulled, and the blessing of eternal life brought into view.

The righteousness of God having been vindicated, and the truth brought out of what His mind is towards believers, the three following chapters take up the question of the state of the believer, and develop the divinely established way of deliverance for him from principles to which man's soul is naturally in bondage; that thus he may be responsive to the love in which it has pleased God to make Himself known, and may be brought into the sense of being the object of God's purpose.

There are three principles to which man is in bondage, namely, sin, the law, and the flesh; and a way has been opened by which the believer may be free from the control of each of these principles. As to *sin*, the dominating principle in the world (Rom. 6), the way of deliverance is indicated in baptism, in identification with the death of Christ; and freedom is found in realising the truth of that which is set forth in baptism, that is, in reckoning ourselves dead indeed to sin, and alive to God in Christ Jesus. The knowledge which the soul has acquired of God in grace enables it to take this ground.

As regards law (Rom. 7), the bond, where it existed, has been dissolved in the death of Christ, so that Christ who is risen from the dead should be law to the believer; hence he lives by the faith of the Son of God who loved him and gave Himself for him.

As regards *flesh*, which is found to be hopelessly perverse, deliverance is in the Spirit of life in Christ Jesus (Rom. 8). This is the power within the believer, and the consequences of it are momentous. It involves, in the consciousness of the believer's soul, the transfer from one stock to another. He is not only transplanted, but grafted into Christ, so that he acquires all the nourishment and vigour of the new stock. Thus he is led into the consciousness of all that is involved in the Spirit that dwells within him; and is able more distinctly to accept the position of death to sin, and to appreciate the truth of Christ being law to him — and in the enjoyment of deliverance he has the consciousness by the Spirit of that to which God has called him, namely, to be conformed to the image of His Son, and the persuasion that nothing can separate him from the love of God which is in Christ Jesus our Lord.

We now arrive at another section of the epistle, which includes Rom. 9, Rom. 10, and Rom. 11, the object of which would appear to be to vindicate the faithfulness of God as to His promises to the fathers, in face of the fact of Israel having been set aside to make way for the church. It is shown that the principle of sovereignty lay underneath the whole of God's dealings in regard to Israel, and was expressed in the way of election, and of rejection at critical points in their history, and that the position of Israel had been formed on this. A crucial test had come in by the presentation of Christ, and Israel had stumbled at the stumbling stone; and, while saving a remnant,

God had in His sovereignty also called an election from the Gentiles, who had submitted to the righteousness of God which Israel had refused. In this connection the apostle vindicates his world-wide gospel.

God had not, however, given up finally His thought in regard to Israel, for even in the gospel to the Gentiles He had them ultimately in view. The nations had now by the gospel their opportunity, and if they failed to continue in the goodness of God, their defection would make the way for the resumption of God's ways with Israel, and both Gentiles and Jews would manifestly come in on the ground of mercy. Thus God would be everything, and man nothing. This result calls forth the doxology at the close of Rom. 11.

Thus we have in the epistle a full vindication of God, both as to righteousness and faithfulness.

The hortatory part of the epistle follows in Rom. 12 — Rom. 15. The compassions of God are urged as an incentive to the believer to be here for the will of God. Transformed by the renewing of his mind, he is to be here in anticipation of another age. This is to be seen both in his service and, morally, in his character. His obligation is then shown in respect of the powers allowed of God in the world, and of man generally; and then in respect of the kingdom of God, by the influence of which he is to be ruled in his conduct toward those weak in the faith.

The apostle closes by a reference to the distinctiveness of his own service, carrying out his special mission to the Gentiles — and the expression of his purpose in due course to reach Rome.

The salutations at the close of the epistle are remarkable for the number of persons mentioned by name, and for the touches by which they are individually identified.

The epistle was written by Paul when at Corinth, about A.D. 58: cf. Acts 20: 1-3. It is an exhaustive dissertation, and evinces the energy and wisdom of the Spirit of God in each point discussed. It is apposite that such an epistle should have been addressed to the saints at the then metropolis of the civilised world, not, however,

that that metropolis should be in any way a centre of the church of God. Paul had not introduced the gospel there, and there is no evidence that Peter did so. It may have been carried to that city by some who were converted at Jerusalem on the day of Pentecost.

Rome.

The well-known capital of Italy and the metropolis of the Roman empire. There were 'strangers' from Rome at Jerusalem on the day of Pentecost, where they would doubtless hear the gospel, some may have been converted, and carried the gospel back with them. Acts 2: 10. Paul wrote his epistle to the saints at Rome about A.D. 58. He was a prisoner there in his own hired house for two years, about A.D. 61, 62, being, as was usual, chained to a soldier. But the gospel spread thereby, and entered Caesar's household. Phil. 1: 13; Phil. 4: 22.

PAPAL ROME is clearly spoken of, and its doom announced in Rev. 17 and Rev. 18: "the seven heads are seven mountains on which the woman sitteth." See under REVELATION.

Rose,

chabatstseleth. The bride in the Canticles calls herself a 'rose of Sharon'; and when God again brings the Jews into blessing "the desert shall rejoice and blossom as the rose." Cant. 2: 1; Isa. 35: 1. Roses grow in Palestine, but it is generally agreed that the above Hebrew word does not refer to the rose, but implies a bulbous plant, and it may be the lily, the crocus, or the narcissus. The R.V. has in the margin the 'autumn crocus.'

Rosh.

1. Son of Benjamin. Gen. 46: 21.

2. The same Hebrew word occurs in Ezek. 38: 2 and Ezek. 39: 1, which, though frequently translated 'chief,' is now treated in these passages as a proper name reading 'prince of Rosh,' as in the R.V. and other translations. It refers to Russia.

Rubies,

reninim. To what precious stone this word refers is not definitely known. It is mentioned as a symbol of preciousness: as "the price of wisdom is above rubies"; the value of a virtuous woman is far above rubies. Job 28: 18; Prov. 3: 15; Prov. 8: 11; Prov. 20: 15; Prov. 31: 10. In Lam. 4: 7, where the Nazarites are said to be "more ruddy in body than rubies," some translate 'corals,' though the Hebrew is the same. Bochart judges 'pearls' to be intended.

Rudiments.

'Elements or principles.' The Christian is warned against the rudiments of the world, from which he has died with Christ. Col. 2: 8, 20.

Rue.

The well-known plant, the common *Ruta graveolens*. It is only mentioned as a small thing which was tithed by the Pharisees. Luke 11: 42. It is used in the East as a condiment and as a medicine. Four species of wild rue are found in Palestine.

Rufus. [Ru'fus]

1. Son of Simon, the Cyrenian, who was compelled to bear the Lord's cross. Mark 15: 21.

2. A believer in Rome to whom Paul sent a salutation. Rom. 16: 13. Possibly the same as No. 1

Ruhamah. [Ruha'mah]

In the prophet Hosea they were to say to their sisters in Israel, Ruhamah, 'having obtained mercy,' as in the margin. Hosea had in Hosea 1 called his daughter symbolically Lo-ruhamah, 'not having obtained mercy,' to signify the state of Israel; but in Hosea 1: 11 he speaks of restoration, so that Ruhamah apparently refers to the remnant, those who entered into the spirit and mind of the prophet, and in that sense were his 'sisters.' Hosea 2: 1: cf. Matt. 12: 50.

Rumah. [Ru'mah]

Native place of Pedaiah. 2 Kings 23: 36. Not identified.

Ruth, Book of.

This book is of great interest, giving, when Israel was nationally very low, a vivid picture of individual piety, as well as of courtesies in which in those days God-fearing men in various conditions in rustic life were not deficient. Ruth was a Moabitess, the wife of Mahlon, one of the sons of Elimelech and Naomi, who because of a famine in Israel had gone to sojourn in Moab. On the death of Elimelech and his sons, Naomi the widow returned to Bethlehem, accompanied by Ruth, who clave to her, declaring that Naomi's God should be her God, and Naomi's people should be her people.

In the time of barley harvest Ruth went to glean in the field of Boaz, a near kinsman of Elimelech and a rich man. Boaz observed and was gracious to her. She continued thus during the barley and wheat harvests. On the barley being winnowed, Boaz, after eating and drinking, lay down in a barn; and Ruth, instructed by Naomi, went and lay down at his feet. On his awaking, she declared that he was a near kinsman. He owned to this, but said there was one nearer than himself. On the circumstances being made known to the latter, and on his declining to redeem the inheritance, Boaz redeemed all that had belonged to Elimelech and his two sons, and took Ruth to be his wife. She bare a son named Obed, the father of Jesse, the father of David.

Ruth is mentioned in Matt. 1: 5, and in her and in Rahab we have a Moabitess and a woman of Canaan in the genealogy of Christ. The genealogy reflects no honour on Israel after the flesh.

The Book of Ruth may be taken as having a prophetic force: Naomi may represent Israel separated by death from 'God my king' (Elimelech), a widow and desolate among the Gentiles: Ruth, the remnant in which, on the ground of mercy, the nation will bear a son. Christ who as Israel's kinsman has the right of redemption, will take their cause in hand and bring it to a glorious issue.

Rye.

See RIE.

Sabachthani. [Sabachtha'ni]

An Aramaic word, signifying, "hast thou forsaken me?" uttered by the Lord when on the cross as the sin-bearer. Matt. 27: 46; Mark 15: 34.

Sabaoth. [Saba'oth]

See HOSTS, LORD OF.

Sabbath.

The first time the Sabbath is specifically mentioned in scripture is in Ex. 16: 23, after the manna had been given from heaven; but the Sabbath clearly had its origin in the sanctification and blessing of the seventh day after the six days of creative work. And a hebdomadal division of days apparently existed up to the flood, since it is very distinctly mentioned in connection with Noah. We are also told in Mark 2: 27 that the Sabbath was made for man. It was an institution which expressed God's merciful consideration for man.

The words 'rest' and 'Sabbath' in the passage in Exodus have no article, so that the sentence may be translated "To-morrow is [a] rest, [a] holy Sabbath unto the Lord." So in Ex. 16: 25, 26 there is no article: there is in Ex. 16: 29. The Sabbath was soon after definitely enacted in the ten commandments, Ex. 20: 8-11, and reference is there made to God having rested on the *seventh* day after the work of creation as the basis of the institution.

The Sabbath had a peculiar place in relation to Israel: thus in Lev. 23, in the feasts of Jehovah, in the holy convocations, the Sabbath of Jehovah is first mentioned as showing the great intention of God. God had delivered Israel out of the slavery of Egypt, *therefore* God commanded them to keep the Sabbath. Deut. 5: 15. The Sabbath was the sign of God's covenant with them, and it may be that the Lord in

repeatedly offending the Jews by (in their view) breaking the Sabbath by acts of mercy foreshadowed the approaching dissolution of the legal covenant. Ex. 31: 13, 17; Ezek. 20: 12, 20. The Sabbath foreshadowed their being brought into the rest of God; but, because of the sin of those who started to go thither (who despised the promised land), God swore in His wrath that *they* should not enter into *His* rest. Ps. 95: 11. God has purposed to bring His people into His rest, for whom there remains therefore the keeping of a Sabbath. Heb. 4: 9.

The Sabbath was never given to the nations in the same way as to Israel, and amid all the sins enumerated against the Gentiles, we do not find Sabbath-breaking ever mentioned. Nevertheless, it appears to be a principle of God's government of the earth that man and beast should have one day in seven as a respite from labour, all needing it physically.

The Christian's Sabbath is designated the LORD'S DAY — and is as distinct in principle from the Jewish legal Sabbath as the opening, or first day of a new week is from the close of a past one. The Lord lay *in death* on the Jewish Sabbath: the Christian keeps the first day of the week, the *resurrection day*. See LORD'S DAY.

Sabbath-day's Journey.

This is mentioned as the greatest distance a Jew was allowed to travel on the Sabbath. There is no injunction as to this in the law, but when some of the people went out to gather manna on the Sabbath, Moses enjoined, "Abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16: 29. In N.T. times it was understood that a person might travel two thousand cubits (about five furlongs); this extent had been fixed on because when the Israelites were marching they were commanded to keep the above named distance from the ark, and it was concluded that when they were encamped, there was the same distance between the tabernacle and the tents, and that this space was constantly travelled for worship. When they were in the land the distance was reckoned from the gate of the city from which the traveller started. Acts 1: 12. The Lord perhaps referred to this custom when He bade the disciples pray that, in the judgement of Jerusalem, their flight should not be

"on the Sabbath-day." Matt. 24: 20.

Sabbatical Year.

The Sabbath being the sign of God's covenant with Israel (See SABBATH), and that He purposed that they should enjoy His rest, even the land must keep *its* Sabbath every seventh year. God promised that the produce of the sixth year should be enough for three years, so that the land resting a full year should cause no scarcity. Ex. 23: 10, 11; Lev. 25: 2-7. Apparently the Sabbatical years were not observed. Lev. 26: 33-35. See JUBILEE.

Sabeans. [Sabe'ans]

There are four persons who have been regarded as progenitors of the Sabeans.

1. Seba, son of Cush. Gen. 10: 7.
2. Sheba, grandson of Cush. Gen. 10: 7.
3. Sheba, descendant of Joktan. Gen. 10: 28.
4. Sheba, son of Jokshan. Gen. 25: 3.

The first two are descendants of Ham, and the last two descendants of Shem. For their localities see SEBA and SHEBA. Some were marauders who swept away the oxen and asses of Job. Job 1: 15. In Isa. 45: 14 they were travelling merchants. In Joel 3: 8 they are represented as a people 'far off,' to whom Judah will sell their enemies. These passages may not all refer to the same people. In Ezek. 23: 42 the *chethib* reads 'drunkards,' as in the *margin* of the A.V. and the *text* of the R.V.

Sabta, [Sab'ta] Sabtah. [Sab'tah]

Third son of Cush. Gen. 10: 7; 1 Chr. 1: 9. Where he was located is not known.

Sabtecha, [Sab'techa] Sabtechah. [Sab'techah]

Fifth son of Cush. Gen. 10: 7; 1 Chr. 1: 9. It is not known where he was located.

Sacar. [Sa'car]

1. A Hararite, father of Ahiam, one of David's mighty men. 1 Chr. 11: 35. Called SHARAR in 2 Sam. 23: 33.

2. Fourth son of Obededom. 1 Chr. 26: 4.

Sackbut.

The Hebrew word *sabka* is judged to refer to a stringed musical instrument (not a wind instrument, as the name sackbut implies). Dan. 3: 5-15. It was probably the same as the *sambuca* of the Greeks and Romans. This was a triangular harp.

Sackcloth.

A rough cloth made of hair, of which sacks and coarse clothing was made. When put on as a symbol of sorrow or repentance it was worn next the skin, and not taken off at night: it was often associated with ashes. 1 Kings 21: 27; 2 Kings 6: 30; Job 16: 15; Joel 1: 13; Rev. 6: 12; etc.

Sacrifice.

As a technical religious term, 'sacrifice' designates anything which, having been devoted to a holy purpose, cannot be called back. In the generality of sacrifices offered to God under the law the consciousness is supposed in the offerer that death, as God's judgement, was on him; hence the sacrifice had to be killed that it might be accepted of God at his hand. In fact the word sacrifice often refers to the act of killing.

The first sacrifice we read of was that offered by Abel, though there is an indication of the death of victims in the fact that Adam and Eve were clothed by God with coats of skins. Doubtless in some way God had instructed man that, the penalty of the fall and of his own

sin being that his life was forfeited, he could only appropriately approach God by the death of a substitute not chargeable with his offence; for it was *by faith* that Abel offered unto God a more excellent sacrifice than Cain. Heb. 11: 4. God afterward instructed Cain that if he did not well, sin, or a sin offering, lay at the door.

The subject was more fully explained under the law: "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is *the blood* that maketh an atonement for the soul." Lev. 17: 11. Not that the blood of bulls and of goats had any inherent efficacy to take away sins; but it was typical of the blood of Christ which is the witness that they have been taken away for the believer by Christ's sacrifice.

Christ appeared once in the end of the world "to put away sin by the sacrifice of himself;" and He having once died, there remains no more sacrifice for sins. Eph. 5: 2; Heb. 9: 26; Heb. 10: 4, 12, 26. Without faith in the *sacrificial* death of Christ there is no salvation, as is taught in Rom. 3: 25; Rom. 4: 24, 25; 1 Cor. 15: 1-4.

The Christian is exhorted to present his body a living sacrifice, holy, acceptable unto God, which is his intelligent service, Rom. 12: 1: cf. 2 Cor. 8: 5; Phil. 4: 18. He offers by Christ the sacrifice of praise to God, and even to do good and to communicate are sacrifices well pleasing to God. Heb. 13: 15, 16: cf. 1 Peter 2: 5. For the sacrifices under the law see OFFERINGS.

Sadducees.

Next to the Pharisees, the Sadducees were the most prominent sect of the Jews. The Pharisees made proselytes, but the Sadducees were much more exclusive, and therefore remained fewer in number. They did not believe in the resurrection, nor in angels, nor in spirits: they held that the soul perished with the body. Matt. 22: 23; Acts 4: 1, 2; Acts 23: 8. Though strict in regard to the written law of Moses, they repudiated the traditions of the elders, or what is called the oral law. They believed that God punished a man's sins during his life, and that man's will was free, and he had power to restrain his passions. In consequence of this they were severe judges. The Lord Jesus warned His disciples against their doctrines, and denounced

them as the 'offspring of vipers.' The tenets of the modern rationalists have much in common with the Sadducees.

Sadoc. [Sa'doc]

Son of Azor, in the genealogy of the Lord Jesus. Matt. 1: 14.

Saffron.

A common odoriferous plant. The Hebrew *karkom* agrees with the Arabic *karkum* and points to the *Crocus sativus*, or saffron crocus. Cant. 4: 14. In the East it is pressed into small cakes and sold in the bazaars.

Saint.

Two words are employed in the Hebrew.

1. *chasid*, 'pious toward God,' also translated 'holy' and 'godly.' The word occurs frequently in the Psalms, where God speaks of His saints. Ps. 31: 23; Ps. 50: 5; Ps. 116: 15; Ps. 149: 1, 5, 9; etc.

2. *qadosh*, 'consecrated, set apart, holy.' Deut. 33: 3; Job 15: 15; Ps. 16: 3; Ps. 34: 9; Ps. 89: 5, 7; Dan. 7: 18-27; Dan. 8: 13; Hosea 11: 12; Zech. 14: 5. Aaron is called 'the saint of Jehovah.' Ps. 106: 16.

In the N.T. the word used is ἅγιος, which means 'holy one.' A saint is one set apart for God; he is such by calling (not 'called to be a saint'). Rom. 1: 7; 1 Cor. 1: 2; cf. Heb. 3: 1. Saints are thus a distinct, recognised *class* of persons belonging to God — *His* saints. Acts 9: 13; Col 1: 26; 1 Thess. 3: 13; Jude 14. All Christians are embraced in this class, so that the apostle could speak of 'all saints.' Eph. 1: 15; Eph. 3: 18; Col. 1: 4; Philemon 5. Christians therefore need not shrink from acknowledging the designation by which God has been pleased to distinguish them, and should ever remember that there is a line of conduct that 'becometh saints.' Rom. 16: 2; Eph. 5: 3. The word ἅγιος corresponds with the Hebrew *qadosh*. The word *chasid* corresponds more with ὅσιος, translated 'holy' in 1 Tim. 2: 8; Titus 1: 8; Heb. 7: 26; Rev. 15: 4; and 'Holy One' in Acts 2: 27; Acts 13: 35.

As there were many saints on the earth in O.T. times, so we read in the Revelation that there will be saints on the earth after the church has been taken to heaven. Ignorance of this has often led to a mistaken application of the prophecies to the church. Rev. 13: 10; Rev. 14: 12; Rev. 18: 24; Rev. 20: 9; etc.

Sala, [Sa'la] Salah. [Sa'lah]

Son of Arphaxad and father of Eber. Gen. 10: 24; Gen. 11: 12-15; Luke 3: 35. Called SHELAH in 1 Chr. 1: 18, 24, which agrees with the Hebrew in Genesis.

Salamis. [Sal'amis]

City in the east of Cyprus, visited by Paul and Barnabas Acts 13: 5. Its ruins are a little south of *Hagios Sergis*.

Salathiel, [Sala'thiel] Shealtiel. [Sheal'tiel]

Son or grandson of Jehoiachin or Jeconiah, king of Judah. 1 Chr. 3: 17; Ezra 3: 2, 8; Ezra 5: 2; Neh. 12: 1; Hag. 1: 1, 12, 14; Hag. 2: 2, 23; Matt. 1: 12.

In Luke 3: 27, Salathiel is called the son of Neri, and this is supposed to be the true descent, and that Salathiel was the *heir* of Jehoiachin. The royal line would thus revert from the descendants of Solomon (Jer. 22: 30), to those of David through Nathan.

Salcah, [Sal'cah] Salchah. [Sal'chah]

City and district on the border of Bashan allotted to Gad. Deut. 3: 10; Joshua 12: 5; Joshua 13: 11; 1 Chr. 5: 11. The city is identified with *Salkhad*, .

Salem. [Sa'lem]

1. Symbolical name given to Jerusalem. Ps. 76: 2.

2. Probably the *title* of Melchisedec as king of peace, Gen. 14: 18; Heb. 7: 1, 2. Various cities, however, have been suggested. Some consider that Jerusalem is alluded to; Jerome was convinced that a

town near Scythopolis, named Salem, was the true place; but others judge it to be a title.

Salim. [Sa'lim]

Place near to AEnon where John was baptising. John 3: 23. Supposed to be a village east of Shechem, still called *Salim*, .

Sallai. [Salla'i]

1. Benjamite who returned from exile. Neh. 11: 8.

2. Priest who returned from exile. Neh. 12: 20. Apparently called SALLU in Neh. 12: 7.

Sallu. [Sal'lu]

1. Priest who returned from exile. Neh. 12: 7. See SALLAI.

2. Son of Meshullam: he returned from exile. 1 Chr. 9: 7; Neh. 11: 7.

Salma. [Sal'ma]

Son of Caleb, and father or founder of Bethlehem. 1 Chr. 2: 51, 54.

Salma, [Sal'ma] Salmon. [Sal'mon]

Son of Nahshon and father of Boaz, the husband of Ruth. Ruth 4: 20, 21; 1 Chr. 2: 11; Matt. 1: 4, 5; Luke 3: 32.

Salmon.

When the Almighty scattered kings in some place (probably Palestine) it is compared to "snow in Salmon." Ps. 68: 14 (an obscure passage). It is perhaps the same as Mount ZALMON in Judges 9: 48, the Hebrew being the same, a wooded mountain near Shechem.

Salmone. [Salmo'ne]

The most eastern point of Crete. Acts 27: 7. It still bears the same

name.

Salome. [Salo'me]

1. One of the women who witnessed the crucifixion of the Lord, and brought spices to anoint His body. Mark 15: 40; Mark 16: 1. By comparing Matt. 27: 56 with Mark 15: 40, it appears that Salome was the wife of Zebedee; and if so, she came with her two sons, James and John, when they asked that they might sit on the right hand and on the left of the Lord in His kingdom. Matt. 20: 20; Mark 10: 35.

2. Though not mentioned by name in scripture, this Salome is therein spoken of as the daughter of Herodias (by her first husband, Herod Philip). She danced before Herod Antipas, and, by the request of her guilty mother, asked the head of John the Baptist. She became wife of her uncle Philip, tetrarch of Trachonitis, and afterwards of Aristobulus the king of Chalcis, Mark 6: 22-28, etc.

Salt.

This well known and valuable condiment is found in abundance near the Dead Sea. In scripture salt is used as symbolical of moral savour and thus of a preservative. Every oblation of the meat offering was to be *seasoned* with salt. Lev. 2: 13. The heave offerings given to the priest are called 'a covenant of salt.' Num. 18: 19.

Christians are the salt of the earth, but if the salt have lost its *savour* it is of no use whatever.* Matt. 5: 13; Mark 9: 50; Luke 14: 34, 35. It is typical of freshness and savour in a Christian, his heart being maintained in the sense of grace, the loss of which nothing else can supply.

* Salt in the East is not pure chloride of sodium, but mostly mixed with vegetable and earthy substances, and has been found at times, after being exposed to the sun and rain, to be quite tasteless, and perfectly useless.

The Christian's speech should be with grace, seasoned with salt (Col. 4: 6), not characterised by asperity, nor lacking unction, and

yet morally wholesome in its character. "Every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9: 49. God puts all to the proof, but with the saint it is the *dross* that is consumed. Every sacrifice being salted with salt refers to the preservation of that which is set apart for God from corruption and impurity.

To 'eat the salt' of their masters, is used by the Persians and Hindus to imply that they are fed by their employers. This idea is found in Ezra 4: 14, where the opposers of the Jews say, "We eat the salt of the palace," as the passage is more literally translated: see *margin*. With reference to an infant being 'salted,' Ezek. 16: 4, Galen records that this was done to render the skin tighter and firmer.

Salt (City of) to Serpent

Salt, City of.

One of the six cities in the wilderness that fell to the lot of Judah. Joshua 15: 62. Identified by some with *Tell el Milh*, 'salt hill,' .

Salt Sea.

The lake on the south of Palestine, now commonly called the Dead Sea, because it was for long judged that nothing having life could exist in it; but some inferior organisms (as the polygaster) have been found in it at its northern end. It is called, 'the Salt Sea' in Num. 34: 3, 12; Deut. 3: 17; Joshua 3: 16; 'the Sea of the plain' ('Sea of the Arabah,' R.V.), in Deut. 4: 49; 2 Kings 14: 25; 'the East Sea' in Ezek. 47: 18; Joel 2: 20; and simply, 'the Sea' in Ezek. 47: 8. The term, 'Salt Sea' is very appropriate; for it contains much more salt than is found in ordinary sea water, which makes it extremely nauseous. It is also very heavy, so that a person cannot sink in it; and after bathing it leaves a crust of salt on the flesh.

The river Jordan and some streams run into the Salt Sea, but there is no outlet. The rocks that surround it make the heat there very great, and evaporation must be rapid. Its size is about 48 miles long, and 10 miles across at its widest part. Its surface is at times (for it varies according to the rain) about 1,292 feet below the level of the sea,

making it, as far as is known, the lowest lake in existence. Its deepest part is about 1,300 feet below the surface. Altogether it is like no other known lake, and is characteristic of death and dreary desolation.

On the restoration of Israel in a future day a river will issue out of the house, the future temple, which river will go down into the desert and run into this sea, and the *waters will be healed*. En-gedi (*Ain Jidy*, about half way along the coast of the Dead Sea, on the west) will be one of the stations of the fishermen. Ezek. 47: 1-10. A beautiful figure of God's future bringing to life the dead and dry bones of Israel and Judah, and making them the means of life to others.

What connection there is, if any, between the present state of the Salt Sea and the destruction of Sodom and Gomorrah, is not known. In Genesis 14 the battle of the four kings against the five was in "the vale of Siddim, which is the Salt Sea." Gen. 14: 3. The four kings had come from a distance, but the five kings, of whom the kings of Sodom and Gomorrah were two, were near home; farther than this the connection cannot be traced. This sea is now called *Bahr Lut*, the 'Sea of Lot.'

Salt, Valley of.

Place where battles were fought by David and Amaziah against their enemies. 2 Sam. 8: 13; 2 Kings 14: 7; 1 Chr. 18: 12; 2 Chr. 25: 11; Ps. 60 *title*. It is supposed to be in the northern part of the Arabah valley, south of the Dead Sea.

Salu. [Sa'lu]

Father of Zimri and a prince of Simeon. Num. 25: 14.

Salutation.

The brotherly greetings expressed at the close of nearly all the epistles. They were sent from the saints located where the epistles were written to the saints addressed, together with, at times, the injunction to greet one another with 'a holy kiss,' that being the

ordinary form of salutation in the East among the men as well as among the women. Rom. 16: 5-23; 1 Thess. 5: 26; Titus 3: 15, etc.

When evil doctrine had spread in the professing church, the question of salutation became serious. The 'lady' to whom the apostle John wrote was strictly enjoined not to receive into her house any one who brought not good doctrine, nor was she even to salute such a one; for to do so, would be to become morally a partaker of his evil deeds. 2 John 10, 11; cf. Rom. 16: 17.

Salutations in the East being often very lengthy and of mere ceremony, may well account for those sent in haste being told to salute no one by the way. 2 Kings 4: 29; Luke 10: 4.

Salvation.

This may be seen in various connections in scripture.

1. It has reference primarily to the judgement of God to which man is obnoxious by reason of sin. This is illustrated by the destruction of the firstborn (the strength) of Egypt when the destroying angel passed through the land. The Israelites were saved only through being sheltered by the blood of the passover lamb. Salvation is based on God's righteousness having been maintained and declared in the death of Christ, and hence is for the believer in Christ. Luke 1: 77.

2. Intimately connected with the above is the question of salvation from enemies carnal or spiritual. With Israel it was the former, as the Egyptians and the Canaanites. With Christians it is the latter, as sin, death, the world and the power of Satan. Salvation in this sense is by the power of God. Luke 1: 71.

3. It has reference further to the actual physical condition of Christians which is met by the redemption of the body. In this sense salvation is hoped for. During the interval the Christian has to work out into result his own salvation (it was in the case of the Philippians their 'own salvation' in contrast to the care exercised over them by Paul when present with them). Phil. 2: 12, 13; cf. Heb. 7: 25.

Samaria. [Sama'ria]

This city was built by Omri, king of Israel, and came into prominence by becoming the capital of the kingdom of the ten tribes. It was situated on the side of a hill, and was adorned and fortified by the kings of Israel. Ben-hadad, king of Syria, besieged Samaria in the reign of Ahab, but by the intervention of God it was not taken. 1 Kings 20: 1-34. In the days of Jehoram it was again besieged by Ben-hadad, and the famine became so great that they were on the point of capitulating when some lepers brought word that the enemy had fled, and abundance of provision was to be found in the camp. 2 Kings 6: 24-33; 2 Kings 7: 1-20.

It was besieged again by Shalmaneser, about B.C. 723, but held out for three years, being eventually taken by Sargon. The people were now carried into captivity. 2 Kings 18: 9-12. Among the Assyrian inscriptions there is one in which Sargon says, "The city of Samaria I besieged, I captured; 27,280 of its inhabitants I carried away." It was partly re-peopled by the colonists imported by Esar-haddon. Samaria was again taken by John Hyrcanus, who did his best to destroy it.

The city was rebuilt by Herod the Great, and named *Sebaste* (the Greek form of Augusta) in honour of his patron the emperor Augustus; but on the death of Herod it gradually declined. It is now only a miserable village, called *Sebastieh*, 32 17 N, 35 12' E, but with some grand columns standing and relics of its former greatness lying about.

THE DISTRICT OF SAMARIA is often alluded to in the N.T. It occupied about the same territory as that of Ephraim and Manasseh's portion in the west. It had the district of Galilee on the north, and Judaea on the south. Luke 17: 11; John 4: 4; Acts 1: 8; Acts 8: 1-14; Acts 9: 31; Acts 15: 3.

Samaritan, The Good.

See PARABLES.

Samaritan Pentateuch.

An ancient recension of the five books of Moses. Though it had been mentioned by some of the early fathers, it was not till about A.D. 1616 that a MS copy of it was discovered. At first it was considered by some as far superior to the Hebrew Pentateuch, but when other copies came to light (there are now about twenty) and they were examined more carefully, the thought of its superiority was not maintained; it is now regarded only as a copy of the Hebrew, though it agrees with the LXX in many places where that differs from the present Hebrew text. The Pentateuch which the Samaritans called 'The Law' is all they have of the O.T. The characters in which it is written, by being compared with ancient coins, etc., are judged to be more ancient than the square Hebrew letters now in common use. The origin of it may have been a copy of the Pentateuch secured by the Israelites on the division of the kingdom. The Paris and the London Polyglots give the text in full.

Samaritans.

The only place in the O.T. where these are mentioned gives their origin, and the mixed character of their worship. The king of Assyria had peopled the cities by colonists from the East, they were then in Jehovah's land, but they did not fear Him, therefore He sent lions among them. On the king of Assyria being informed of this, a priest who had been carried away from Samaria was sent thither, to teach them how they should fear the God of that land. The result was that they feared Jehovah, and served their own gods! 2 Kings 17: 24-41.

When Ezra returned from exile to build the temple, some of these people came and said, "Let us build with you: for we seek your God as ye do; and we do sacrifice unto him, since the days of Esarhaddon king of Assur, which brought us up hither." Ezra refused to let them have anything to do with building the temple, and this aroused their hatred and opposition. Ezra 4: 1-4. We further read that Nehemiah ejected one of the priests who had defiled the priesthood by marrying the daughter of Sanballat the Horonite. Neh. 13: 28. Josephus speaks of him as Manasseh, and relates that Sanballat built a temple for him at Gerizim, which became a refuge for apostate Jews. This naturally increased the hatred between the

Jews and the Samaritans.

This temple was destroyed by John Hyrcanus, son of Simon Maccabaeus, about B.C. 109. The animosity, however, was not removed. The woman of Samaria in John 4 alluded to the differences between Jews and Samaritans, and in Luke 9: 52, 53 it is said of a village of the Samaritans that the inhabitants would not receive the Lord because His face was turned towards Jerusalem. A Jew regarded it as the extreme of opprobrium, to be called a Samaritan, and those of Judaea added this to the other insults they heaped on the blessed Lord. John 8: 48.

The Samaritans claimed to be true Israelites. The woman of Samaria said to the Lord, "Art thou greater than *our father Jacob*, who gave us the well?" As to their religion, she spoke of 'this mountain' as the proper place to worship; but the Lord said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." The hour had however arrived when they that worship God must worship Him in Spirit and in truth. Many of the Samaritans believed and received the Holy Spirit. John 4: 9-42; Acts 8: 5-17.

It is remarkable that while the Jews have lost all means of keeping their feasts at Jerusalem, a few, still calling themselves Samaritans, at *Nablus*, in a humble synagogue at the foot of the mountain, continue their worship, and annually ascend the mountain and keep the feast of the Passover with a roasted lamb: a marked instance of *imitation*, now so common in Christendom. They have an ancient MS called the SAMARITAN PENTATEUCH (*q.v.*), for which they claim great antiquity.

Samgarnebo. [Sam'gar-ne'bo]

One of the princes of Babylon present at the taking of Jerusalem, unless, as some suppose, the words are really the title of Nergal-sharezer. Jer. 39: 3.

Samlah. [Sam'lah]

One of the ancient kings of Edom. Gen. 36: 36, 37; 1 Chr. 1. 47, 48.

Samos. [Sa'mos]

An island in the Aegean Sea, a few miles south-west of Ephesus, only incidentally mentioned in the return of Paul's third missionary journey. Acts 20: 15. It is still called *Samos*.

Samothracia. [Samothra'cia]

A small island in the north-east of the Aegean Sea off which Paul's ship anchored for a night on his first visit to Europe. Acts 16: 11. It is now called *Samothraki*.

Samson. [Sam'son]

Son of Manoah, of the tribe of Dan. His birth had been pre-announced by an angel to his mother, who had long been childless. The angel told his parents that he was to be a Nazarite (that is, a separated one) from his birth. When Israel was in bondage to the Philistines, the internal enemies of God's people, a Nazarite had to be raised up by God to work out their deliverance. The statement that "he judged Israel twenty years," doubtless signifies the south-west parts of the land near the country of the Philistines. It was said of Samson before his birth: "He shall begin to deliver Israel out of the hand of the Philistines."

His marriage with a woman of Timnath was so far "of the Lord" that it became in the ways of God an occasion against the Philistines to whom he had allied himself. His going down to her was the occasion of his killing a lion; this led to Samson's riddle, and the riddle to his slaying thirty of the Philistines. Then, his wife being given to another man, Samson burned up their corn, their vineyards, and their olives, and smote the Philistines with 'a great slaughter.'

When the Philistines gathered themselves together to arrest Samson, the men of Judah would not defend him, but, owning their bondage, said, "Knowest thou not that the Philistines are rulers over us?" and three thousand of Judah bound Samson and delivered him to the Philistines. Thus Samson, through God's inscrutable ways, was separated from his own people: they delivered him up, as afterwards the people of Judah delivered up the Lord Jesus, the true Nazarite,

who came to save them.

When in the hands of his enemies, he was mightily moved by the Spirit, and with the jaw-bone of an ass slew a thousand of the Philistines. After this great victory he fainted for water, and cried unto the Lord, who clave a hollow place in the rock [also called *lehi*, 'a jaw-bone'] and gave him drink.

His humiliating end was brought about through his lust after strange women. It was extreme folly to make known the secret of his strength to Delilah when he knew she would betray him. It is a striking instance of the foolish things a Nazarite (and all Christians are morally Nazarites) may do if he gets out of communion with the Lord. The strong man was blinded and made to grind in a dungeon for his enemies.

But God had not forsaken him, and his hair began to grow again. The Philistines offered a great sacrifice to their god Dagon, and they praised their god, and said it was he that had delivered Samson into their hands. Then they sent for him to make sport before them; but he cried unto the Lord, and asked Him to strengthen him this once, that he might be avenged on the Philistines for the loss of his two eyes. God strengthened him, and he pulled down the house, on the roof of which there were about three thousand souls, and thus he slew at his death more than he had slain in his life.

Notwithstanding the failures of Samson, God accomplished the purpose for which He had raised him up in subduing the Philistines; but it was only accomplished in his own death. Among the cloud of witnesses who 'obtained a good report through faith,' Samson is named, but his acts are not there recorded. Heb. 11: 32. His history is given in Judges 13 — Judges 16.

Samuel.

A prophet, a Nazarite from his birth, raised up by God to be His servant because Israel had failed in its priests, and every man was doing that which was right in his own eyes. He was one whom God answered when he called upon Him, Ps. 99: 6, and is classed with Moses as intercessor with God. Jer. 15: 1. Samuel was also a faithful

judge in Israel, and acted as priest when Eli and his sons were dead. His history is given in the books that bear his name. He is called SHEMUEL in 1 Chr. 6: 33.

Samuel, First Book of.

The personal history of Samuel is contained in this book: it opens with his birth. He was the son of Hannah and Elkanah, a descendant of Korah, of Ramathaim-zophim, of mount Ephraim. He was given by God in answer to the prayer of his mother, and was consecrated by her as a Nazarite from his birth, and 'lent to the Lord' as long as he lived.

1 Sam. 2. The beautiful prayer, or song, of Hannah recognises the sovereign grace of God that brings down pride, and exalts the poor and weak. Israel had been brought low in the time of the Judges, and needed to learn that all strength and exaltation must come from God. This prophetic song looks forward to the time when God shall judge *the ends of the earth* by His King and His Anointed. 1 Sam. 2: 10. The wickedness of the sons of Eli is then brought out, and Eli is solemnly warned by 'a man of God.' Samuel had been growing and was in favour both with Jehovah and with men.

1 Sam. 3. The word of Jehovah was precious: there was no open vision: the priest had failed. God called Samuel, but he supposed it was Eli. On this being repeated three times, Eli instructed him, if he was called again, to say, "Speak, Lord, for thy servant heareth." He was called again, and said, "Speak; for thy servant heareth" (omitting as yet the word 'Lord'). God now began to make revelations to Samuel. Because Eli did not restrain his sons, judgement should fall upon his house. When told of this, Eli answered, "It is the Lord: let him do what seemeth him good." Samuel became God's servant for the crisis: the Lord was with him, and none of his words fell to the ground. From Dan to Beersheba Samuel was recognised as the prophet of Jehovah.

1 Sam. 4. Israel was smitten before the Philistines; but instead of turning to the Lord and confessing their sins, they sent for the ark of the covenant, saying that *it* should save them, and made a great shout; but God was not in this act, the Israelites were smitten,

including the two sons of Eli, and the ark was captured by the Philistines. When Eli heard the sad news he fell back and died. The wife of Phinehas also, in giving birth to a son, called his name Ichabod, [I-chabod] 'no glory,' and died.

1 Sam. 5, 1 Sam. 6 rehearse the judgements of God on the Philistines while the ark was in their possession, and the fall of their god Dagon. Also the return of the ark, and God's judgement on the men of Bethshemesh for looking into it.

1 Sam. 7. The ark was taken to Kirjath-jearim. After twenty years the people lamented after the Lord, and Samuel said they must put away their strange gods, and prepare their hearts to the Lord and serve Him only, and *He* would save them. They gathered at Mizpeh, poured out water before the Lord as a token of repentance (cf. 2 Sam. 14: 14), and confessed their sins. On the Philistines coming to attack them they begged Samuel to cry unto the Lord for them. He offered a sucking lamb as a burnt offering, thus recognising the ground of the relationship between the people and God. The Philistines were subdued: God thundered upon them. They came no more to attack Israel, and the cities they had taken were restored. Samuel raised up a stone and called it EBEN-EZER, that is, 'the stone of help.' Samuel went on circuit and judged all Israel. He resided at Ramah, and erected an altar there. The days of Samuel were exceptional: he was not a priest, but he offered sacrifices, and had this altar without either the tabernacle or the ark. He was the man of faith in those days, being owned of God as the upholder of His people.

1 Sam. 8. There is a change here. Samuel was growing old, and had appointed his two sons to be judges; but they took bribes and perverted judgement. The people, making this the excuse, begged Samuel to appoint them a king, that he might be their judge 'like all the nations.' God had separated them *from* all the nations, and He bade Samuel tell them that in asking a king they were rejecting, not Samuel merely, but Himself; yet He told Samuel to listen to their request.

1 Sam. 9, 1 Sam. 10. God caused Saul the son of Kish providentially to go where Samuel was, and then pointed him out as the one to be

anointed as king, that he might save Israel out of the hand of the Philistines. On Samuel presenting him to them — a man taller than the rest of the people, and consequently approved according to man's natural judgement — they shouted "God save the king."

1 Sam. 11, 1 Sam. 12. On Nahash the Ammonite declaring that he would make a covenant with the inhabitants of Jabesh-gilead only on the condition of thrusting out all their right eyes, to "lay it for a reproach upon all Israel," Saul was stirred to action by the Spirit of God, and the Ammonites were slain. Samuel called the people to Gilgal (the place where the flesh had been judged), and Saul was made king before the Lord, and peace offerings were offered. Samuel solemnly appealed to the people, first as to his own integrity, and then as to God's faithfulness, and to their own waywardness. A sign was given them; they were not to fear, but be faithful, and mercy would be the result.

1 Sam. 13. Saul is left without Samuel and is put to the test. He had been told that he was to go to Gilgal and wait there seven days for Samuel, for Samuel was the link between Saul and the Lord: 1 Sam. 10: 8. Saul tarried the seven days, and then, because the people were leaving him, he 'forced himself,' as he says, and offered a burnt offering. Samuel came as soon as he had finished, and rebuked him for not keeping the commandment of the Lord, and announced that his kingdom should not continue. Samuel left him, and Philistine 'spoilers' spread themselves in the land. The Israelites were in weakness, they had even to resort to the Philistines to sharpen their weapons.

1 Sam. 14. The Israelites were hiding themselves in caves. Jonathan, Saul's son, was a man of faith: he had previously attacked the Philistines, and now, with his armour-bearer only, began again to smite them. God sent a great earthquake, and the Philistines smote one another. The Israelites also attacked them, and there would have been a greater victory had not Saul, in fleshly zeal, put all under a curse who should eat before the evening. Jonathan, who had not heard of this, tasted a little honey. When evening arrived the people hastened to kill and eat, and would have eaten with the blood had not Saul restrained them. He raised an altar unto God, and then enquired of God, and would have put Jonathan to death for eating the honey

had not the people prevented it. Saul had all the outward forms of reverence for God, but he was not a man of faith: he called the Israelites *Hebrews*, missing the point of their relationship with God. Still God used him to subdue some of the enemies of Israel.

1 Sam. 15. Saul is now put to a final test. A message is sent him from God to go and *utterly* destroy Amalek. Saul however saved the best of the sheep and oxen under the plea of these being for sacrifice. Agag was also brought away alive. Yet Saul said he had obeyed the word of the Lord. Samuel uttered that important principle, "To obey is better than sacrifice," telling Saul that God had rent the kingdom from him. Samuel hewed Agag in pieces before the Lord: he then finally left Saul.

1 Sam. 16 commences a new section in the book. Samuel was told by the Lord not to mourn for Saul: He had rejected him. Samuel was then sent to Bethlehem to anoint David. The Spirit of Jehovah came upon David from that day, but He departed from Saul, and an evil spirit troubled him. David, as a skilful player on the harp, was sent for by the king. Saul, a figure of the first man, having been tested and found wanting, the beloved one (David) is brought forward: he is announced as a type of Christ: cf. Matt. 3.

1 Sam. 17 - 1 Sam. 19. David must have left Saul, and we know not exactly what interval elapsed before David slew Goliath. His victory over the giant is a striking type of Christ's victory over the power of Satan in the cross. Heb. 2. In returning triumphant, David is a type of the risen Christ; he must have the first place, even as Christ of the seed of David according to the flesh is declared Son of God with power by resurrection from the dead. Rom. 1: 2-4.

Saul set David over the men of war, but the praises of the women, "Saul hath slain his thousands, and David his ten thousands," raised his envy, and he eyed him from that day and attempted to kill him. Having failed in this he sought to ensnare him by demanding, as a dowry for his daughter, a hundred foreskins of the Philistines. But the Lord prospered David everywhere and Michal became his wife.

Jonathan's heart was knit to David, and he endeavoured to divert his father from his murderous intentions. Michal also protected him and

saved his life. David fled to Samuel, and on Saul sending messengers to take him, the Spirit of God was on the messengers and they prophesied. When this had taken place three times, Saul went himself, but the Spirit of God came upon him also, and he prophesied: David was saved.

1 Sam. 20 - 1 Sam. 31. Nothing could teach Saul wisdom — to let God's anointed one alone: it is thus that man cannot bear to be superseded by Christ. Then began the flight of David from the wrath of Saul, and Saul's pursuit of him; the grace of David in twice saving the life of Saul when he had him in his power; the wickedness of Saul in slaying the priestly house of Ahimelech; the mistake of David in joining himself to the Philistines, from which the Lord delivered him; and his discipline in the destruction of Ziklag, and the carrying away of his two wives with the inhabitants, but in mercy all were recovered.

In the meantime Samuel had passed away, with the simple notice that he died, and all the Israelites gathered together and lamented him, and buried him in his house at Ramah: 1 Sam. 25: 1. He was a faithful prophet of God (cf. Jer. 15: 1), though, alas! his house failed in his sons as judges.

When Saul approached his end, and could get no answer from God, he resorted to the witch at Endor: just as man, who has rejected Christ these 2,000 years, will at the close of this age, in the apostasy of Christendom, give himself up to Satan. Rev. 13. Samuel was raised, who foretold the speedy death of Saul and of his sons: see DIVINATION. A battle with the Philistines was fought on the next day, three of Saul's sons were slain, and Saul, being sore wounded, fell on his sword, and was put to death by an Amalekite. The bodies of Saul and of his sons were hanged up on the wall of Beth-shan, but were rescued during the night by men of Jabesh-gilead, burnt, and the bones buried under a tree.

The First Book of Samuel shows a solemn change in the manifest relationship of Israel with God. Not only had the priest failed in the house of Eli, but the ark of the covenant, the symbol of Israel's relationship with God, was in the hands of their enemies, this being permitted by God to bring things to an issue. He raised up a faithful

prophet in Samuel, who also in a measure acted as priest, thus providing in grace a means of communication with his unfaithful people. Their demanding a king was virtually refusing God as their sovereign, though we know that according to the purpose of God there was to be a king as type of the Lord Jesus, King of Israel. The history of their first king shows that *royalty*, as everything else committed to man, was quickly followed by failure.

Samuel, Second Book of.

This gives the definite establishment of David in the kingdom, with the history of the kingdom and his own personal history to near the close of his life. See DAVID.

2 Sam. 1 - 4. David lamented over the death of Saul, and did not seek to grasp the kingdom immediately. He committed his way unto the Lord, asked to which of the cities he should go, and was content to reign in Hebron seven years and six months, until God's time was come for him to reign over the whole of the tribes.

Abner, Saul's captain, made Ish-bosheth, Saul's son, king at Mahanaim; but he was not, as Saul had been, God's anointed. There were wars between the two houses, but David does not appear in them; they were conducted by Joab and Abner. The house of David waxed stronger and stronger. Abner, taking affront at the rebuke of Ish-bosheth concerning Rizpah, Saul's concubine, revolted to David; but as he had previously killed Asahel, Joab's brother, in one of the wars, Joab treacherously slew him, doubtless as much out of jealousy as to avenge the death of his brother. Two of Saul's captains then killed Ish-bosheth, and brought his head to David, but David only condemned them to lose their own lives for their wickedness. This was followed by the whole of the tribes anointing David as their king.

2 Sam. 5. David, now king of all Israel, went to reside at Jerusalem, where he took more wives and concubines, and children were born to him. Twice he signally defeated the Philistines.

2 Sam. 6; 2 Sam. 7 give the bringing up of the ark of God to Jerusalem. Then David thought to have built a house for God; but

this was not God's will: God would build *him* a house, and his son should build a house for God. David prays and gives thanks.

2 Sam. 8 - 2 Sam. 10. David subdued all the enemies of Israel, and executed judgement and justice unto all the people. He then graciously showed kindness to the house of Saul in the person of Mephibosheth, son of Jonathan: though lame on both his feet, he sat continually at the king's table. Hanun, king of the Ammonites, by insulting the ambassadors sent to him in kindness by David, drew upon the Ammonites sore punishment, and upon the Syrians who went to their aid: a vivid illustration of the solemn fact that those who refuse grace will be dealt with in judgement

2 Sam. 11; 2 Sam. 12 record the sad story of David's sin respecting Bathsheba, and the way he brought about the death of her husband. He was rebuked by Nathan: he confessed his sin, and it was put away; but he had to bear the needed discipline.

2 Sam. 13 - 2 Sam. 20. Disorders in David's house are related: his son Amnon is killed. Absalom is obliged to go into exile, but returns unrepentant; his revolt follows, and David seeks safety in flight. The punishment foretold by Nathan had come to pass, but God had mercy on His anointed; the counsels of Ahithophel are turned to foolishness, and Absalom meets the end he deserved. David returns to Jerusalem. A smaller revolt by Sheba is crushed by his death. David is again established on the throne, and his officers in the kingdom are duly recorded: see 2 Sam. 8: 16, 18.

2 Sam. 21; 2 Sam. 22. For three years God sent a famine, for He had a controversy with Saul's house because Saul had slain the Gibeonites, to whom Israel had sworn protection. David sought to make reparation, and the Gibeonites asked that seven of the descendants of Saul should be given them, and they would hang them up before the Lord. Rizpah, the mother of some of them, defended the bodies day and night, until David buried them with the remains of Saul and his sons. And God was entreated for the land.

The Philistines again war with Israel, and now the descendants of the giants are slain by David's valiant men. This is followed by a psalm of thanksgiving by David in which he celebrates what God

had been for him in his necessities and dangers. Some of the expressions, as in many of the Psalms, will only be fully accomplished in the person of Christ Himself.

2 Sam. 23 gives "the last words of David," wherein he exults in the infallibility of God's covenant, notwithstanding the failure in his house. Then follows a list of David's worthies, with their deeds of valour and devotedness. God also will have His valiant men; He will count them when He writeth up the people. Ps. 87: 6.

2 Sam. 24. It is sad that the last public act of David should be one of sin, but it must be observed that the anger of Jehovah was kindled against *Israel*, and God punished their rebellion by allowing Satan to act upon the pride of David's heart to number Israel. Cf. 1 Chr. 21: 1. Even Joab could see that it was an error, and sought to divert the king from his purpose; but Satan succeeded, and the people were numbered. David then saw that he had sinned greatly, and confessed it to God, and asked Him to take away his iniquity. Three punishments were offered to David by the mouth of the prophet, and he *chose* to fall "into the hand of the Lord, for his mercies are great." A pestilence swept off 70,000 men, but when the destroying angel came to Jerusalem his hand was stayed. David bought the threshing floor of Araunah and his oxen, erected an altar, and offered up burnt offerings and peace offerings, and the plague was stayed.

The Second Book of Samuel gives the reign of David. In his rejection and in his subduing all his enemies he is a manifest type of Christ. David's sins are not hidden, but his heart always turned to God, and his faith was answered by grace and restoration, though for his good the governmental chastisement was not withheld.

Sanballat. [Sanbal'lat]

A Horonite, who seemed to act as a governor under the Persian king when Nehemiah returned from exile to rebuild Jerusalem. He was an enemy of the Jews, and by plots and guile hindered the work as far as he could. A descendant of the priests had become his son-in-law, whom Nehemiah rejected. His case is an illustration of the way in which, whenever God has work in progress, Satan finds an agent to oppose it. Neh. 2: 10, 19; Neh. 4: 1, 7; Neh. 6: 1-14; Neh. 13: 28.

See SAMARIA.

Sanctification.

This term is from *qadesh*, ἀγιάζω, 'to set apart to sacred purposes, consecrate.' It has various applications in the O.T.

As to *days*: God sanctified the seventh day on which He rested; it was afterwards to be kept holy by the Israelites. Gen. 2: 3; Ex. 20: 8.

As to *persons*: The whole of the Israelites were sanctified to God. Ex. 19: 10, 14. The firstborn were further sanctified to God, to be redeemed by the Levites. Ex. 13: 2. The priests and Levites were sanctified to the service of God.

As to *the place and vessels of divine service*: The tabernacle and temple, and all the vessels used therein, were devoted to sacred use in the worship of God. Ex. 30: 29. We have thus what was suitable in view of God: there was also what was obligatory on the part of those that approached.

The priests, Levites, and people were often called upon to *sanctify themselves*, to be ceremonially fit to approach God and His sanctuary. Lev. 20: 7; Num. 11: 18; etc. God declared, "I will be sanctified in them that come nigh me," Lev. 10: 3; God must be approached with reverence and in separation from what is unsuited to Him.

In the N.T. sanctification has many applications.

1. The thought is twice expressed by the Lord Jesus as to Himself. He spoke of Himself as one "whom the Father hath sanctified, and sent into the world." John 10: 36. He was set apart by the Father for the accomplishment of the purposes of His will. In His prayer for His disciples in John 17 the Lord also says, "For their sakes I sanctify myself." He set Himself apart in heaven from rights that belonged to Him as man, that His own might be sanctified by the truth. He was sanctified on earth for the Father, He has sanctified Himself in heaven for the saints.

2. Believers are said to be "sanctified through the offering of the body of Jesus Christ once for all." Rom. 15: 16; 1 Cor. 1: 2; Heb. 10: 10. They are thus 'saints,' 'sanctified ones' before God, apart from the life of flesh, a class of persons set apart to God for priestly service. Acts 20: 32; Acts 26: 18; Rom. 1: 7; etc. In this there is *no progress*: in effect it implies the most intimate identification with Christ. Such are His brethren. "He that sanctifieth and they who are sanctified are all *of one*," Heb. 2: 11; the sanctified are "perfected for ever" by one offering. Heb. 10: 14.

3. But believers are viewed also on the side of obligation and are exhorted to yield their members "servants to righteousness unto holiness" (ἁγιασμός). Rom. 6: 19. God chastens them that they may be partakers of His holiness. Heb. 12: 10. Without sanctification no one will see the Lord. In this there *is progress*: a growing up into Christ in all things. Eph. 4: 15. The apostle Paul prayed that the God of peace would sanctify the Thessalonians wholly. 1 Thess. 5: 23.

4. Sanctification appears to refer to change of association, for the possibility is contemplated of some who had been sanctified treading under foot the Son of God, and treating the blood of the covenant as an unholy or common thing, thus becoming apostates from Christ, and departing from the association in which they had been sanctified. Heb. 10: 29.

5. In the existing mixed and corrupt state of Christendom (viewed as a great house, in which are vessels, some to honour and some to dishonour), the obligation to sanctification from evil within the sphere of profession has become obligatory in order that a man may be "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." 2 Tim. 2: 21.

6. An unbelieving husband or wife is said to be sanctified in the believing partner, and their children are holy (ἅγιος). They can thus dwell together in peace, instead of having to separate from an unbelieving partner, as in Old Testament times. 1 Cor. 7: 14: cf. Ezra 9, Ezra 10.

7. Food is "sanctified by the word of God and prayer." Hence "every creature of God is good, and nothing to be refused, if it be received

with thanksgiving." 1 Tim. 4: 4, 5. This is altogether opposed to restrictions prescribed by the law, or which man may impose on the use of what God in His goodness has created for man's use.

Sanctuary.

This is 'holy [place],' and is applied in the O.T. both to the tabernacle and to the temple as a whole, and to the 'holy [place]' and 'most holy' in distinction from the other parts: "Thy way, O God, is in the sanctuary." Ps. 77: 13. The sanctuary was where, in retirement from man and the world, God's glory was seen, and His mind apprehended; it was where the sacrifices were offered, and God was worshipped.

In the N.T. also the word sanctuary is applied to the holy and most holy parts of the tabernacle. Heb. 9: 1-8; Heb. 10: 19; Heb. 13: 11. Here it is called 'worldly,' (κοσμικός) in reference possibly to its order, and its contrast to the true tabernacle which the Lord pitched, and not man. The word 'sanctuary' in Heb. 8: 2 is literally holy (places or things); of these Christ is minister. The sanctuary for the Christian consists in the light of the glory of God in the face of Jesus Christ. God is revealed without a veil.

Sandals.

Soles worn under the feet; and tied by strings or thongs to keep them in their place. Mark 6: 9; Acts 12: 8. See SHOES.

Sanhedrin or Sanhedrim.

The Greek word is συνέδριον, 'a sitting together': it is always translated 'council' in the A.V. There appears to be no Hebrew equivalent to the name. The Jews trace its origin to the seventy elders chosen to assist Moses, Num. 11: 16, 17; but nothing is said of such a council in the time of the kingdom; and it is probable that it was instituted in the time of the Maccabees. The early writers do not say how it was composed; from the N.T. we find it consisted of the chief priests, or heads of the twenty-four courses, the elders, lawyers, and the scribes. It was the highest court of the Jews, acting 'in all causes, and over all persons, ecclesiastical and civil.' Its

decisions were binding on Jews everywhere. Its powers were curtailed by Herod and afterwards by the Romans, who prevented the Jews from putting any one to death legally. John 18: 31. The Lord, Luke 22: 66; Peter and John, Acts 4: 1-23; Acts 5: 17-41; Stephen, Acts 6: 12-15; and Paul, Acts 22: 30; Acts 23: 1-10; were arraigned before the Sanhedrin.

Sansannah. [Sansan'nah]

Town in the south of Judah. Joshua 15: 31. Not identified.

Saph.

One described as "of the sons of the giant" (or Rapha), slain by Sibbechai. 2 Sam. 21: 18. He is called SIPPAI in 1 Chr. 20: 4.

Saphir. [Sa'phir]

City mentioned in Micah 1: 11, the inhabitants of which are thus addressed, "Pass ye away . . . having thy shame naked," when judgements are being proclaimed against Judah and Israel. The name signifies 'fair, beautiful': it should be changed into 'shame.' Probably one of the three villages named *es Suafir* near .

Sapphira. [Sapphi'ra]

See ANANIAS.

Sapphire,

sappir, σάπφειρος. When Moses, and the elders, etc., went up into the mount to God "there was under his feet as it were a paved work of a sapphire stone." Ex. 24: 10. In Ezekiel's vision, above the firmament, was seen the "likeness of a throne as the appearance of a sapphire stone." Ezek. 1: 26. It was one of the stones in the breastplate, and one that garnished the foundation of the holy Jerusalem. It is symbolical of heavenly glory. Ex. 28: 18; Rev. 21: 19. The word occurs in Job 28: 6, 16; Cant. 5: 14; Isa. 54: 11; Lam. 4: 7; Ezek. 10: 1; Ezek. 28: 13. Probably an azure or sky-blue stone. Some suppose it was the *Lapis-lazuli*, others identify it with the

modern sapphire.

Sarah, [Sa'rah] Sarai, [Sa'rai] Sara. [Sa'ra]

Wife of Abraham and mother of Isaac. Abraham said she was the daughter of his father but not of his mother, therefore he called her 'sister'; but God preserved her in His mercy to Abraham, who had, through fear, denied his true relationship to her in the land of Egypt and before Abimelech. Sarah, being barren, gave to Abraham her Egyptian handmaid Hagar, who, when she had conceived, despised her mistress. Sarah then dealt harshly with her and she ran away; but the angel of the Lord sent her back, and Ishmael was born.

When God promised Abraham that a son should be born to him of Sarah, He altered her name from Sarai to Sarah, which signifies 'princess.' The meaning of Sarai is uncertain. Jerome gave 'my princess;' others 'princely;' others 'contentious;' Fürst says, 'Jah is ruler.' (See NAMES.) When Sarah heard that she was to have a son, she laughed within herself, for she was old, but it was known by the Lord, and then, being afraid, she denied that she had laughed.

In fulfilment of God's promise, Isaac was at length born. When he was weaned, Ishmael was seen mocking, which roused Sarah to demand the expulsion of Hagar and Ishmael. Though it was grievous to Abraham, God bade him do what Sarah desired. This is taken up in Galatians 4 as a figure of Christians being children of the free woman, that is, of Jerusalem which is above, which, says the apostle, is our mother. Ishmael represents the man born after the flesh, who persecutes him born after the Spirit.

Sarah lived to the age of 127, and died in Kirjath-arba, and was buried in the cave of Machpelah, which was purchased as a burying place. Her history is given in Gen. 11 — Gen. 23. Sarah is held up in the N.T. as an example of faith, Heb. 11: 11; and also as a wife who was in subjection to her husband. 1 Peter 3: 6.

Sarah. [Sa'rah]

Daughter of Asher. Num. 26: 46. Called SERAH in Gen. 46: 17; 1 Chr. 7: 30.

Saraph. [Sa'raph]

Descendant of Shelah, of the tribe of Judah. 1 Chr. 4: 22.

Sardine, Sardius,

odem, σάρδιος. One of the precious stones in the breastplate. Ex. 28: 17; Ex. 39: 10. It also embellished one of the foundations of the holy Jerusalem. Rev. 21: 20. It was one of the stones that covered the king of Tyrus (doubtless portraying Satan before his fall). Ezek. 28: 13. In heaven One who sat upon the throne was "to look upon like a jasper and a sardine stone." Rev. 4: 3. It is supposed to be the *sard*, a superior variety of agate, of various colours, some blood-red, and others of a golden hue.

Sardis. [Sar'dis]

The capital of ancient Lydia in Asia Minor. The church that was gathered there is known only by being selected as one of the seven typical churches to which addresses were sent by the apostle John. Rev. 1: 11; Rev. 3: 1, 4; See REVELATION. In the time of Croesus, its last king, Sardis was a rich and splendid city. It was taken by Cyrus. Now there is nothing but ruins. Its modern name is *Sart*, .

Sardites. [Sar'dites]

Descendants of Sered, son of Zebulun. Num. 26: 26.

Sardonyx.

A precious stone associated with one of the foundations of the holy Jerusalem. Rev. 21: 20. The word does not occur in the A.V. of the O.T. Aquila, in his Greek version, uses it for the onyx in Gen. 2: 12. It is judged to be a variety of chalcedony, or of agate, of various colours, with stripes of a different shade.

Sarepta. [Sarep'ta]

The village to which Elias was sent to succour a poor widow. Luke 4: 26. Called ZAREPHATH in 1 Kings 17: 9. Identified with *Sarafend*, : it is near the sea, about midway between Tyre and Sidon.

Sargon. [Sar'gon]

King of Assyria, successor of Shalmaneser 4, but called a usurper. His general, the Tartan, captured Ashdod. Isa. 20: 1. He reigned B.C. 722-705. Though his name appears in scripture only in the above passage, it is believed that he accomplished the taking of Samaria which was begun by Shalmaneser. See SAMARIA. He made various conquests and strengthened the kingdom of Assyria, and built some of the palaces.

Sarid. [Sa'rid]

Boundary city of Zebulun. Joshua 19: 10, 12. Identified with *Tell Shadud*, .

Saron. [Sa'ron]

See SHARON.

Sarsechim. [Sar'sechim]

Name of the 'Rab-saris,' or chief of the eunuchs, who was with Nebuchadnezzar's army at the capture of Jerusalem. Jer. 39: 3.

Saruch. [Sa'ruch]

See SERUG.

Satan. [Sa'tan]

A name by which THE DEVIL, the great enemy of God and man, is designated. The name may be said to be the same in Hebrew, Greek, and English, and signifies '*adversary*,' as the word is rendered in several places where other adversaries are alluded to: cf. Num. 22: 22; 1 Kings 11: 14, 23, 25. It was Satan who at the outset deceived Eve, for it is clear that the dragon, the *old* serpent, the devil, and Satan all represent the same evil spirit. Rev. 20: 2. Satan was the great adversary of God's people in O.T. times, 1 Chr. 21: 1; the tempter of the Lord Jesus, who treated him as Satan; and is the tempter and adversary of the saints and of all mankind now. He endeavours to neutralise the effect of the gospel; catches away the

good seed sown in the heart (Matt. 13), and blinds the minds of the unbelieving lest the light of the gospel of Christ's glory should shine to them. His efforts are frustrated by God or none would be saved.

Further, to counteract God's work, Satan has raised up heretics to mingle with the saints and to corrupt them by evil doctrine, as taught in the metaphor of the tares sown among the wheat. He goes about as a roaring lion seeking whom he may devour, but saints are told to resist him, and he will flee from them. The power of death, which Satan had, has been annulled by Christ in His death. Saints are warned against his *devices*, for he is transformed into an angel of light, a teacher of morality. God has provided complete armour for His saints in order that they may withstand him and all his wiles, and has given them the sword of the Spirit (the word of God), as a weapon of attack. Eph. 6: 11-18.

The origin of Satan is not definitely stated, but if Ezekiel 28: 12-19 refer to him, under the appellation of the king of Tyre (as was very early believed in the church, and may be correct), he is described as the anointed cherub that 'covereth;' all the precious stones and gold were also his covering, resplendent by reflected light; he had a place in Eden, the garden of God, and was upon the holy mountain of God. He was perfect in his ways from the day he was created, until iniquity was found in him. Tyre, in its worldly wisdom and beauty, is looked at morally as the creation of the prince and god of this world. He will eventually be cast out as profane and find his portion in the lake of fire.

In the Epistle of Jude, the act of Michael the archangel in reference to Satan is given as an example of restraint in speaking of dignities: he dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee." This implies that Satan had been set in dignity, which, though he had fallen, was still to be respected — as Saul's life was sacred in David's eyes because he was the anointed of God, though he had then fallen. That Satan had been set in dignity is confirmed by the fact of Christ having on the cross spoiled '*principalities* and *authorities*' (ἐξουσία), not simply 'powers.' Col. 2: 15.

The expressions "the prince of this world," "the god of this world,"

and "the prince of the power of the air," all presumably refer to Satan. When the Lord was tempted in the wilderness, Satan, after showing Him "all the kingdoms of the world," proposed to give to Him all the power and glory of them, if He would worship him, adding "*for that is delivered unto me: and to whomsoever I will I give it.*" Luke 4: 5, 6.

From the Book of Job we learn that Satan has access to God in the heavens; the Christian wrestles with the spiritual powers of wickedness in the heavenlies; and a day is coming when Michael and his angels will fight against Satan and his angels, and the latter will be cast out of heaven. This seems to indicate that Satan has a place in heaven originally given to him by God. During the millennium he will be shut up in the abyss, then loosed for a little season, and finally be cast into the lake of fire, a place prepared for him and his angels.

When Jesus was born, Satan attempted to destroy Him. Matt. 2: 16; Rev. 12: 1-5. At the close of the Lord's course Satan was the great mover in His being put to death. To accomplish this Satan entered into Judas the traitor, whereas, as far as is revealed, in other cases, possession was by a demon, and not by Satan himself. When the Lord was arrested He said to the Jews, "This is your hour and the power of darkness." But Christ was morally the victor: in His death He annulled him that had the power of death, that is, the devil: He led captivity captive. Still Satan works, and will, when cast down to earth, be the spirit of a trinity of evil. He gives his throne and authority to the beast, that is, to the resuscitated Roman Empire, whose power is wielded by the Antichrist. Rev. 13. He will also be the leader of the nations in the last battle against the camp of the saints. Rev. 20: 7-9.

It is remarkable that, notwithstanding the malignity of Satan, God uses him in the discipline of His saints, as in the case of Job, but allows the evil one to go only as far as He pleases. Paul used his apostolic power to commit some to Satan for the destruction of the flesh. 1 Cor. 5: 5; 1 Tim. 1: 20. The thorn in the flesh which Paul himself had was a messenger of Satan to buffet him, lest he should be puffed up because of the marvellous revelations made to him in the third heaven. It is well to remember that Satan is morally a

vanquished foe, for he is exposed; and that no Christian can be touched by him except as permitted and controlled by his God and Father in discipline for his good.

The epithet '*Devil*' is from 'to strike through,' and hence figuratively to stab with accusation: so Satan is called "the accuser of the brethren." Rev. 12: 10: cf. Zech. 3: 1, 2. Satan and the devil being identical, there is but one devil. In the A.V. of the N.T., where 'devils' are spoken of, the word in the original is always 'demons.'

Satyr.

The word is *sair*, which signifies 'hairy one,' and hence a 'he goat.' It is translated 'goat' and 'kid' many times. In Lev. 17: 7 and 2 Chr. 11: 15 it is translated 'devils,' but would have been better 'demons,' referring to the gods which the heathen unconsciously worshipped: cf. 1 Cor. 10: 20. The word is translated 'satyr' in Isa. 13: 21; Isa. 34: 14, both passages referring to places brought to utter desolation, so that they are inhabited by wild beasts, owls, and perhaps 'wild goats' are intended; or that the desolation would be such that men would shun them as if haunted by unearthly beings. Such a dread is often expressed by dwellers in the East.

Saul.

Son of Kish, of the tribe of Benjamin, and the first king of Israel. He was anointed by Samuel by God's direction when the Israelites demanded a king. As the king whom they had chosen and desired, 'a new heart' was given him, and he had a fair start in his reign; but he signally failed in obedience to God, by the word of Samuel. He was rejected, and David was anointed, whom for years he malignantly persecuted. Being forsaken of God, without faith or conscience he resorted to one with a familiar spirit, and there heard his doom. (See DIVINATION.) He was conquered by the Philistines, the very people he was to have overcome. Thus royalty, as everything else committed to man by God, at once failed. For details of Saul's life see SAMUEL, FIRST BOOK OF.

Saul.

One of the ancient kings of Edom. Gen. 36: 37, 38. Called SHAUL in 1 Chr. 1: 48, 49.

Saul of Tarsus.

See PAUL.

Saviour.

This title is in the O.T. applied to Jehovah. The term in itself implies that some oppression exists or some danger impends from which salvation is needed. God says, "All flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob." Isa. 49: 26; Isa. 60: 16. In the N.T. man is plainly declared to be *lost*, and the title 'Saviour' is applied both to God and to Christ. "The Father sent the Son to be the Saviour of the world," 1 John 4: 14; and the very name of Jesus conveys the thought of a Saviour. His becoming this involved His meeting vicariously the question of sin and sins, which He did on the cross. The expression occurs in Paul's later epistles of 'God our Saviour,' or 'our Saviour-God,' indicating the attitude which God occupies towards all men. How gladly all His saints say, "To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen." God is also declared to be "the Saviour of all men" in a providential sense, and men probably little know how much they are indebted to His preserving care. 1 Tim. 4: 10. See SALVATION.

Saws.

Ancient Egyptian saws have been discovered, and a double handed one was found at Nimrod. They are such as would be used for wood, but there must have been other kinds, for 1 Kings 7: 9 speaks of stones that were 'sawed with saws.' The inhabitants of Rabbah, when conquered by David, were 'cut with saws and harrows of iron and axes.' 1 Chr. 20: 3. They had perhaps thus treated the captives they had taken, and this was God's judgement upon them. Cf. Heb. 11: 37.

Scape-goat.

See ATONEMENT and ATONEMENT, DAY OF.

Scarlet.

The word most frequently translated 'scarlet' is *shani*, and this is often accompanied by the word *tolaath*, 'worm or grub,' apparently intimating that the colour was obtained from some insect, as it is now from the cochineal. Scarlet was much used in the needlework and hangings of the tabernacle, in conjunction with blue and purple; but there it apparently refers to some fabric of the colour of scarlet. If the purple be taken as symbolical of royalty and universal dominion, the scarlet may signify earthly grandeur and Israelitish royalty. Ex. 39: 1-29; Joshua 2: 18, 21; 2 Sam. 1: 24; Prov. 31: 21; Cant. 4: 3; Isa. 1: 18. In the N.T. they clothed the Lord in a scarlet robe, κόκκινος, Matt. 27: 28 (it is 'purple' in Mark and John: it may have been an old faded robe that could be called either). Scarlet is also employed with purple to point out the earthly grandeur of Papal Rome. Rev. 17: 3, 4; Rev. 18: 12, 16.

Sceptre.

One of the distinguishing insignia of royalty: a rod or staff of dignity. It was held out by the king to Esther. Esther 4: 11, etc. The prophecy that "the sceptre shall not depart from Judah . . . until SHILOH come," refers to Christ as 'the Prince of Peace.' Gen. 49: 10. The sceptre is not now wielded by Judah while the people are Lo-ammi, but their supremacy will be renewed when the purpose of God is fulfilled. Many passages speak of Christ sitting upon the throne of David, and reigning till His enemies are cast beneath His feet. A sceptre of righteousness will be the sceptre of His kingdom. Num. 24: 17; Ps. 45: 6; Isa. 14: 5; Ezek. 19: 11, 14; Amos 1: 5, 8; Zech. 10: 11; Heb. 1: 8.

Sceva. [Sce'va]

A Jew at Ephesus, a chief of the priests, whose seven sons sought by the name of Jesus to cast out a demon. The demon acknowledged that he knew Jesus and Paul, but demanded "Who are ye?" and then

by means of the possessed man attacked them, so that they fled away naked and wounded. Acts 19: 14-16. Here Satan showed his power as the 'strong man.' The One stronger than he would not let His power be used by these men.

Schism,

σχίσμα. The word is rendered 'divisions' in 1 Cor. 1: 10, etc., and refers to divisions caused by parties in the church. In view of the unity of the Spirit, schism cannot be regarded in any other light than as sin. The unity contemplated in the church was not merely that of being gathered together in assembly. The Corinthians were exhorted: "That ye all *spe*ak the same thing, and that there be no divisions [schisms] among you; but that ye be perfectly joined together in the same *mind* and in the same *judgement*." 1 Cor. 1: 10; 1 Cor. 11: 18; 1 Cor. 12: 25. The modern ideas of 'agreeing to differ,' or of 'unity only in essentials,' are not found in scripture, but the contrary. At Philippi the saints were exhorted to walk by the same rule, to mind the same thing; and then is added "If in anything ye be otherwise minded, God shall reveal even *this* unto you." Phil. 3: 15. The '*unity* of the Spirit' cannot be lightly disregarded. Christians are exhorted to use diligence to keep it in the uniting bond of peace. Eph. 4: 3. There are different lines of ministry, as is manifest in the apostles Paul and John, but all true ministry tends to one end — Christ; and hence such differences in no way clash with the unity of the Spirit. See HERESY.

Schoolmaster,

παιδαγωγός. This is literally 'child conductor,' pedagogue: originally a slave who took his master's children to school. The law was a schoolmaster to the Jews (not to the Gentiles: Paul said *we*, Gal. 3: 24; in contrast to *ye* in Gal. 3: 26) until Christ came; but any led to Christ were no longer under that schoolmaster. Gal. 3: 24, 25: cf. Rom. 6: 14.

Science.

Both in the Hebrew and in the Greek the words signify 'knowledge,' and are generally so translated. They are rendered 'science' only in

Dan. 1: 4, where 'knowledge' and 'wisdom' are also mentioned; and in 1 Tim. 6: 20, where it is science, or knowledge, 'falsely so called,' doubtless alluding in Daniel to the speculations of the Magi, and in the Epistle to Timothy to the philosophers or Gnostic heretics, whose 'knowledge' had no real foundation.

Scorpion,

aqrab, σκορπίος. These words refer to the well-known animal armed with claws like a lobster, and having its sting in its tail. In the East it inhabits desolate places, hides under stones or logs of wood, and comes out at night. It is carnivorous. Various species are known, they belong to the class *arachnida*, which includes the spider. Deut. 8: 15; Luke 10: 19; Luke 11: 12. In Ezek. 2: 6 the children of Israel are compared to scorpions, among whom Ezekiel had to labour.

In Rev. 9 we read of locusts with stings in their tails, and which torment men as do the scorpions: they are employed as symbols of some form of cruel and pitiless agents. In 1 Kings 12: 11, 14; 2 Chr. 10: 11, 14, a scourge with hard knots or metal points is supposed to be alluded to.

Scourging.

This was a punishment inflicted by the Romans. The culprit was stripped and stretched by cords or thongs on a frame, and beaten with a whip or a rod. From about B.C. 300 Roman citizens were exempt from scourging. Paul availed himself of this privilege when he was about to be 'examined' under this punishment. Acts 22: 24-29. But he was thrice beaten with rods. 2 Cor. 11: 25. The Lord was subject to the pain and indignity of scourging. John 19: 1.

Scrabble.

'To make marks': it is what David did on the door when he feigned madness. 1 Sam. 21: 13.

Screech Owl.

See OWL.

Scribes.

In the Old Testament this word is applied to the officer who carried on the correspondence for a king, the army, etc., what is now generally understood by secretary. 2 Sam. 8: 17; 2 Chr. 24: 11; Esther 3: 12; Isa. 36: 3, etc. It is also applied to those who wrote and explained the scriptures: thus Ezra was "a ready scribe in the law," even "a scribe of the words of the commandments of the Lord," though he was also a priest. Ezra 7: 6, 11; Neh. 8: 1-13.

In the New Testament the word is used in the sense in which it is applied to Ezra, and scribes are classed with the chief priests and the elders. They are described as sitting in Moses' seat, and what they taught was to be observed; but, alas, their *works* were not to be followed. Matt. 7: 29; Matt. 23: 2, 13-33. Many woes are proclaimed against them, and they are addressed, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Thus these men, who ought to have been examples to others, were publicly denounced because their practice denied what they taught. They did not form a separate sect in New Testament times, a person might be both scribe and Pharisee or Sadducee: cf. Acts 23: 9.

Scrip.

A bag, or satchel, often made of the skin of a kid, stripped off whole, and tanned by a simple process. They were slung over the shoulder. 1 Sam. 17: 40; Luke 22: 35, 36; etc.

Scripture.

This word occurs but once in the Old Testament, where an angel speaks of 'the scripture of truth.' Dan. 10: 21. In the New Testament the various parts of the Old Testament are referred to as 'the scriptures'; they are the 'holy scriptures,' 2 Tim. 3: 15; they must needs be fulfilled; they cannot be broken. John 10: 35; Acts 17: 2, 11. Some erred because they did not know the scriptures. Matt. 22: 29. And 'all scripture' is God-inspired, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, or complete, fully fitted to every good work. 2 Tim. 3: 16, 17. It is in short a God-inspired and infallible

revelation to man, and especially to those who are by grace in relationship with Him. As in a nation 'the records' are referred to as authority, so in the church, it is 'the scriptures' that bind the conscience, and should be an end of all controversy. To understand them the teaching of the Holy Spirit is needed, for "the letter killeth, but the Spirit giveth life."

Scythian. [Scyth'ian]

This word, being associated with the term 'barbarian,' signifies a most uncultivated person. Col. 3: 11. Happily such a one has the same reception as the most cultivated: such is the grace of God. 'In Christ Jesus' all distinctions are lost. As a race, the Scythians were located north of the Caspian and Black Seas. They were esteemed by the ancients as very low in intelligence and culture.

Sea.

The seas referred to in scripture are:

1. THE MEDITERRANEAN, under the names of 'the great sea,' Num. 34: 6, 7; Ezek. 48: 28; 'the uttermost sea,' or 'the hinder sea,' Deut. 11: 24; Zech. 14: 8; 'the sea of Joppa,' Ezra 3: 7; 'sea of the Philistines,' Ex. 23: 31.

The 'SEA OF CILICIA AND PAMPHYLIA,' Acts 27: 5, is the N.E. corner of the Mediterranean Sea.

2. THE SALT SEA, Num. 34: 3, 12; also called 'the east sea,' Ezek. 47: 18; Joel 2: 20; 'the former sea,' Zech. 14: 8; 'the sea of the plain,' Deut. 3: 17; Joshua 3: 16; Joshua 12: 3; 2 Kings 14: 25. See SALT SEA

3. THE RED SEA, Ex. 10: 19; Ps. 106: 7, 9, 22; Heb. 11: 29; also called 'the Egyptian sea,' Isa. 11: 15. See RED SEA.

4. THE SEA OF GALILEE, Mark 1: 16; also called the 'Sea of Tiberias,' John 21: 1; the 'Sea of Chinnereth,' Num. 34: 11; Joshua 12: 3; Joshua 13: 27; the 'Lake of Gennesaret,' Luke 5: 1. See GALILEE, SEA OF.

5. SEA OF JAZER, a small lake in Gilead, now represented by some ponds, near where Jazer stood. Jer. 48: 32.

Sea of Glass.

Symbolical laver seen in heaven, signifying fixed, accomplished holiness, with no need of the hands or feet being washed. Rev. 4: 6. In Rev. 15: 2 the saints are seen standing upon 'a sea of glass mingled with fire': they had come out of the tribulation.

Sea, The.

This is used as a symbol of the mass of the people unorganised. Rev. 13: 1. In Rev. 13: 11 a beast arises out of the *earth*, pointing to organisation.

Sea, The Molten.

The name given to the 'laver' made by Solomon when he built the temple. It was five cubits high, ten in diameter from brim to brim and thirty in circumference. It stood upon twelve oxen, three facing each way. 1 Kings 7: 23-26; 2 Chr. 4: 2-5. See LAVER.

Sea Monster.

See MONSTER.

Seal, Signet.

Stones on which words, letters, or symbols are engraved. Anciently these were pierced, and by a cord or chain were hung from the arm or the neck, or they were set in rings and worn on the finger. The design was impressed on pieces of clay which were attached to official documents, which in the East are not considered authentic without being sealed. Ex. 28: 11; Esther 8: 8, 10; Job 38: 14; Dan. 6: 17. The seal was also used to ensure security, or to preserve the sanctity of things not to be revealed. Isa. 29: 11; Dan. 12: 4, 9; Matt. 27: 66; Rev. 20: 3; Rev. 22: 10.

A covenant was sealed by Nehemiah and those with him. Neh. 10: 1. The believer, in crediting what God says of man, and of God's

salvation, virtually attaches his seal (vouches for the fact) that God is true. John 3: 33. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his [God's side]; and, Let every one that nameth the name of the Lord depart from iniquity [man's side]." 2 Tim. 2: 19. This is an illustration of a double-seal turning on a pivot, of which either side could be used.

The roll in Revelation 5 had seven seals, so arranged that by breaking one seal a certain portion could be unrolled; and each seal was broken in succession until the whole was revealed.

Sealing.

A legal process by which the validity of a deed of conveyance is confirmed: see Jer. 32: 7-11. A seal is often employed as a witness and proof of genuineness. This may help us to understand the force of the term as applied to Christ and to Christians.

1. The Lord Jesus spoke of Himself as sealed by God the Father, John 6: 27, doubtless referring to the Holy Ghost having come upon Him at His baptism. He was thus witnessed of as the Son of God.

2. Believers are sealed by the Spirit for the day of redemption, and the Spirit is also the earnest of their inheritance. 2 Cor. 1: 22; Eph. 4: 30. The gift of the Spirit is the seal. This could not be until redemption had been wrought and righteousness secured thus for man. But the seal is now the distinctive mark of those who are of God. The idea of sealing is distinct from that of being born of the Spirit, as well as from that of being led of the Spirit after He has been received. Believers only are sealed, in virtue of their faith in a Saviour who died for them and rose again. The sealing, based on forgiveness of sins, gives the consciousness of the benefit gained by faith.

Various incidents in the Acts of the Apostles throw light upon this. On the day of Pentecost, after Peter had proclaimed the death, resurrection, and exaltation of Christ, the hearers being "pricked in their heart," said, "What shall we do?" Peter replied, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 2: 38. So also when Peter preached to Cornelius and those gathered with him, while he was saying "Whosoever believeth in him shall receive remission of sins . . . the Holy Ghost fell on all them which heard the word." Acts 10: 43, 44. In Eph. 1: 13, it is said of the Gentiles that having believed the gospel of their salvation they were sealed. See HOLY SPIRIT.

3. The hundred and forty-four thousand of the twelve tribes of Israel referred to in Rev. 7: 3-8 will be sealed in their foreheads. The number typifies the completeness of the remnant which is preserved through the great tribulation for blessing, and they are conspicuous as bearing the witness and mark of the living God.

Seasons.

When God created the lights in the firmament He said, "Let them be for signs and for seasons," and it is well known that the different seasons on the earth are in great measure caused by the days being longer or shorter, and thus having more or less of the heat of the sun. After the flood, God declared that while the earth remained the seasons should continue, Gen. 8: 22 these fall approximately thus:

1. Seed-time }
3. Cold } falling in October to March.
6. Winter }
2. Harvest }
4. Heat } falling in April to September.
5. Summer }

These seasons must overlap each other in Palestine, and are somewhat different in the hill country from what they are in the plains and valleys. Seed-time follows what was called 'the early rain,' in October and November, and continues till January. Harvest commences in sheltered places as early as the beginning of April: in the hill country it is a month later; and in the north it extends to the

end of July. The rains of November clothe the fields with grass. In January oranges, citrons, and lemons are ripening. In February and March, apple, pear, plum, and apricot trees are in blossom. During May, in some places, apricots and melons are ripe. In June, figs, cherries, and plums begin to ripen, but August is the chief month for fruit. The vintage extends through September. In August the great heat begins to dry up the vegetation, and it gradually changes the whole scene into what appears to be a dry and barren land; but the early rains soon show that it is only the surface that is parched.

In places there are masses of choice wild flowers, and where the land is well cultivated, it is now, as formerly, very productive. "Twenty thousand measures of wheat" year by year were sent to Hiram in exchange for timber. 1 Kings 5: 11. Wheat, honey, oil and balm were sent to Tyre as merchandise. Ezek. 27: 17. Barley also is produced plentifully.

The Jewish Calendar here given follows the order usually found in books of reference, but the climate and seasons have somewhat altered. Some of the names of the months apparently point to the time of the year in which they fell. Thus *Abib* signifies 'budding' or 'ear of corn'; *Zif*, 'blossom'; and *Bul*, 'rain.' See MONTHS and RAIN.

Seba. [Seba']

Son of Cush, a son of Ham, and the territory where his descendants were located. Gen. 10: 7; 1 Chr. 1: 9; Ps. 72: 10; Isa. 43: 3. The descendants have been traced to Meroe, on the west of Abyssinia, and Josephus says that Meroe was at one time called Saba, or Seba. Its ruins lie between lat. 16 and 17 N. It is, however, believed by some that this tribe first settled near the Persian Gulf (probably along with the descendants of SHEBA, another descendant of Ham), and afterwards migrated into Africa. See SABEANS.

Sebat.

See MONTHS.

Secacah. [Seca'cah]

City 'in the wilderness' of Judah. Joshua 15: 61. Identified by some with ruins at *es Sikkeh*, .

Sechu. [Se'chu]

A place apparently lying between Gibeah and Ramah. 1 Sam. 19: 22. Identified with *Suweikeh*, .

Sect.

See HERESY.

Secundus. [Secun'dus]

A believer of Thessalonica, and for a time a companion of Paul. Acts 20: 4.

Seer.

In the days of Samuel it is said "a prophet was beforetime called a seer." 1 Sam. 9: 9. They were so-called apparently because they were given of God to *fore-see* events or to see visions. This is confirmed by Isa. 30: 10, where rebellious Israel, in effect, said to the seers, "*See not.*" They did not want to hear what God had to say to them. Ezekiel also says, "Woe unto the foolish prophets, that follow their own spirit and have *seen nothing!*" Ezek. 13: 3.

Seethe.

'To boil,' from the Anglo-Saxon *seothan*. Ex. 16: 23; etc.

Segub. [Segub']

1. The youngest son of Hiel who rebuilt Jericho. 1 Kings 16: 34.
2. Son of Hezron and father of Jair. 1 Chr. 2: 21, 22.

Seir.

Ancestor of the Horites who dwelt in Mount Seir and 'the land of Seir.' Gen. 36: 20, 21; 1 Chr. 1: 38.

Seir, Mount.

1. The early name of the long range of mountains, extending from about eight miles, south of the Salt Sea, to near the Gulf of Akaba. It is also called 'the land of Seir.' It was occupied at first by the Horites, and afterwards by the descendants of Esau, and acquired the name of EDOM, *q.v.* The Israelites had to compass the whole of this mountainous range to reach their entrance to the promised land. Gen. 14: 6; Gen. 36: 8, 9, 30; Deut. 2: 1-12; etc. The word of Jehovah announced to the prophet the perpetual desolation of Mount Seir. Ezek. 35: 2-15.

2. A northern boundary of Judah. Joshua 15: 10. Probably the ridge north of Kirjath-jearim, about 31 47' N.

Seirath. [Sei'rath]

City in Ephraim. Judges 3: 26. Not identified.

Sela, [Se'la] Selah. [Se'lah]

The rock city of Edom. 2 Kings 14: 7; Isa. 16: 1. The same Hebrew word is that usually translated 'rock.' The place was taken by Amaziah, who called it JOKTHEEL, *q.v.* It is judged to be the same as PETRA (which occurs in the margin of Isa. 16: 1). Petra is a remarkable place. Though about two thousand feet above the sea, it is shut in by mountain-cliffs, and is entered by a narrow ravine, through which also the river winds. The tombs cut in the rocks are large, especially one called *el Khuzneh*, which has three rows of columns. The tiers of a theatre remain, a triumphal arch, and ruined bridges. There is a sort of awe-inspiring grandeur in the place. Petra lies .

Selahammahlekoth. [Se'la-ham'mahlekoth]

This probably signifies 'rock of escapes,' or 'rock of divisions,' as in the *margin*. It is a rock in the wilderness of Maon, where David escaped from Saul. 1 Sam. 23: 28. Identified with *Wady Malaki*, 31 27' N, 35 14' E.

Selah.

A term occurring in Hab. 3: 3, 9, 13, and many times in the Psalms. There have been various suggestions as to its meaning, but its signification is not really known. The Targum mostly renders the word 'for ever.' The LXX has *διάψαλμα*, denoting, as some think, 'a pause, a break or rest.' 'Pause, consider,' is perhaps its signification.

Seled. [Sel'ed]

Son of Nadab, a descendant of Judah. 1 Chr. 2: 30.

Seleucia. [Seleu'cia]

A seaport some sixteen miles from Antioch in Syria, from whence Paul and Barnabas embarked on their first missionary journey; doubtless they landed there on their return. Acts 13: 4; Acts 14: 26. It was founded by Seleucus Nicator, the successor in Syria to Alexander the Great. There are two piers in the old harbour still called Paul and Barnabas. The modern village is called *es Suweidiyeh*, .

Sem.

See SHEM.

Semachiah. [Semachi'ah]

Son of Shemaiah, a son of Obed-edom. 1 Chr. 26: 7.

Semei. [Sem'ei]

Son of Joseph, in the genealogy of the Lord Jesus. Luke 3: 26.

Senaah. [Sena'ah]

See HASSENAAH.

Senate, Senators.

The 'assembly of the elders, priests,' etc. Ps. 105: 22; Acts 5: 21. See SANHEDRIN.

Seneh. [Sen'eh]

Rock in the "passage of Michmash" where the Philistines had a garrison in the days of Saul. 1 Sam. 14: 4.

Senir. [Senir']

See HERMON.

Sennacherib. [Sennach'erib]

Son and successor of Sargon, king of Assyria. He invaded Syria and Palestine in the fourteenth year of Hezekiah's reign. Hezekiah owned that he had offended, and paid to him a tribute of three hundred talents of silver and thirty talents of gold. Sennacherib has left an account of this on a clay tablet. He says he captured forty-six fenced cities, and the fortresses and villages round about them belonging to Hezekiah the Jew, and carried away 200,150 souls, and horses, mules, asses, camels, oxen, and sheep without number, etc. He shut up Hezekiah in his house at Jerusalem like a bird in a cage. Cf. 2 Kings 18: 13-16; 2 Chr. 32: 1-8.

On Sennacherib's second invasion, he sent insulting and impious messages to Hezekiah, who apparently was again trusting in Egypt. But an angel of God destroyed the Assyrian army. Of course the monuments say nothing of this. The king returned to Assyria, and did not venture to invade Palestine again. He was eventually murdered by two of his sons, and Esar-haddon, another son, succeeded him. 2 Kings 18: 17-37; 2 Kings 19: 1-37; 2 Chr. 32: 9-22; Isa. 36; Isa. 37. Apparently Sennacherib was co-regent with Sargon in B.C. 714 when he invaded Judaea the first time; he

reigned alone from B.C. 705 to 681.

Sensual.

The word is ψυχικός, 'animal, sensuous,' in opposition to what is 'spiritual.' It is translated 'natural' in 1 Cor. 2: 14; 1 Cor. 15: 44, 46. To be sensual is to be led by the passions of man's flesh: it is placed with 'earthly' and 'devilish' in James 3: 15; and is contrasted with having the Holy Spirit in Jude 19.

Senuah. [Senu'ah]

Father of Judah who returned from exile. Neh. 11: 9.

Seorim. [Seo'rim]

Head of -the fourth course of the priests. 1 Chr. 24: 8.

Sephar. [Sephar']

A mountainous district, the boundary of the descendants of Joktan. Gen. 10: 30. Probably *Dhafar* (pronounced *Zafar*) or *Dhafari* (pronounced *Zafari*) in Hadramaut, part of Southern Arabia.

Sepharad. [Sepha'rad]

Place where the Jews were in captivity, but from whence they would be brought to possess 'the cities of the south.' Obadiah 20. The LXX has 'as far as Ephratha'; and the Vulgate 'in Bosphoro.' Jerome considered the word signified 'boundary,' and referred to the dispersion of the Jews in any region.

Sepharvaim. [Sepharva'im]

Place conquered by Assyria, and from whence people were sent to colonise Samaria. 2 Kings 17: 24, 31; 2 Kings 18: 34; 2 Kings 19: 13; Isa. 36: 19; Isa. 37: 13. Identified with *Sippara*, on the Euphrates, .

Sepharvites. [Sepharvites']

The inhabitants of Sepharvaim: they burnt their children in the fire to their gods. 2 Kings 17: 31.

Septuagint, The.

As this version of the Old Testament is constantly referred to in biblical works, a short account of it is appended. Its name has arisen from the tradition that the translation was made by seventy Jews (or seventy-two, six out of each of the twelve tribes); but this is considered improbable. It is however often referred to simply by the numeral LXX.

It is believed to have been made at Alexandria, and to have been begun about B.C. 280. The translation was by Alexandrian Jews, and by different persons. Some parts are found to be a better translation than others, the Pentateuch being considered the best, and the historical parts better than the poetical, except the Psalms and the Proverbs. It has been judged that the Hebrew MSS used in the translation had not the vowel points found in modern Hebrew Bibles, nor any divisions between the words. This may account for some of the differences between the Hebrew and the Greek, but there are variations, the origin of which cannot now be ascertained. The many quotations from the LXX adopted by the Lord Jesus and by the writers of the N.T., make it evident that it was then in common use, and its language in a great measure influenced that employed in the N.T. The principal uncial manuscripts are the Codices Vaticanus, Alexandrinus, Sinaiticus, and Ephraemi; with a number of cursive copies. The Vaticanus is the MS usually printed, with more or less of the various readings.*

* This has been translated into English by Sir Charles Brenton, and published by Messrs. Bagster, who also publish a Handy Concordance of the Septuagint. The Oxford Press has a full Concordance, including the Apocrypha

The Hebrew Old Testament was also anciently translated into Greek by Aquila, Symmachus, and Theodotion, but of these only fragments remain in Origen's Hexapla, except Theodotion's Daniel,

which is usually preferred to the translation of that prophet by the LXX.

The Septuagint can never take the place of the Hebrew Scriptures; but it is often useful to show how the Jews at that early period, who understood both Hebrew and Greek, translated many of the words or sentences; as well as to see how far the Lord and His apostles quoted that version verbatim, or how their citations differed from it. See QUOTATIONS.

Sepulchre.

See GRAVE.

Serah. [Se'rah]

See SARAH, daughter of Asher.

Seraiah. [Serai'ah]

1. David's scribe or secretary. 2 Sam. 8: 17. See SHAVSHA.
2. Son of Azariah, and high priest in the reign of Zedekiah. When Jerusalem was taken by Nebuchadnezzar he was carried to Riblah, and there put to death. 2 Kings 25: 18; 1 Chr. 6: 14; Jer. 52: 24.
3. Son of Tanhumeth: a captain in the time of Gedaliah. 2 Kings 25: 23; Jer. 40: 8.
4. Son of Kenaz and brother of Othniel. 1 Chr. 4: 13, 14.
5. Son of Asiel, of the tribe of Simeon. 1 Chr. 4: 35.
6. A chief man who returned from exile. Ezra 2: 2. Supposed, as in the *margin*, to be called AZARIAH in Neh. 7: 7.
7. Father of Ezra the scribe. Ezra 7: 1.
8. Priest who sealed the covenant. Neh. 10: 2.
9. Son of Hilkiyah: 'ruler of the house of God.' Neh. 11: 11.

10. Priest who returned from exile. Neh. 12: 1, 12.

11. Son of Azriel: he was ordered by Jehoiakim to seize Baruch and Jeremiah. Jer. 36: 26.

12. Son of Neriah: to him was committed by Jeremiah a roll 'written against Babylon,' to be read at Babylon, and then with a stone tied to it, he was to cast it into the Euphrates; and to declare, "Thus shall Babylon sink." Jer. 51: 59-64. In verse 59, instead of 'a quiet prince,' it is better translated 'chief chamberlain,' as in the *margin*.

Seraphim.

Symbolical celestial beings seen by Isaiah standing above the Lord on His throne (*Adonai*, but many MSS read *Jehovah*). Each had three sets of wings: with one pair he covered his face, in token of reverence; with another he covered his feet, in token of humility; and with the third he flew to accomplish his mission.

Gesenius and Fürst give to the word *saraph* the meanings 'to burn,' and 'to be exalted.' They trace the seraphim to the latter signification, as 'exalted ones.' The word occurs only in Num. 21: 6; Deut. 8: 15, translated 'fiery;' and in Num. 21: 8; Isa. 14: 29; Isa. 30: 6, translated 'fiery serpent.' In Isa. 6: 2-7 (the plural) the seraphim are exalted beings, but the only actions recorded there are that one brought a live coal from off the altar and laid it upon the prophet's mouth, and said, "Thine iniquity is taken away, and thy sin purged." They cried to one another, "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory."

The distinction between seraphim and cherubim may be that, while the former bear witness to God's holiness (that is, to His nature), in the latter are exhibited the principles of His righteous government on the earth. The 'living creatures' of Rev. 4 combine the characteristics of both cherubim and seraphim.

Sered. [Se'red]

Firstborn of Zebulun, and ancestor of the SARDITES. Gen. 46: 14; Num. 26: 26.

Sergius Paulus. [Ser'gius Pau'lus]

Roman proconsul of Cyprus when Paul and Barnabas visited that island. Having heard the word, and seen Elymas struck with blindness, he believed, being astonished at the doctrine of the Lord. Acts 13: 7-12.

Serjeant,

ῥαβδοῦχος. This was literally 'one who carried a rod;' an inferior Roman officer who attended the magistrates to execute their orders, otherwise called a LICTOR. Acts 16: 35, 38. They carried a bundle of rods, in the centre of which was an axe.

Serpent.

The Hebrew word most commonly translated serpent is *nachash*, agreeing with ὄφις in the N.T., so called because of its 'hissing.' These words are used for the serpent that beguiled Eve, Gen. 3: 1-14; 2 Cor. 11: 3, and in other passages where Satan is alluded to. Isa. 27: 1; Rev. 12: 9-15; Rev. 20: 2.

Satan has succeeded in causing the serpent to be worshipped all over the world. *Nachash* is also the word for the serpents that bit the Israelites in Num. 21: 6-9. In Num. 21: 8, for the serpent that Moses was told to make, the word is *saraph*, 'FIERY SERPENT,' signifying that the poison burnt like fire, as we say 'a burning pain,' though the serpents may also have been of a red colour. From the bite of these serpents much people died.

The serpents mentioned in Isa. 14: 29; Isa. 30: 6, are described as 'FIERY FLYING SERPENTS.' There is no known species of serpent that fly: the allusion may be to those which dart short distances from tree to tree; but in both the passages the language is figurative.

Three other words are translated 'serpent:' *zachal*, Deut. 32: 24; *tannin* Ex. 7: 9-12 (to what particular species these refer is not known); and ἔρπετόν, James 3: 7, this word refers to any creeping thing or reptile.

The taming and charming of serpents is alluded to, which shows that it was an ancient practice. Ps. 58: 4, 5; Ecc. 10: 11; Jer. 8: 17.

The Lord bade His disciples be as wise as serpents, probably an allusion to Gen. 3: 1. The word 'subtil' there is translated by the same word in the LXX as used in this passage. It is 'prudence.'

Serpent (of Brass) to Sinai

Serpent of Brass.

The serpent of brass that Moses made and raised on a pole when the Israelites were bitten of serpents (Num. 21: 9) may, in the light of John 3: 14, be regarded as symbolic of God's way out of death into life, as well as of the condemnation of sin in the death of Christ: cf. Rom. 8: 3. As the bite of the serpents typified the venom of sin, and was incurable by natural means, so in the death of the Lord Jesus we see not only the ground of forgiveness of sins, but the condemnation of the state with which sin was connected: then they who looked lived. In the history of Israel the brazen serpent came near the end of their wanderings, when their perverseness was fully manifest. In Christianity what is typified is the condemnation of sin in the flesh, as the *ground* of the communication of the Spirit as living water to the believer.

When the brazen serpent had become an object of worship, Hezekiah broke it in pieces, and called it Nehushtan, 'a piece of brass.' 2 Kings 18: 4.

Serug. [Serug']

Son of Reu, a son of Peleg. Gen. 11: 20-23; 1 Chr. 1: 26. He is called SARUCH, son of Ragau, in Luke 3: 35.

Servant.

1. The words *ebed* and δοῦλος (those most commonly used for 'servant') convey the idea of bondmen or slaves. Some were bought with money and some were taken in war: cf. also Ex. 22: 3. Such a servant, if circumcised, might among the Israelites eat of the

Passover — as bought he belonged to the family; but a hired servant might not. Ex. 12: 44, 45: cf. Lev. 22: 11. (So Gentiles, though aliens, bought with the blood of Christ, have all the privilege of grace.) Children born of these would also be the property of the master. Ex. 21: 4. This form of servitude, though a result of sin, was recognised by the Mosaic law, and rules were given respecting it, and for the protection of the slaves.

In the N.T. Paul sent back Onesimus, a runaway slave, to his master, who was a Christian, and did not demand his liberation: but he beautifully puts before Philemon that he should possess Onesimus no longer as a slave, but as a brother beloved. The effects of sin were in the world, and God did not introduce Christianity in order to set the world right; but, while shedding light upon everything, and proclaiming grace to all, God's purpose was "to take out of the nations a people for his name." Christianity inculcated equal treatment of slaves, as we see in several of the epistles in which masters are addressed: 'men-stealers' are condemned. 1 Tim. 1: 10.

Christian bondservants are declared to be the Lord's 'freemen,' 1 Cor. 7: 22, and words of encouragement are addressed to them.

Paul, James, Peter, and Jude all call themselves 'bondmen of the Lord,' and Christians generally are thus designated. The Lord Himself said, "I am among you as he that serveth," Luke 22: 27; and now in heaven He serves His own as Intercessor and Advocate. He speaks also of a future day when He will gird Himself, make His servants sit down, and will come forth and serve them, thus being a minister to servants! Luke 12: 37.

2. *παῖς*, 'a child,' irrespective of age, and hence used for servant. Matt. 8: 6, 8, 13; Matt. 14: 2; Luke 7: 7; Luke 12: 45; Luke 15: 26; Acts 4: 25. The word is applied to Christ in Matt. 12: 18; Acts 3: 13, 26 (translated 'Son'); Acts 4: 27, 30 (translated 'child'); and to Israel and to David in Luke 1: 54, 69.

3. *οἰκέτης*, 'household servant.' Luke 16: 13; Acts 10: 7; Rom. 14: 4; 1 Peter 2: 18.

4. *ὑπηρέτης*, 'one under authority,' an official servant. Matt. 26: 58;

Mark 14: 54, 65; John 18: 36. Also translated 'minister' and officer.'

5. θεράπων, 'retainer, servant.' Heb. 3: 5.

6. μισθωτός, μίσθιος, 'hired servant.' Mark 1: 20; Luke 15: 17, 19; cf. Matt. 20. The word is translated 'hireling' in John 10: 12, 13. See DEACON, and SLAVE.

Seth.

Son of Adam and Eve, born after the death of Abel, and father of Enos. His name signifies 'appointed': God thus continued the line of Abel, whom Cain slew, through the appointment of Seth. Hence, in Gen. 4: 25, 26 it is said in connection with Seth, "Then began men to call upon the name of the Lord." This is immediately followed by "This is the book of the generations of Adam," giving the lineage through Seth and his descendants, and making no mention of Cain and his descendants. From Seth the genealogy is traced to Noah, and the flood swept away all else. Gen. 5: 3-8; Luke 3: 38. He is called SHETH in 1 Chr. 1: 1.

Sethur. [Sethur']

Son of Michael, of the tribe of Asher. Num. 13: 13.

Settles.

Apparently ledges or borders round the future altar of burnt offering, as described by Ezekiel in Ezek. 43: 14, 17, 20; Ezek. 45: 19.

Seven.

See NUMBERS AS SYMBOLS.

Seven Churches.

There were seven assemblies in Asia, to which the vision of the Son of Man, inspecting the candlesticks, was to be communicated, and to each of which a separate address was given. These addresses dealt with the state those churches were in at that time. A perfect number was chosen out of the many assemblies then existing, showing that

they were symbolical of the church generally, and prophetic of the history of the church to the end. The assemblies were at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, places comparatively near together in the west of Asia Minor. See REVELATION.

Seven Stars.

See PLEIADES.

Seventy Weeks of Daniel.

This period is taken from an important prophecy in Daniel 9: 25-27. The seventy weeks are divided into three parts, namely, seven, sixty-two, and one. We shall see in the sequel that 'weeks of years' are evidently intended. The first period of seven weeks refers to the building of the street and the wall, or moat, in troublous times, of which times an account is found in the book of Nehemiah. The second period of sixty-two weeks extends to the times of Messiah the Prince, after which He should be cut off and have nothing (*margin*) — nothing of His Messianic glory. To reconcile with this the dates of history, it must be noticed that these weeks do not date from the commandment to build the *temple* (which was in the first year of Cyrus king of Persia, Ezra 1: 1), but from the commandment to restore and build the *city* of Jerusalem, which was given in the twentieth year of Artaxerxes. Neh. 2: 1.

The date commonly given for this is B.C. 445; but Usher gave 455, and Hengstenberg and others contend that this is the true date. Hengstenberg shows in his "Christiology" how the mistake arose. Vitringa rectified the date, and Krüger, by an independent enquiry, also proved that the old date was wrong. Some hieroglyphic inscriptions in Egypt have shown that Artaxerxes was associated with his father in the twelfth year of the reign of Xerxes, and this information confirms the date given by Usher and others.

We start then from B.C. 455.

7 weeks are 49 years

62 weeks are 434 "

483

Deduct 455

28

Add 1 year to adjust the

eras B.C. and A.D. 1

29 A.D.

The year A.D. 29 is the date now commonly given for the crucifixion. It is generally agreed that the Lord lived on the earth thirty-three and a half years, but if He was born B.C. 4, and was crucified A.D. 33 (as given in the A.V.), He must have lived here 37 or 38 years; hence there must be a discrepancy somewhere. Early christian writers appealed confidently to a document called "The Acts of Pilate," which, though now considered spurious as far as Pilate is concerned, must have been an early writing, and this points to the date A.D. 29 for the crucifixion. Clement and Origen place the destruction of Jerusalem as forty-two years after the crucifixion. The destruction was in A.D. 70, which confirms the date of the latter as not later than 29. The definite time may be Christ's triumphant entry into Jerusalem, about a week before the last passover, agreeing with "Thy King cometh unto thee" in Zech. 9: 9.

It is judged however by some that the sixty-nine weeks reach only up to Messiah the Prince as entering on His ministry; *after* which (indefinitely) He was cut off: and therefore the sixty-nine weeks should end at least three years earlier. This is probably the true view, though it may be impossible now to precisely adjust dates.

This leaves the last week of the seventy. The rest of the prophecy in Dan. 9: 26 agrees with the destruction of Jerusalem by Titus, and foretells a determined period of desolation till war against it will end. Then Dan. 9: 27 takes up the outward circumstances of the last week, which is *future*, though probably one half of it has been, *for*

faith, fulfilled in the ministry of Christ. The prophecy is concerning Israel; the present period (during which the church is being formed) comes in parenthetically, and occupies no part of the seventy weeks. The last week, in agreement with the above, will occupy a period of seven years.

Dan. 9: 26, 27 speak of 'the prince that shall come,' who shall confirm a covenant with the many for one week. He will no doubt be the head of the resuscitated Roman Empire: this is confirmed by Rev. 17: 9-12, in speaking of a kingdom that 'was, and is not,' and shall come. This head makes a covenant with Israel for seven years, but breaks it in the middle of the week; causes the sacrifice and the oblation to cease; and dire desolation by the Assyrian closes the scene. See ABOMINATION OF DESOLATION. The most momentous events will take place during the latter half of the week, as detailed in the Revelation. This will be a period of three and a half years, and if this interpretation is correct, we might expect to find such a period definitely mentioned. And so it is: the period of three and a half years is pointed out no fewer than seven times, as follows:

Dan. 7: 25; "time, times, and dividing of times " (that the word 'times' refers to 'years' cf. Dan. 11: 13 *margin*).

Dan. 12: 7; Rev. 12: 14; "time, times, and half a time."

Rev. 11: 2; Rev. 13: 5; "42 months."

Rev. 11: 3; Rev. 12: 6; "1,260 days."

Thus the half week is given in years, 3½; in months, 42; and in days, 1,260.

As already stated, the church does not appear in the above: it has nothing to do with times and seasons — they belong to Israel and to the earth. The church is heavenly, and its hope is the coming of the Lord according to His promise to present it to Himself, and this He may do at any moment. He said, "Surely I come quickly:" to which the response of the church is, "Even so, come, Lord Jesus."

Seeing however that the Lord Jesus is referred to in the Seventy Weeks, not only in His being 'cut off' but also in His coming again to subdue His enemies, to bless His ancient people Israel, and to establish His kingdom on earth, it becomes His saints to study such a prophecy as this, and to be assured that nothing can happen to hinder or set aside the purposes of God: all is being ordered, and is hastening on to the time when the Lord Jesus will be acknowledged on earth as King of kings and Lord of lords.

Shaalabbin, [Shaalab'bin] Shaalbim. [Shaal'bim]

City in Dan. Joshua 19: 42; Judges 1: 35; 1 Kings 4: 9. Identified with *Selbit*, .

Shaalbonite. [Shaalbo'nite]

Designation of Eliahba as belonging to the city of Shaalbim. 2 Sam. 23: 32; 1 Chr. 11: 33.

Shaaph. [Sha'aph]

1. Son of Jahdai. 1 Chr. 2: 47.
2. Son of Caleb and father or founder of Madmannah. 1 Chr. 2: 49.

Shaaraim. [Shaara'im]

1. City in the lowlands of Judah. 1 Sam. 17: 52. Called SHARAIM in Joshua 15: 36. Identified by some with *es Saireh*, .
2. City in Simeon. 1 Chr. 4: 31. Not identified.

Shaashgaz. [Shaash'gaz]

Chamberlain or eunuch of Ahasuerus, king of Persia. Esther 2: 14.

Shabbethai. [Shabbetha'i]

One or more Levites who returned from exile and assisted Ezra. Ezra 10: 15; Neh. 8: 7; Neh. 11: 16.

Shachia. [Shach'ia]

Son of Shaharaim, a Benjamite. 1 Chr. 8: 10. In the pointed Hebrew the name is 'Shabiah,' but several Hebrew MSS have CH instead of B.

Shaddai.

See GOD.

Shadrach. [Shad'rach]

Name given to HANANIAH in Babylon, one of the three faithful ones who refused to worship the golden image of Nebuchadnezzar, and were cast into the fiery furnace, and there miraculously preserved. Dan. 1: 7; Dan. 2: 49; Dan. 3: 12-30.

Shage.

A Hararite, father of Jonathan. 1 Chr. 11: 34.

Shaharaim. [Shahara'im]

A Benjamite who begat children in the land of Moab. 1 Chr. 8: 8.

Shahazimah. [Shahaz'imah]

City of Issachar. Joshua 19: 22. Not identified.

Shalem. [Sha'lem]

This is judged to be not a proper name, but that the passage should read, Jacob came 'safely' to the city of Shechem. Gen. 33: 18. The R.V. has 'came in peace.'

Shalim [Sha'lim] and Shalisha. [Shal'isha]

Two unknown districts through which Saul passed in quest of his father's asses. 1 Sam. 9: 4.

Shallecheth. [Shallecheth']

A gate 'by the causeway of the going up.' 1 Chr. 26: 16. The 'going up' doubtless alluded to a pathway that ascended from the lower part of the city to some entrance of the temple: cf. 1 Kings 10: 5. Such a causeway can still be traced, but it is hidden, under the houses built in the valley.

Shallum. [Shal'lum]

1. Son of Jabesh: he slew Zachariah king of Israel, and reigned in his stead; but after one month he was killed by Menahem, who succeeded him on the throne. 2 Kings 15: 10-15.

2. Husband of Huldah the prophetess. 2 Kings 22: 14; 2 Chr. 34: 22.

3. Son of Sisamai, a descendant of Judah. 1 Chr. 2: 40, 41.

4. Son of Josiah king of Judah: he succeeded his father, but after a reign of three months he was deposed by Pharaoh-necho, and taken to Egypt, where he died. 1 Chr. 3: 15; Jer. 22: 11, 12. He is called JEHOAHAZ in 2 Kings 23: 30-34; 2 Chr. 36: 1-4. The margin of 1 Chr. 3: 15 identifies Johanan with Jehoahaz, but Jer. 22: 11, 12 shows it was Shallum who reigned under the name of Jehoahaz. He was evidently not the youngest son, though last on the list.

5. Son of Shaul, a son of Simeon. 1 Chr. 4: 25.

6. Son of Zadok the priest. 1 Chr. 6: 12, 13; Ezra 7: 2. Probably the same as MESHULLAM in Neh. 11: 11.

7. Son of Naphtali. 1 Chr. 7: 13. Called SHILLEM in Gen. 46: 24; Num. 26: 49.

8. A Levite gate-keeper of the tabernacle whose descendants returned from exile. 1 Chr. 9: 17; Ezra 2: 42; Neh. 7: 45.

9. Son of Kore: a keeper of the gates of the tabernacle. 1 Chr. 9: 19, 31.

10. Father of Jehizkiah, one of the 'heads' of Ephraim. 2 Chr. 28: 12.

11, 12. Two who had married strange wives. Ezra 10: 24, 42.

13. Son of Halohesh: he repaired the wall of Jerusalem, apparently assisted by his daughters. Neh. 3: 12.

14. Father of Hanameel and uncle of Jeremiah. Jer. 32: 7.

15. Father of Maaseiah. Jer. 35: 4.

Shallun. [Shal'lun]

Son of Col-hozeh: he helped to build the wall of Jerusalem. Neh. 3: 15.

Shalmal. [Shalma'i]

Ancestor of some Nethinim who returned from exile. Ezra 2: 46; Neh. 7: 48.

Shalman. [Shal'man]

One who laid waste Beth-arbel. Hosea 10: 14. Probably tile same person as SHALMANESER.

Shalmaneser. [Shalmane'ser]

King of Assyria, successor to Tiglath-pileser, B.C. 727. He is sometimes called Shalmaneser 3, and sometimes 4. He made Hoshea, king of Israel, tributary; but Hoshea revolted, relying on So, king of Egypt. In the ninth year of Hoshea's reign, B.C. 722, Samaria was taken and the inhabitants were carried away captive. 2 Kings 17: 3; 2 Kings 18: 9. It may be noticed that Shalmaneser's name is mentioned only in these two passages, afterwards the term 'the king of Assyria' is employed; and in 2 Kings 18: 10 it is said, "at the end of three years *they* took it." This leaves room for SARGON, the next king of Assyria, to have finished the siege, and to have carried away the captives. He succeeded to the Assyrian throne in the year B.C. 722, and on his monuments he claims to have taken Samaria in his first year.

Shama. [Sha'ma]

Son of Hothan and one of David's mighty men. 1 Chr. 11: 44.

Shamariah. [Shamari'ah]

Son of Rehoboam king of Judah. 2 Chr. 11: 19.

Shambles.

Literally 'stalls on which meat was exposed for sale.' 1 Cor. 10: 25.

Shamed. [Sha'med]

Son of Elpaal, a Benjamite. 1 Chr. 8: 12.

Shamer. [Sha'mer]

1. Son of Mahli the grandson of Merari. 1 Chr. 6: 46.

2. Son of Heber of the tribe of Asher. 1 Chr. 7: 34. Called SHOMER in 1 Chr. 7: 32.

Shamgar. [Sham'gar]

Son of Anath and a judge in Israel: he slew six hundred men with an ox-goad, and delivered Israel out of the hands of the Philistines. Judges 3: 31; Judges 5: 6.

Shamhuth. [Sham'huth]

An Izrahite, one of David's captains. 1 Chr. 27: 8.

Shamir. [Sha'mir]

1. Son of Michah, a Levite. 1 Chr. 24: 24.

2. City in the mountains of Judah. Joshua 15: 48. Identified by some with ruins at *Somerah*, .

3. City in Mount Ephraim, the residence of Tola, one of the judges. Judges 10: 1, 2. Not identified.

Shamma. [Sham'ma]

Son of Zophah, of the tribe of Asher. 1 Chr. 7: 37.

Shammah. [Sham'mah]

1. Son of Reuel, a son of Esau. Gen. 36: 13, 17; 1 Chr. 1: 37.

2. Son of Jesse and brother of David. 1 Sam. 16: 9; 1 Sam. 17: 13. Called SHIMEAH in 2 Sam. 13: 3; and SHIMMA in 1 Chr. 2: 13.

3. Son of Agee a Hararite and one of David's mighty men. 2 Sam. 23: 11.

4, 5. Two of David's mighty men, one a Harodite and the other a Hararite. 2 Sam. 23: 25, 33.

Shammai. [Shamma'i]

1. Son of Onam, a descendant of Judah. 1 Chr. 2: 28, 32.

2. Son of Rekem, and father or founder of Maon. 1 Chr. 2: 44, 45.

3. Brother of Miriam, in an obscure genealogy of Judah. 1 Chr. 4: 17.

Shammoth. [Sham'moth]

A Hararite, one of David's mighty men. 1 Chr. 11: 27. Perhaps the same as SHAMMAH the Harodite in 2 Sam. 23: 25.

Shammua, [Shammu'a] Shammuah. [Shammu'ah]

1. Son of Zaccur, a Reubenite. Num. 13: 4.

2. Son of David. 2 Sam. 5: 14; 1 Chr. 14: 4. Called SHIMEA in 1 Chr. 3: 5.

3. Son of Galal, a Levite. Neh. 11: 17. Called SHEMAIAH in 1 Chr. 9: 16.

4. Priest, 'of Bilgah,' who returned from exile. Neh. 12: 18.

Shamsherai. [Shamshera'i]

Son of Jeroham, a Benjamite. 1 Chr. 8: 26.

Shapham. [Sha'pham]

A chief of the tribe of Gad. 1 Chr. 5: 12.

Shaphan. [Sha'phan]

Son of Azaliah and perhaps father of Ahikam, Gemariah, Elasah, and Jaazaniah: he was scribe or secretary to king Josiah. He presented to the king the book of the law that had been found in the temple. 2 Kings 22: 3-14; 2 Kings 25: 22; 2 Chr. 34: 8-20; Jer. 26: 24; Jer. 29: 3; Jer. 36: 10-12; Jer. 39: 14; Jer. 40: 5-11; Jer. 41: 2; Jer. 43: 6; Ezek. 8: 11.

Shaphat. [Sha'phat]

1. Son of Hori, a Simeonite. Num. 13: 5.

2. Father of Elisha the prophet. 1 Kings 19: 16, 19; 2 Kings 3: 11; 2 Kings 6: 31.

3. Son of Shemaiah, a descendant of David. 1 Chr. 3: 22.

4. A chief of the tribe of Gad. 1 Chr. 5: 12.

5. Son of Adlai and one of David's chief herdsmen. 1 Chr. 27: 29.

Shapher, Mount.

An encampment of the Israelites. Num. 33: 23, 24.

Sharai. [Sha'rai]

One who had married a strange wife. Ezra 10: 40.

Sharaim. [Shara'im]

See SHAARAIM.

Sharar. [Sha'rar]

See SACAR.

Sharezer. [Share'zer]

Son of Sennacherib and one of his murderers. 2 Kings 19: 37; Isa. 37: 38.

Sharon. [Sha'ron]

1. A very fertile plain, near the Mediterranean, extending from near Joppa northward to Mount Carmel. Its excellency is spoken of, and the bride in Cant. 2: 1 calls herself a 'rose of Sharon.' It formed part of the lots of Ephraim and of Manasseh. 1 Chr. 27: 29; Isa. 33: 9; Isa. 35: 2; Isa. 65: 10. It is called SARON in Acts 9: 35.

2. Plain or city on the east of the Jordan. 1 Chr. 5: 16. Not identified.

Sharonite. [Sha'ronite]

Designation of Shitrai, David's chief herdsman in Sharon. 1 Chr. 27: 29.

Sharuhen. [Sharu'hen]

City of Simeon. Joshua 19: 6. Identified by some with *Tell esh Sheriah*, .

Shashai. [Sha'shai]

One who had married a strange wife. Ezra 10: 40.

Shashak. [Sha'shak]

Son of Beriah, a Benjamite. 1 Chr. 8: 14, 25.

Shaul. [Sha'ul]

1. Son of Simeon by a Canaanitish woman. Gen. 46: 10, Ex. 6: 15; Num. 26: 13; 1 Chr. 4: 24.

2. An ancient king of Edom. 1 Chr. 1: 48, 49. Called SAUL in Gen. 36: 37, 38.

3. Son of Uzziah, a Kohathite. 1 Chr. 6: 24.

Shaulites.

Descendants of Shaul, son of Simeon. Num. 26: 13.

Shaveh. [Sha'veh]

A valley 'which is the king's dale.' Gen. 14: 17. Supposed to be somewhere near Jerusalem.

Shaveh Kiriathaim. [Sha'veh Kiriatha'im]

A place where the Emims dwelt who were smitten by Chedorlaomer. Gen. 14: 5. Perhaps a plain in connection with Kiriathaim, as in the *margin*.

Shavsha. [Shav'sha]

David's scribe or secretary. 1 Chr. 18: 16. Apparently called SERAIAH in 2 Sam. 8: 17; SHISHA in 1 Kings 4: 3; and SHEVA in 2 Sam. 20: 25.

Sheal. [Sheal']

One who had married a strange wife. Ezra 10: 29.

Shealtiel. [Sheal'tiel]

See SALATHIEL.

Sheariah. [Sheari'ah]

Son of Azel, a Benjamite. 1 Chr. 8: 38; 1 Chr. 9: 44.

Shearing-house.

Place where Jehu slew forty-two of the royal family of Judah. 2 Kings 10: 12, 14. Some translate "shepherds' meeting-place."

Shearjashub. [Shear'-ja'shub]

Symbolical name given to the elder son of the prophet Isaiah, signifying 'a remnant shall return.' Isa. 7: 3.

Sheba. [Sheba']

1. Son of Raamah, a son of Cush. Gen. 10: 7; 1 Chr. 1: 9. His descendants are generally held to have settled on the shores of the Persian Gulf.

2. Son of Joktan, a descendant of Shem. Gen. 10: 28; 1 Chr. 1: 22. His descendants have been traced to Southern Arabia, or Arabia Felix. The metropolis of the district was at or near the modern *Mareb*, about .

3. Son of Jokshan, a son of Abraham and Keturah. Gen. 25: 3; 1 Chr. 1: 32. Some judge his descendants to have settled 'far north'; others place them 'somewhere in Arabia.' (The name 'Sheba' occurs also in Job 6: 19; Ps. 72: 10, 15; Isa. 60: 6; Jer. 6: 20; Ezek. 27: 22, 23; Ezek. 38: 13; but it is uncertain to which of the above three races each passage refers.)

4. The country from whence the queen came who visited Solomon. She brought gold, precious stones, and a great store of spices. The Lord spoke of her as 'the queen of the south.' 1 Kings 10: 1-13; 2 Chr. 9: 1, 3, 9, 12; Matt. 12: 42; Luke 11: 31. The 'south' well agrees with the locality of the descendants of Sheba, the son of Joktan.

Sheba. [She'ba]

1. Son of Bichri, a Benjamite: he revolted against David after

Absalom. David said, "Sheba, the son of Bichri, shall do us more harm than did Absalom," but he was pursued by Joab, and was beheaded at Abel. 2 Sam. 20: 1-22.

2. A chief of the Gadites. 1 Chr. 5: 13.

3. City in Simeon. Joshua 19: 2. Identified with *Tell es Seba*, .

Shebah. [She'bah]

A well, dug by the servants of Isaac, and named Shebah, signifying 'an oath.' Gen. 26: 33. See BEER-SHEBA.

Shebam. [Shebam']

See SIBMAH.

Shebaniah. [Shebani'ah]

1. Priest who aided in bringing up the ark to Jerusalem. 1 Chr. 15: 24.

2. Levite who assisted Ezra and sealed the covenant. Neh. 9: 4, 5; Neh. 10: 10.

3. Priest who sealed the covenant. Neh. 10: 4; Neh. 12: 14.

4. Levite who sealed the covenant. Neh. 10: 12.

Shebarim. [Sheba'rim]

Place to which the men of Ai chased the Israelites. Joshua 7: 5.

Sheber. [Sheb'er]

Son of Caleb and Maachah. 1 Chr. 2: 48.

Shebna. [Sheb'na]

Treasurer to Hezekiah. He was denounced by God through the prophet Isaiah; apparently he afterwards became scribe or secretary.

2 Kings 18: 18, 26, 37; 2 Kings 19: 2; Isa. 22: 15; Isa. 36: 3, 11, 22; Isa. 37: 2.

Shebuel. [Shebu'el]

1. Son of Gershom and 'ruler of the treasures' of the house of God. 1 Chr. 23: 16; 1 Chr. 26: 24.

2. Son of Heman: appointed to the service of song. 1 Chr. 25: 4. Called SHUBAEL in 1 Chr. 25: 20.

Shecaniah. [Shecani'ah]

1. Head of the tenth priestly course. 1 Chr. 24: 11.

2. Priest in the time of Hezekiah. 2 Chr. 31: 15.

Shechaniah. [Shechani'ah]

1. Descendant of David through Jeconiah. 1 Chr. 3: 21, 22.

2, 3. Two ancestors of some who returned from exile. Ezra 8: 3, 5.

4. Son of Jehiel: he confessed that the people had taken strange wives. Ezra 10: 2.

5. Father of Shemaiah, who helped to repair the wall of Jerusalem. Neh. 3: 29.

6. Son of Arah and father-in-law to Tobiah. Neh. 6: 18.

7. Priest who returned from exile. Neh. 12: 3.

Shechem. [Shech'em]

1. The first city of Canaan visited by Abram, Gen. 12: 6, where it is called SICHEM. When Jacob returned to Palestine, Hamor the Hivite was its king. It was attacked and plundered by Simeon and Levi. The bones of Joseph were buried there. At the distribution of the land it fell to the lot of Ephraim, and became a Levitical city and a city of refuge. It was there that Joshua delivered his last address to

the people. Under the Judges the city was taken by Abimelech, when about a thousand men and women took refuge in the tower, which was destroyed by fire. The tribes assembled there to crown Rehoboam, and, on the division of the kingdom, it became the headquarters of Jeroboam. Gen. 33: 18; Gen. 37: 12-14; Joshua 20: 7; Joshua 21: 21; Joshua 24: 1, 25, 32; Judges 9: 1-57; 1 Kings 12: 1, 25; 2 Chr. 10: 1; Ps. 60: 6; Ps. 108: 7; Jer. 41: 5.

Shechem was called Neapolis by the Romans, of which its present name, *Nablus*, is supposed to be a corruption. It lies . Its vicinity is luxurious in fruit and flowers. It is still partially inhabited by Samaritans, who have a synagogue there, and yearly keep the Passover.

It is called SYCHEM in Acts 7: 16, where it says that Abraham bought a sepulchre there. This is thought to clash with Gen. 33: 19, which speaks of Jacob buying it. But nothing is said in the latter passage about a sepulchre: Jacob bought a piece of ground to spread his tent in. Bengel says of this alleged discrepancy in Stephen's address, that "the brevity which was best suited to the ardour of the Spirit gave Stephen just occasion, in the case of a fact so well known, to compress these details in the way he has done."*

* For further details concerning Stephen's address see "Bible Handbook, New Testament," pages 144-6.

2. Son of Hamor the chief of the city of Shechem — from whom the city appears to have derived its name — killed with his father and household by Simeon and Levi because he had dishonoured their sister Dinah. Gen. 33: 19; Gen. 34: 2-26; Joshua 24: 32; Judges 9: 28.

3. Descendant of Gilead, a grandson of Manasseh. Num. 26: 31; Joshua 17: 2.

4. Son of Shemidah, a descendant of Manasseh. 1 Chr. 7: 19: cf. Joshua 17: 2.

Shechemites. [Shech'emites]

Descendants of Shechem, a descendant of Gilead. Num. 26: 31.

Shechinah, [Shechi'nah] Shekinah. [Sheki'nah]

A name not found in scripture, but used by the Rabbis and others for the visible symbol of the presence of God, as was seen at the dedication of the temple built by Solomon, and at the Transfiguration. See CLOUD.

Shedeur. [Shede'ur]

Father of Elizur, a chief of the Reubenites. Num. 1: 5; Num. 2: 10; Num. 7: 30, 35; Num. 10: 18.

Sheep.

Sheep were bred in great numbers in Palestine, and formed a large part of the property of the Israelites. The species common there was the broad tailed sheep with horns (*Ovis laticaudatus* and *Ovis aries*). In Palestine they follow the shepherd and know his voice, and will not follow a stranger. Sheep and lambs were constantly offered in sacrifice. The morning and evening lamb and the passover lambs were all types of the sacred One who was called "the Lamb of God which taketh away the sin of the world."

Symbolically sheep are figurative of mankind, as being prone to wander: "All we like sheep have gone astray; we have turned every one to his own way." Isa. 53: 6; Luke 15: 4-7. The Lord said, "My sheep shall never perish." The Good Shepherd calls His own sheep by name, and when brought into His own company they have perfect *security*, *liberty*, and *sustenance*. John 10: 9. The Lord led His sheep out of the Jewish fold: these were united with His 'other sheep' (Gentile believers), that they all should become 'one flock' with one Shepherd. John 10: 3, 16. In the future judgement of the nations, those saved are called 'sheep,' in distinction from the lost, who are called 'goats.' Matt. 25: 31-46.

Sheep-cote.

The same as 'sheepfold,' in which the sheep were sheltered at night. 1 Sam. 24: 3; 2 Sam. 7: 8; 1 Chr. 17: 7.

Sheep Market.

This occurs only in John 5: 2, and the word 'market' has been added. It was probably at the sheep gate (as in the *margin*) mentioned in the O.T, but which cannot now be identified.

Shehariah. [Shehari'ah]

Son of Jeroham, a Benjamite. 1 Chr. 8: 26.

Shekel.

See WEIGHTS AND MEASURES.

Shelah. [She'lah]

1. Youngest son of Judah by the daughter of Shuah, a Canaanite. Gen. 38: 5-26; Gen. 46: 12; Num. 26: 20; 1 Chr. 2: 3; 1 Chr. 4: 21.

2. Son of Arphaxad. 1 Chr. 1: 18, 24. See SALA.

Shelanites.

Descendants of Shelah, son of Judah. Num. 26: 20. Apparently called Shilonites in 1 Chr. 9: 5.

Shelemiah. [Shelemi'ah]

1. Levite gatekeeper in the time of David. 1 Chr. 26: 14. Called MESHELEMLIAH in 1 Chr. 26: 1, and perhaps SHALLUM in 1 Chr. 9: 17.

2, 3. Two who had married strange wives. Ezra 10: 39, 41.

4. Father of Hananiah who helped to repair the wall of Jerusalem. Neh. 3: 30.

5. Priest who was made a treasurer on the return from exile. Neh. 13: 13.

6. Son of Cush. Jer. 36: 14.

7. Son of Abdeel: he was ordered by Jehoiakim to arrest Baruch and Jeremiah. Jer. 36: 26.

8. Father of Jehucal, or Jucal. Jer. 37: 3; Jer. 38: 1.

9. Son of Hananiah. Jer. 37: 13.

Sheleph. [She'leph]

Son of Joktan, of the family of Shem. Gen. 10: 26; 1 Chr. 1: 20. His descendants have been traced to Southern Arabia, where the tribe of Shelif or Shulaf has been found.

Shelesh. [She'lesh]

Son of Helem, a descendant of Asher. 1 Chr. 7: 35.

Shelomi. [Shelo'mi]

Father of Ahihud, a prince of Asher. Num. 34: 27.

Shelomith. [Shelo'mith]

1. Daughter of Dibri, of the tribe of Dan. Lev. 24: 11. Her son blasphemed the name of Jehovah and was stoned to death.

2. Daughter of Zerubbabel. 1 Chr. 3: 19.

3. Son of Shimei, a Gershonite. 1 Chr. 23: 9.

4. Son of Izhar, a Kohathite. 1 Chr. 23: 18. Called SHELOMOTH an Izharite in 1 Chr. 24: 22.

5. Son of Zichri, a Levite: he had the care of the treasures and dedicated things in the time of David. 1 Chr. 26: 25, 26, 28.

6. Son or daughter of Rehoboam. 2 Chr. 11: 20.

7. Ancestor of some who returned from exile. Ezra 8: 10.

Shelomoth. [Shelo'moth]

See SHELOMITH No. 4.

Shelumiel. [Shelumi'el]

Son of Zurishaddai and a prince of the Simeonites. Num. 1. 6; Num. 2: 12; Num. 7: 36, 41; Num. 10: 19.

Shem.

Eldest son of Noah and one of the three heads of mankind after the flood. Shem is specially blessed: "Blessed be Jehovah, the God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem." Gen. 9: 26, 27. This was verified by Jehovah being the God of the descendants of Shem through Abraham; the sons of Japheth (Gentiles) came into the tents for blessing.

The portions of the earth occupied by the descendants of Shem intersect as it were the portions of Ham and Japheth, and stretch from the Mediterranean to the Indian Ocean. Shem had five sons:

ELAM — originally settled in the province of Persia, of which Susa was the capital.

ASSHUR — strictly Assyria, but in an extended sense may have included Babylonia and the land of the Chaldees.

ARPHAXAD — recognised by Josephus and others as the father of the Chaldees. The name is supposed to have been preserved in the province *Arrapachitis* in northern Assyria.

LUD — said by Josephus to have been the father of the Lydians of Asia Minor (these are distinct from the Lud and Ludim in Africa).

ARAM — the name of Syria, but more especially, referring to the

high land of Lebanon. Gen. 5: 32; Gen. 9: 18-27; Gen. 10: 21-31; Gen. 11: 10, 11; 1 Chr. 17: 24. In Luke 3: 36 the same name is called SEM.

Shema. [Shem'a]

1. City in Judah. Joshua 15: 26. Not identified.
2. Son of Hebron, a descendant of Caleb. 1 Chr. 2: 43, 44.
3. Son of Joel, a Reubenite. 1 Chr. 5: 8. Apparently the same as SHEMAIAH in 1 Chr. 5: 4.
4. Son of Elpaal and one of the 'heads' of the Benjamites. 1 Chr. 8: 13. Perhaps the same as SHIMHI in 1 Chr. 8: 21.
5. One who stood by Ezra when the law was read. Neh. 8: 4.

Shemaah. [Shem'aah]

A Benjamite, father of Ahiezer and Joash who joined David at Ziklag. 1 Chr. 12: 3.

Shemaiah. [Shemai'ah]

1. Prophet who stayed Rehoboam from warring against Israel. He was also sent by God to tell Rehoboam and the princes of Judah that because of their sins God had left them in the hands of Shishak, king of Egypt, who had come to attack them; but on their repentance they were told he should not destroy them. Shishak seized their treasures, and they became tributary to Egypt. Shemaiah wrote a 'book' concerning genealogies. 1 Kings 12: 22-24; 2 Chr. 11: 2-4; 2 Chr. 12: 5-15.
2. Son of Shechaniah, a descendant of David. 1 Chr. 3: 22; Neh. 3: 29.
3. A Simeonite, father of Shimri. 1 Chr. 4: 37.
4. Son of Joel, a Reubenite. 1 Chr. 5: 4.

5. Son of Hasshub, a Levite. 1 Chr. 9: 14; Neh. 11: 15.
6. Son of Galal, a Levite. 1 Chr. 9: 16, Called SHAMMUA in Neh. 6: 17.
7. Son of Elizaphan, a Levite. 1 Chr. 15: 8, 11.
8. Son of Nethaneel, a Levite. 1 Chr. 24: 6.
9. Son of Obed-edom, a Korhite. 1 Chr. 26: 4-7.
10. Levite whom Jehoshaphat sent to teach the people. 2 Chr. 17: 8.
11. Descendant of Jeduthun, a Levite. 2 Chr. 29: 14.
12. Levite set over the freewill offerings of God. 2 Chr. 31: 15.
13. Levite in the days of Josiah. 2 Chr. 35: 9.
14. Son of Adonikam. Ezra 8: 13.
15. One whom Ezra sent for Levites. Ezra 8: 16.
16. Priest who had married a strange wife. Ezra 10: 21.
17. One who had married a strange wife. Ezra 10: 31.
18. Son of Delaiah: he sought to entrap Nehemiah. Neh. 6: 10.
19. Priest who sealed the covenant, Neh. 10: 8; his family went up with Zerubbabel. Neh. 12: 6, 18.
20. One with Ezra at the dedication of the wall of Jerusalem. Neh. 12: 34.
21. Son of Mattaniah, a priest. Neh. 12: 35.
22. Apparently a Levite who took part in the dedication of the wall of Jerusalem. Neh. 12: 36.
23. Priest who assisted on the same occasion. Neh. 12: 42.

24. Father of Urijah, a prophet. Jer. 26: 20.

25. The Nehelamite, a false prophet, condemned by Jehovah through Jeremiah. Jer. 29: 24-32.

26. Father of Delaiah. Jer. 36: 12.

Shemariah. [Shemari'ah]

1. A Benjamite who joined David at Ziklag. 1 Chr. 12: 5.

2, 3. Two who had married strange wives. Ezra 10: 32, 41.

Shemeber. [Sheme'ber]

King of Zeboiim and an ally of the king of Sodom, Gen. 14: 2.

Shemer. [Shem'er]

Owner of the hill bought by Omri, on which he built Samaria. 1 Kings 16: 24.

Shemida, [Shemi'da] Shemidah, [Shemi'dah] Shemidaites. [Shemi'daites]

Son of Gilead, and his descendants. Num. 26: 32; Joshua 17: 2; 1 Chr. 7: 19.

Sheminith. [Shemi'nith]

A Hebrew word in the headings of Ps. 6 and Ps. 12, and in 1 Chr. 15: 21. It will be seen that in the *margin* these passages read 'on the eighth,' with which the LXX agrees. It was probably an instrument of eight strings (from *shemoneh*, 'eight'). Gesenius says it means 'octave'; hence the lowest notes of the scale, and sung by men.

Shemiramoth. [Shemi'ramoth]

1. Levite appointed as musician and doorkeeper when David brought up the ark. 1 Chr. 15: 18, 20; 1 Chr. 16: 5.

2. Levite, sent by Jehoshaphat to instruct the people. 2 Chr. 17: 8.

Shemuel. [Shem'uel]

1. Son of Ammihud, a Simeonite. Num. 34: 20.

2. The name of SAMUEL the prophet as given in 1 Chr. 6: 33.

3. Son of Tola and a chief of Issachar. 1 Chr. 7: 2.

Shen.

Place near to which Samuel erected a stone and called it EBENEZER. 1 Sam. 7: 12.

Shenazar. [Shen'azar]

Descendant of Jeconiah. 1 Chr. 3: 18.

Shenir. [Shenir']

See HERMON.

Sheol.

See HELL.

Shepham. [Shepham']

Eastern boundary of Palestine. Num. 34: 10, 11. Not identified.

Shephathiah. [Shephathi'ah]

Son of Reuel, a Benjamite. 1 Chr. 9: 8. The Hebrew is Shephatiah.

Shephatiah. [Shephati'ah]

1. Fifth son of David by Abital. 2 Sam. 3: 4; 1 Chr. 3: 3.

2. The Haruphite who joined David at Ziklag. 1 Chr. 12: 5.

3. Son of Maachah and a chief of the Simeonites. 1 Chr. 27: 16.

4. Son of King Jehoshaphat. 2 Chr. 21: 2.

5. Ancestor of some who returned from exile. Ezra 2: 4; Ezra 8: 8; Neh. 7: 9.

6. Another ancestor of some who returned from exile. Ezra 2: 57; Neh. 7: 59.

7. Son of Mahalaleel. Neh. 11: 4.

8. Son of Mattan: one of the princes who urged the king to put Jeremiah to death. Jer. 38: 1.

Shepherd.

A person's wealth in the East frequently consisted of flocks, the shepherd therefore held an important and honourable position. David was a keeper of sheep. Joseph instructed his brethren to tell Pharaoh that they were shepherds, and they asked permission to dwell in Goshen, for every shepherd was an abomination to the Egyptians. This is supposed to have been caused by some 'shepherd-kings' having usurped authority over Egypt. The difficulties and hardships of a shepherd's life in the East may be gathered from what Jacob passed through during the time he was with Laban. Gen. 31: 39, 40.

The sheep *following* the shepherd is a sight often witnessed in the East, and that each sheep has a name and knows the shepherd's voice, has been tested and proved again and again. All this is beautifully typical of the relation of Jehovah to Israel and of Christ to the church. The sheep of Christ know the good Shepherd's voice, and find salvation, liberty, and pasture in following the One who leads. The *good* Shepherd gives them eternal life, having given His life for the sheep. Christ is called the *great* Shepherd, for the work which He accomplished could have been done only by One who was Himself God, though become man to work out redemption.

In the church there are those who by reason of gift are called pastors, to feed and shepherd the sheep; but Christ is the *chief* Shepherd, who is over all, *whose own* the sheep are, and who has

given His word that they shall never perish. Ps. 23; Zech. 13: 7; John 10: 2-16; Heb. 13: 20; 1 Peter 5: 4; etc.

Shephi, Shepho.

Son of Shobal, a son of Seir. Gen. 36: 23; 1 Chr. 1: 40.

Shephuphan. [Shephu'phan]

Son or descendant of Benjamin. 1 Chr. 8: 5. Supposed to be the same as SHUPHAM in Num. 26: 39; and MUPPIM in Gen. 46: 21.

Sherah. [She'rah]

Apparently the daughter of Ephraim: she built Beth-horon the nether and the upper, and Uzzen-sherah. 1 Chr. 7: 24.

Sherd.

A fragment of earthenware, the same as 'potsherd.' Isa. 30: 14; Ezek. 23: 34.

Sherebiah. [Sherebi'ah]

A Levite who with his sons and brethren returned from exile: he assisted Ezra, sealed the covenant, and was a chief of the choir. Ezra 8: 18; Neh. 8: 7; Neh. 9: 4, 5; Neh. 10: 12; Neh. 12: 8, 24. In Ezra 8: 24 apparently the same is called a priest.

Sheresh. [Sher'esh]

Son of Machir, a son of Manasseh. 1 Chr. 7: 16.

Sherezzer. [Shere'zer]

One of the messengers sent to the house of God in the fourth year of king Darius, to pray and to enquire concerning the continuation of fasting in the fifth month (probably in commemoration of the destruction of the temple, etc., 2 Kings 25: 8-10). God's answer was that they had not fasted to Him. Zech. 7: 2-5. The name is really Persian and is identical with that of Sharezer, son of Sennacherib in

2 Kings 19: 37; Isa. 37: 38.

Sheriffs.

The word is *tiptaye*: Fürst translates it 'judges,' and Gesenius 'those learned in the law': the word occurs only in Dan. 3: 2, 3.

Sheshach. [She'shach]

Mystical name applied to Babylon. Jer. 25: 26; Jer. 51: 41; cf. Jer. 51: 1. The meaning of the word is not known. According to Jerome the name Babylon, from Babel, was made up of the letters B B L (the 2nd and the 12th letters of the Hebrew alphabet) these were changed into SH SH CH (the 2nd and the 12th letters reckoning from the *end* of the same alphabet), a mode well known to later Jews. It has been supposed that the Jews made this alteration in the name in order that they might speak of the judgements coming upon Babylon without giving offence to those who had carried them away captive.

Sheshai. [She'shai]

One of the Anakim chiefs driven from Hebron by Caleb and slain by the Israelites. Num. 13: 22; Joshua 15: 14; Judges 1: 10.

Sheshan. [She'shan]

A chief of Judah, whose family was sustained in the tribe by his daughter's marriage to his Egyptian servant. 1 Chr. 2: 31, 34, 35.

Sheshbazzar. [Sheshbaz'zar]

Apparently the Chaldean or Persian name given to ZERUBBABEL, Ezra 1: 8, 11; Ezra 5: 14, 16.

Sheth.

Son of Adam. 1 Chr. 1: 1. See SETH. The word occurs also in Num. 24: 17, where, instead of 'children of Sheth,' it is better to read 'sons of tumult;' that is, 'tumultuous war will be destroyed.' cf. Jer. 48: 45.

Shethar. [Shethar']

One of the seven princes of Persia and Media. Esther 1: 14.

Shetharboznai. [Shethar'-bozna'i]

An official of the king of Persia who, instead of hindering the Jews, was ordered by Darius to help them in the building of the temple. Ezra 5: 3, 6; Ezra 6: 6, 13.

Sheva. [Sheva']

1. Scribe or secretary to David. 2 Sam. 20: 25; cf. SHAVSHA.

2. Son of Caleb the son of Hezron, and father or founder of Machbenah and Gibeon. 1 Chr. 2: 49.

Shewbread, Showbread

See BREAD.

Shibboleth. [Shib'boleth]

A word chosen by the Gileadites — apparently without any reference to its signification, which some take to be 'an ear of corn,' and others 'a stream' — by which to ascertain those that were Ephraimites, who pronounced the SH as S, making the word SIBBOLETH. As the men fled from the victorious Jephthah and approached the ford of the river, they were thus tested, and the Ephraimites, who had brought the conflict on themselves, were slain. Judges 12: 6. From this has originated the calling any watchword of a party, or indeed any particular view of truth or doctrine held by a section of the church, a mere 'shibboleth.'

Shibmah. [Shib'mah]

See SIBMAH.

Shicron. [Shic'ron]

Boundary in the north-west of Judah. Joshua 15: 11. Not identified.

Shield.

As a protection for the body, see ARMOUR.

Shield of Faith.

That confidence in God and in His word that nullifies all the attacks of the wicked one. Eph. 6: 16.

Shiggaion, Shigionoth.

A word in the heading of Psalm 7, and (in the plural "upon Shigionoth") in the prayer of Habakkuk (Hab. 3: 1): its meaning is not known.

Shihon. [Shi'hon]

City in Issachar. Joshua 19: 19. Identified by some with *Ayun esh Shain*, .

Shihor of Egypt.

See SIHOR.

Shihorlibnath. [Shi'hor-lib'nath]

Landmark at the boundary of Asher. Joshua 19: 26. Identified by some with the stream *Nahr Namein*, .

Shilhi. [Shil'hi]

Father of Azubah the mother of Jehoshaphat. 1 Kings 22: 42; 2 Chr. 20: 31.

Shilhim. [Shil'him]

City in the south of Judah. Joshua 15: 32.

Shillem, [Shil'lem] Shillemites. [Shil'lemites]

One of the sons of Naphtali and his descendants. Gen. 46: 24; Num.

26: 49; he is called SHALLUM in 1 Chr. 7: 13.

Shiloah, [Shilo'ah] Waters of.

See SILOAH.

Shiloh. [Shi'loh]

Title of the Messiah as 'Prince of Peace.' Gen. 49: 10; cf. Isa. 9: 6. See SCEPTRE.

Shiloh. [Shi'loh]

A place within the territory of Ephraim (which tribe had the first-born's place), and where the tabernacle was located at the close of the life of Joshua (who was also of the tribe of Ephraim); Eli was priest there, and there Samuel began his ministry. The ark had been removed from Gilgal and remained at Shiloh until it was carried into the camp and captured by the Philistines. God had put His name there, but because of the wickedness of the Israelites He forsook the tabernacle at Shiloh, and the place was afterwards held up as a sign of desolation. The break-down of the flesh, represented by Ephraim the firstborn, in the day of battle, made way for the election of God, who chose the tribe of Judah and Mount Zion. Ps. 78: 9, 60-68; Jer. 7: 12, 14; Jer. 26: 6-9.

When the sin of the tribe of Benjamin led to its being nearly destroyed (Judges 20), the virgins of Shiloh were allowed to be seized to furnish wives for the survivors. Judges 21.

On the division of the kingdom the prophet Ahijah was residing there. Joshua 18: 1-10; Judges 18: 31; Judges 21: 12-21; 1 Sam. 1: 3-24; 1 Sam. 4: 3, 12; 1 Kings 14: 2, 4; Jer. 41: 5. Identified with the ruins at *Seilun*, .

Shiloni. [Shilo'ni]

Father of Zechariah. Neh. 11: 5. But the passage may be read "Zechariah, the son of the Shilonite," as in the R.V.

Shilonite. [Shi'lonite]

Designation of Ahijah the prophet, which (cf. 1 Kings 14: 2, 4) points him out as a resident of Shiloh. 1 Kings 11: 29; 1 Kings 12: 15; 1 Kings 15: 29; 2 Chr. 9: 29; 2 Chr. 10: 15.

Shilonites. [Shi'lonites]

Designation of Asaiah and his sons, probably as forming a part of the family of SHELAH, son of Judah. 1 Chr. 9: 5; cf. Num. 26: 20, where they are called SHELANITES.

Shilshah. [Shil'shah]

Son of Zophah, of the tribe of Asher. 1 Chr. 7: 37.

Shimea. [Shim'ea]

1. Son of David and Bathsheba. See SHAMMUA.
2. A Merarite, father of Haggiah. 1 Chr. 6: 30.
3. A Gershonite, father of Berachiah. 1 Chr. 6: 39.

Shimea, [Shim'ea] Shimeah. [Shim'eah]

Son of Jesse and brother of David. 2 Sam. 13: 3, 32; 2 Sam. 21: 21; 1 Chr. 20: 7. See SHAMMAH.

Shimeah, [Shim'eah] Shimeam. [Shim'eam]

Son of Mikloth, a Benjamite. 1 Chr. 8: 32; 1 Chr. 9: 38.

Shimeath. [Shim'eath]

An Ammonitess, mother of Jozachar, or Zabad. 2 Kings 12: 21; 2 Chr. 24: 26.

Shimeathites. [Shim'eathites]

Family of scribes at Jabez. 1 Chr. 2: 55.

Shimei. [Shim'ei]

1. Son of Gershon, the son of Levi. Num. 3: 18; 1 Chr. 6: 17; 1 Chr. 23: 7, 9, 10. Called SHIMI in Ex. 6: 17.

2. Son of Gera, a Benjamite, of the house of Saul: he cursed David, calling him 'a man of Belial,' and threw stones and dust at him, when he was hastening from Jerusalem at the rebellion of Absalom; but made submission on David's return, and was not then punished. David at his death reminded Solomon of Shimei's wickedness, for he had cursed the Lord's anointed king. Solomon promised Shimei his life on the condition that he did not go out of Jerusalem; but he broke the compact and was put to death. 2 Sam. 16: 5-13; 2 Sam. 19: 18-23; 1 Kings 2: 8-46.

3. Officer of David who kept aloof from Adonijah on his usurpation. 1 Kings 1: 8.

4. Son of Elah and one of Solomon's commissariat officers. 1 Kings 4: 18.

5. Son of Pedaiiah, a son of Jeconiah. 1 Chr. 3: 19.

6. Son of Zacchur, of the tribe of Simeon. 1 Chr. 4: 26 27.

7. Son of Gog, of the tribe of Reuben. 1 Chr. 5: 4.

8. Son of Libni, a Merarite. 1 Chr. 6: 29.

9. Son of Jahath, a son of Gershon. 1 Chr. 6: 42.

10. Chief of the tenth course in the service of song. 1 Chr. 25: 17.

11. The Ramathite who was over the vineyards of David. 1 Chr. 27: 27.

12. Son of Heman: he took part in the purification of the temple. 2 Chr. 29: 14.

13. Levite who had charge of the offerings. 2 Chr. 31: 12, 13.

14. Levite who had married a strange wife. Ezra 10: 23.

15, 16. Two who had married strange wives. Ezra 10: 33, 38.

17. Son of Kish, a Benjamite, and grandfather of Mordecai. Esther 2: 5.

18. A family who will mourn apart on the repentance of Jerusalem. Zech. 12: 13. This is by some associated with No. 1; but SIMEON is read in the *margin*, and in the LXX, the Arabic and Syriac versions. See under ZECHARIAH, Zech. 12.

Shimeon. [Shim'eon]

One who had married a strange wife. Ezra 10: 31.

Shimhi. [Shim'hi]

Head of a family in Benjamin. 1 Chr. 8: 21. Perhaps the same as SHEMA in 1 Chr. 8: 13.

Shimi [Shim'i]

See SHIMEI No. 1.

Shimites. [Shim'ites]

Family of Shimei, son of Gershon. Num. 3: 21.

Shimma. [Shim'ma]

See SHAMMAH.

Shimon. [Shi'mon]

Head of a family in Judah. 1 Chr. 4: 20.

Shimrath. [Shim'rath]

Son of Shimhi, a Benjamite. 1 Chr. 8: 21.

Shimri. [Shim'ri]

1. Son of Shemaiah, a Simeonite. 1 Chr. 4: 37.
2. Father of Jediahel, one of David's mighty men. 1 Chr. 9: 45.
3. Son of Elizaphan, a Levite. 2 Chr. 29: 13.

Shimrith. [Shim'rith]

See SHOMER No. 2.

Shimrom, [Shim'rom] Shimron, [Shim'ron] Shimronites. [Shim'ronites]

Fourth son of Issachar and his descendants. Gen. 46: 13; Num. 26: 24; 1 Chr. 7: 1.

Shimron. [Shim'ron]

Canaanitish city conquered by Joshua and allotted to Zebulun. Joshua 11: 1; Joshua 19: 15. Identified with *Semunieh*, .

Shimronmeron. [Shim'ron-me'ron]

City whose king was slain by Joshua. Joshua 12: 20. Not identified.

Shimshai. [Shim'shai]

Scribe or secretary to Rehum, who opposed the rebuilding of Jerusalem. Ezra 4: 8, 9, 17, 23.

Shinab. [Shin'ab]

King of Admah in the days of Abraham. Gen. 14: 2.

Shinar. [Shin'ar]

Ancient name of the plain lying in the south between the Euphrates and the Tigris. It was where Nimrod established his kingdom, and where the tower of Babel was built. Amraphel, king of Shinar, was

one of the four kings who fought against the five kings when Lot was taken prisoner. In later times it was known as Chaldea, or Babylonia (as in the LXX of Isa. 11: 11), and thither some of the captives from Judah were carried. Gen. 10: 10; Gen. 11: 2; Gen. 14: 1, 9; Isa. 11: 11; Dan. 1: 2; Zech. 5: 11.

Ship.

The Israelites were not a maritime people. Solomon had a 'navy of ships' at Ezion Geber, the eastern branch of the Red Sea; but Hiram sent his shipmen 'that had knowledge of the sea' with the servants of Solomon. Ships of Tharshish are also mentioned both in connection with Solomon and Jehoshaphat. 1 Kings 9: 26, 27; 1 Kings 10: 11, 22; 1 Kings 22: 48, 49; 2 Chr. 20: 36, 37; Ps. 48: 7. The ships so often mentioned on the Sea of Galilee in the Gospels were what are now called fishing boats, and were used as such. The ships in which Paul sailed on the Mediterranean were of course larger; those in which he was taken to Rome are well described by Luke in the Acts of the Apostles: the ship wrecked at Malta was evidently an Alexandrian wheat-ship. The nautical terms employed by Luke show that he was well acquainted with maritime subjects. Acts 27. The word for GALLEY in Isa. 33: 21 is the same as that translated 'navy' in the Kings.

Shiphi. [Shiph'i]

Son of Allon, a Simeonite. 1 Chr. 4: 37.

Shiphmite. [Shiph'mite]

Designation of Zabdi, possibly as a native of Shepham. 1 Chr. 27: 27.

Shiphrah. [Shiph'rah]

One of the Hebrew midwives in Egypt. Ex. 1: 15.

Shiptan. [Shiph'tan]

An Ephraimite, father of Kemuel. Num. 34: 24.

Shipmen.

Sailors. 1 Kings 9: 27; Acts 27: 27.

Shisha. [Shi'sha]

Father of Elihoreph and Ahiah, royal scribes under Solomon. 1 Kings 4: 3. See SHAVSHA.

Shishak. [Shi'shak]

King of Egypt, to whom Jeroboam fled for protection from Solomon. Shishak afterwards invaded Judah during the reign of Rehoboam, "because they had transgressed against the Lord." He came with an immense army, took fenced cities, and pillaged Jerusalem and the temple. Shishak left an account of this expedition. It gives a long list of places conquered, among which are the names of many Jewish towns, as Taanach, Rehob, Mahanaim, Gibeon, Beth-horon, Kedemoth, Aijalon and Megiddo. 1 Kings 11: 40; 1 Kings 14: 25, 26; 2 Chr. 12: 2-9. See EGYPT.

Shitrai. [Shit'rai]

The Sharonite who was chief herdsman of David at Sharon. 1 Chr. 27: 29.

Shittah Tree.

See SHITTIM WOOD.

Shittim. [Shit'tim]

Plain on the east of the Jordan, where the Israelites encamped before they crossed the Jordan. The name signifies 'acacias.' Num. 25: 1; Joshua 2: 1; Joshua 3: 1; Joel 3: 18; Micah 6: 5. In Num. 33: 49 it is called ABEL-SHITTIM, *q.v.*

Shittim Wood, Shittah Tree.

This is generally understood to be the Acacia, which is adopted in the R.V. There are several varieties which grow in Egypt and

Palestine, the *Acacia seyal* being the most common. They differ from the acacias known in England, which are from North America. The wood was extensively used in building the tabernacle, and the ark, the table of showbread, and the altars were also made of the same. Ex. 25 — Ex. 38; Deut. 10: 3. It is called the SHITTAH TREE (after the Hebrew, which is *shittah* in the singular) in Isa. 41: 19. The 'burning bush' (Heb. *seneh*), has been considered to be the wild acacia, *A. nilotica*. Livingstone judged that for the tabernacle the *A. giraffa* (Camel-thorn) was used, which he calls an 'imperishable' wood.

Shiza. [Shi'za]

A Reubenite, father of Adina. 1 Chr. 11: 42.

Shoa. [Sho'a]

People mentioned among Israel's 'lovers,' whom God would bring against them on every side. Ezek. 23: 23. Nothing is known of a people or place of this name. Some judge the Hebrew word not to be a proper name, and translate it 'prince,' 'noble,' etc.

Shobab. [Sho'bab]

1. Son of David and Bathsheba. 2 Sam. 5: 14; 1 Chr. 3: 5; 1 Chr. 14: 4.

2. Son of Caleb, the son of Hezron. 1 Chr. 2: 18.

Shobach. [Sho'bach]

Captain of the Syrian hosts of Hadarezer. Killed by David. 2 Sam. 10: 16, 18. Called SHOPHACH in 1 Chr. 19: 16, 18.

Shobai. [Sho'bai]

Ancestor of some of the Levite door-keepers who returned from exile. Ezra 2: 42; Neh. 7: 45.

Shobal. [Sho'bal]

1. Son of Seir, the Horite. Gen. 36: 20-29; 1 Chr. 1: 38, 40.
2. Son of Caleb, the son of Hur. 1 Chr. 2: 50, 52.
3. Son of Judah and father of Reaiah 1 Chr. 4: 1, 2.

Shobek. [Sho'bek]

One who sealed the covenant. Neh. 10: 24.

Shobi. [Sho'bi]

Son of Nahash of Rabbah, of the children of Ammon: he sent succour to David when he fled from Absalom. 2 Sam. 17: 27.

Shocho, [Sho'cho] Shochoh, [Sho'choh] Shoco. [Sho'co]

See SOCHOH.

Shoelatchet.

Shoe lace or thong. Gen. 14: 23; Isa. 5: 27; Mark 1: 7.

Shoes.

Shoes are mentioned as early as Ex. 3: 5, when Moses was told to put off his shoes, for the ground on which he stood was holy, for God was there. Acts 7: 33. The same was said to Joshua. Joshua 5: 15. It showed that as yet there was no welcome for man into the presence of God. A standing had not yet been made for him, whatever goodness and condescension God might show towards him. Under grace a standing is found, the shoes were put on the prodigal, he was welcome and at home. The priests ministered in the temple with bare feet, means being given to keep the feet clean. Cf. also John 13: 1-17.

In transferring a possession it was customary to deliver a shoe. Ruth 4: 7, 8. Twice is it said, "Over Edom will I cast out my shoe:" signifying that Edom would be subdued and be taken possession of

as a menial. Ps. 60: 8; Ps. 108: 9. We read that "all they of Edom became David's servants." 2 Sam. 8: 14. For shoes of 'iron and brass,' Deut. 33: 25, some translate 'bolts' instead of 'shoes.' But it may be figurative of treading down their enemies, as the Lord is represented having "feet like unto fine brass." Rev. 1: 15.

The shoes of the East were mostly the same as 'sandals' — soles fastened to the feet by strings or thongs. John the Baptist declared he was not worthy to unloose the shoes of the Lord. Mark 1: 7; Luke 3: 16.

Shoham. [Sho'ham]

Son of Jaaziah, a Merarite 1 Chr. 24: 27.

Shomer. [Sho'mer]

1 . Son of Heber, of the tribe of Asher. 1 Chr. 7: 32. Called SHAMER in 1 Chr. 7: 34.

2 . The parent of Jehozabad. 2 Kings 12: 21. Here the name is masculine, but perhaps the same is called SHIMRITH, a Moabitess, in 2 Chr. 24: 26.

Shophach. [Sho'phach]

See SHOBACH.

Shophan. [Sho'phan]

See ATROTH.

Shoshannim. [Shoshan'nim]

A word in the headings of Ps. 45, Ps. 69, and Ps. 80, with the word EDUTH, 'a testimony,' added. The first Hebrew word signifies 'lilies.' Gesenius refers it to the form of the instruments as resembling lilies. Fürst, as the name of one of the musical choirs. The LXX has 'for alternate [strains].' In the heading of Ps. 60 is a similar word: SHUSHAN-EDUTH, 'the lily of testimony.'

Shoulder.

Often alluded to in scripture as the place of strength, on which burdens are borne. The high priest had the names of the twelve tribes on his shoulders, as in a place of safety. Ex. 28: 12. Of Christ it is said, when He comes to reign, the 'government shall be on his shoulder,' Isa. 9: 6; and, as the Good Shepherd, when He finds a lost sheep He places it on His shoulders. Luke 15: 5. When God blesses Israel in their land the Gentiles will bring Israel's dispersed daughters upon their shoulders, that is, will give them substantial aid. Isa. 49: 22.

Showbread, [Shewbread]

See BREAD.

Shrine.

Small representations of heathen temples, as at Ephesus or elsewhere. The word is ναός, often translated 'temple.' Acts 19: 24.

Shroud.

The 'shadowing shroud' signifies the shelter given by the spreading boughs of a great tree: such as the one to which Assyria is compared. Ezek. 31: 3.

Shua. [Shu'a]

Daughter of Heber, of the tribe of Asher. 1 Chr. 7: 32.

Shua, [Shu'a] Shuah. [Shu'ah]

A Canaanite, whose daughter became the wife of Judah. Gen. 38: 2, 12; 1 Chr. 2: 3.

Shuah. [Shu'ah]

1. Son of Abraham and Keturah. Gen. 25: 2; 1 Chr. 1: 32.

2. Descendant of Judah. 1 Chr. 4: 11.

Shual. [Shu'al]

1. District to which a company of Philistine spoilers turned when they were encamped against Israel. 1 Sam. 13: 17. Not identified.

2. Son of Zophah, of the tribe of Asher. 1 Chr. 7: 36.

Shubael. [Shu'bael]

1. Son of Amram, a descendant of Levi. 1 Chr. 24: 20.

2. Son of Heman and a chief in the service of song. 1 Chr. 25: 20. Called SHEBUEL in 1 Chr. 25: 4.

Shuham, [Shu'ham] Shuhamites. [Shu'hamites]

Son of Dan, and his descendants. Num. 26: 42, 43. Perhaps the same as HUSHIM in Gen. 46: 23.

Shuhite. [Shu'hite]

Designation of Bildad, one of Job's friends. Probably a descendant of Shuah, son of Abraham. Job 2: 11; etc.

Shulamite. [Shu'lamite]

Name introduced in the Canticles. It is a feminine noun traceable, like Solomon, to *Shalom*, 'peace.' It is the virgins who use this term. The union of the bridegroom and bride is such that she can be called by the same name. The 'two armies' seen in the Shulamite doubtless refer to the union of Judah and Israel. Cant. 6: 13.

Shumathites. [Shu'mathites]

One of the families that came from Kirjath-jearim. 1 Chr. 2: 53. The term may be derived from some unknown place named Shumah.

Shunammite. [Shu'nammite]

Designation of an inhabitant of Shunem.

1. Abishag, the 'fair damsel' that was chosen to cherish David in his old age. 1 Kings 1: 3, 15; 1 Kings 2: 17-22.

2. The 'great woman' who provided Elisha with a lodging. She was rewarded with a son, but he died when a lad. She hastened to the prophet, and her faith was such that she could say, "It is well." This was answered by her son being raised to life again. 2 Kings 4: 8-37.

Shunem. [Shu'nem]

City in Issachar, near to which the Philistines encamped previous to the fight on Gilboa. Also where a Shunammite showed hospitality to Elisha. Joshua 19: 18; 1 Sam. 28: 4; 2 Kings 4: 8. Identified with *Solam*, .

Shuni, [Shu'ni] Shunites. [Shu'nites]

Son of Gad, and his descendants. Gen. 46: 16; Num. 26: 15.

Shupham, [Shu'pham] Shuphamites. [Shu'phamites]

Descendant of Benjamin and his posterity. Num. 26: 39. See SHEPHUPHAN.

Shuppim. [Shup'pim]

1 . Son of Ir, a Benjamite. 1 Chr. 7: 12, 15. Identified with SHUPHAM in 1 Chr. 7: 12 *margin*.

2. A Levite and one of the gatekeepers. 1 Chr. 26: 16.

Shur.

Wilderness towards the north east of Egypt; its situation is clearly shown in the various passages. Gen. 16: 7; Gen. 20: 1; Gen. 25: 18; Ex. 15: 22; 1 Sam. 15: 7; 1 Sam. 27: 8.

Shushan. [Shu'shan]

Ancient city in the East, the capital of Elam, and which afterwards became the metropolis of Persia. Its first mention chronologically is

in Dan. 8: 2. Objections have been raised as to Daniel being at Shushan in the reign of Belshazzar; but the prophecy does not say definitely that he was there. It reads, "I saw in a vision; and it came to pass *when I saw*, that I was at Shushan." He may have been there in a vision, or he may have gone there on the business of the king.

Esther was queen of Ahasuerus (Xerxes), king of Persia, and resided at Shushan, and the various descriptions given in the book of Esther show that it was a place of wealth and luxury, and was of large extent. At a later date Nehemiah was cupbearer to the king at Shushan. Neh. 1: 1.

Daniel speaks of the palace or fortress as being in the province of Elam, and he was by the river of Ulai. This agrees with the modern *Susa*, on the river *Shapur*, in Persia, where there are extensive ruins, embracing those of a magnificent palace, about . Alexander the Great conquered the Persians, after which Shushan declined. The place is frequently mentioned in the Book of Esther, and is once called SUSA (this being the Greek form of the name) in Esther 11: 3 of its apocryphal additions.

The ruins extend to a circumference of about seven miles. An inscription states that the palace there was founded by Darius and completed by Artaxerxes. It may have been the one occupied in the days of Esther.

The great feast that was held by Ahasuerus with his nobles and princes for seven days was not apparently held in any of the halls inside the palace, but in the open air, "in the court of the garden of the king's palace," surrounded by "white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble."

Shushaneduth. [Shu'shan-e'duth]

See SHOSHANNIM.

Shuthalhites. [Shu'talhites]

Descendants of Shuthelah, son of Ephraim. Num. 26: 35.

Shuthelah. [Shu'thelah]

1. Son of Ephraim. Num. 26: 35, 36; 1 Chr. 7: 20.
2. Son of Zabad, a descendant of Ephraim. 1 Chr. 7: 21.

Shuttle.

The well-known weaver's implement which carries a thread, mentioned as early as Job 7: 6; it is referred to as an emblem of swiftness.

Sia, [Si'a] Siaha. [Si'aha]

Ancestor of some Nethinim who returned from exile. Ezra 2: 44; Neh. 7: 47.

Sibbecai, [Sibbeca'i] Sibbechai. [Sibbecha'i]

The Hushathite who slew Saph, or Sippai, a Philistine giant. 2 Sam. 21: 18; 1 Chr. 11: 29; 1 Chr. 20: 4; 1 Chr. 27: 11.

Sibboleth. [Sib'boleth]

See SHIBBOLETH.

Sibmah. [Sib'mah]

City of Reuben on the east of the Jordan, famous for its vines. Joshua 13: 19; Isa. 16: 8, 9; Jer. 48: 32. It is called SHEBAM in Num. 32: 3, and SHIBMAH in Num. 32: 38. Identified by some with *Sumia*, , where there are ancient rock-cut wine presses.

Sibraim. [Sibra'im]

A northern landmark of Palestine, lying between Damascus and Hamath. Ezek. 47: 16. Not identified.

Sichem. [Si'chem]

See SHECHEM.

Siddim, [Sid'dim] Vale of.

One passage reads "the vale of Siddim, which is the salt sea;" and another the vale was "full of slime-pits," that is, bitumen springs. Gen. 14: 3, 8, 10. It was doubtless near the Salt Sea, but is not identified.

Sidon, [Si'don] Sidonians. [Sido'nians]

See ZIDON and ZIDONIANS.

Signet.

See SEAL.

Signs.

1. The lights in the firmament of the heaven are said to be for 'signs' as well as for 'seasons.' Gen. 1: 14. A false application has been made of this passage in using the varied positions of the sun, moon, and planets as a means to foretell events. Of what then are they signs? it may be asked. This is perhaps answered in Ps. 19: 1-6. The stupendous distance and marvellous regularity in the movements of the heavenly bodies are a sign of the glory of the One that created them, as is stated of God in Rom, 1: 20; "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," or divinity.

2. Signs were wrought by Moses, first to convince the children of Israel that *God* had sent him; and then to attest and enforce on the Egyptians God's demands upon Pharaoh to let the Israelites go that they might serve Him. Ps. 78: 43. So in other cases, signs were given to show the finger of God.

3. When Christ was on earth He wrought miracles, wonders, and signs, but the Pharisees and Sadducees demanded of Him 'a sign from heaven,' Matt. 16: 1, and it is added that they did this 'tempting Him.' He was Himself God's sign, according to Isa. 7: 14, as the manna was the sign of God to Israel in the wilderness. As they had

not eyes to see God's signs, they should have no other sign than that of Jonah (Matt. 12: 39, 40), that is, of a man who was cast into the overwhelming judgement of God, and found deliverance from Him. Christ's death and resurrection is God's way of deliverance. In Matt. 16: 4 the Lord does not mention the type being fulfilled in Himself for them, but we have the dreadful words, "He left them and departed": they were left in the judgement of Jonah. See MIRACLES.

Sihon. [Si'hon]

King of the Amorites, who, after his victory over the Moabites, was defeated and slain, with his army, by the Israelites. His territory was on the east of the Jordan, from the Arnon to the Jabbok: it was possessed by the Israelites. The victory is commemorated in two of the Psalms. Num. 21: 21-35; Num. 32: 33; Deut. 1: 4; Deut. 2: 24-36; Deut. 3: 2-6; Joshua 12: 2; Judges 11: 19-22; Ps. 135: 11; Ps. 136: 19; Jer. 48: 45.

Sihor. [Si'hor]

This refers to the river Nile. In Joshua 13: 3 it is "Sihor which is before Egypt." In Isa. 23: 3 the produce of the harvest of Egypt was brought to the sea by the river, and from thence was fetched by the Syrian merchants. In Jer. 2: 18 Israel is warned against seeking the waters of the Nile; that is, trusting in Egypt instead of in God: cf. Jer. 2: 36. In 1 Chr. 13: 5 it is written SHIHOR, as the south-west boundary of Palestine. Some consider that Joshua 13: 3 and 1 Chr. 13: 5 refer to the *Wady el Arish*, which was also called 'the river of Egypt.'

Silas. [Si'las]

A 'chief man' among the brethren and a prophet. He was sent to Antioch, with Paul and Barnabas, after the council of the church at Jerusalem concerning Gentiles keeping the law. He accompanied Paul in his second missionary journey, and was imprisoned with him at Philippi. Acts 15: 22-40; Acts 16: 19-25, 29; Acts 17: 4-15; Acts 18: 5. The name is an abbreviation of SILVANUS, *q.v.*

Silk.

In Ezek. 16: 10, 13 the word is *meshi*, and refers to some very fine substance like hair, fine silk. In Prov. 31: 22 it is *shesh*, which is fine linen. In Rev. 18: 12 it is *σηρικόν*, silk.

Silla. [Sil'la]

Place alluded to when Joash was murdered. It was apparently somewhere near Jerusalem. 2 Kings 12: 20.

Siloah, [Silo'ah] Siloam. [Silo'am]

A pool on the south of Jerusalem near the west slope of the Kidron valley. It is mentioned in the Old Testament as being 'by the king's garden' when the walls of Jerusalem were being rebuilt by Nehemiah (Neh. 3: 15). In Isa. 8: 6, under the name of SHILOAH, it is used symbolically: the people refused its waters that went softly, preferring Syria and the king of Israel: the strong waters of Assyria should sweep them away. In the New Testament the man born blind, after being anointed with clay, was sent to wash at Siloam, which signifies 'sent.' Christ being the Sent One, we are figuratively taught that light comes when Christ in humiliation is known as the Sent One of God. John 9: 7, 11.

The pool still exists under the name of the *Birket Silwan*. It is supplied with water from a fountain higher up the hill, called the Virgin's Fountain. Several travellers have passed through the passage that connects the two, in some parts walking erect, and sometimes stooping, sometimes kneeling, and sometimes crawling on all fours. A short inscription was found at the pool, but which merely said that the passage was begun at both ends simultaneously, and met in the middle. The letters are ancient, which has led to the supposition that the passage was made in the days of Hezekiah, who made alterations in the watercourses. 2 Chr. 32: 3, 4. The flow of the water is intermitting, as if regulated by an underground siphon. In the winter the water rises three or four times a day, but in the summer only once in several days. The superfluous water flows in a channel cut in the rock to the gardens below. The pool is about 53 feet long, 18 feet wide, and 19 feet deep.

Siloam, [Silo'am] Tower in.

Nothing is known of the falling of this tower except what the scripture states in Luke 13: 4. The village of Siloam is on the east slope of the Kidron valley, curiously formed as if ancient tombs had been appropriated, so that the houses appear to be clinging to the sides of the hill; it is not, however, known whether the tower was in any way connected with this village.

Silvanus. [Silva'nus]

A Christian who had laboured at Corinth, and who was there with Paul when he wrote the two Epistles to the Thessalonians. By comparing the following passages with the account of Paul's second missionary journey it is evident that the apostle refers by this name to SILAS, *q.v.* 2 Cor. 1: 19; 1 Thess. 1: 1; 2 Thess. 1: 1. Whether Peter refers to the same person is not known. 1 Peter 5: 12.

Silver.

This was a source of wealth from early days. Abraham was rich in silver, Gen. 13: 2; but with Solomon gold was so plentiful that silver was 'nothing accounted of.' 1 Kings 10: 21. The silver and gold which he had amassed were, alas, afterwards carried away to enrich their enemies because of the sins of Israel. 2 Chr. 12: 9. Silver was also the common specie of commerce, 'pieces of silver' being weighed long before money was coined. Gen. 23: 16. Silver was used for the sockets, hooks, etc., in the tabernacle, the money paid for the redemption of the Israelites being applied to this purpose. Ex. 30: 11-16; Ex. 38: 25-28. The house of God is founded on redemption. Ex. 36: 24-36; Ex. 38: 10-17.

Silver is found in the earth (Job 28: 1), and before it can be compared to 'the words of the Lord' it must be purified seven times. Ps. 12: 6; Prov. 25: 4.

THE SILVER CORD in Ecc. 12: 6 seems to refer to 'the thread of life,' which is loosed, or removed, when death ensues.

Silverlings.

Found only in Isa. 7: 23, and the Hebrew is the same as 'silver,' and 'pieces of silver,' as money.

Silversmith.

Only referred to in scripture as those who formed the silver representations of the temple at Ephesus. Acts 19: 24.

Simeon. [Sim'eon]

1. The second son of Jacob and Leah, and head of the tribe bearing his name. Except the attack that he, with Levi, made on Shechem, and his being kept by Joseph as a hostage, nothing personally is recorded of Simeon. He entered Egypt with Jacob, taking his six sons with him. On leaving Egypt, those numbered of the tribe were 59,300, but on entering the land after the forty years' wanderings, there were only 22,200.

When Jacob blessed his sons he said, "Simeon and Levi are brethren; instruments of cruelty are in their habitations . . . in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. 49: 5-7. This scattering seems also intimated by the circumstance that when Moses blessed the tribes, Simeon is not mentioned.

The lot of Simeon was in the extreme south, having the Philistines on their west and the desert of Paran on their east. On the division of the kingdom they nominally belonged to the ten tribes, but were completely isolated from the other nine, so that they would have had either to coalesce with the two tribes (and of this we read nothing), or, according to the prophecy of Jacob, be 'scattered in Israel.' They were, in a sense, lost in the land. In the future day of which Ezekiel prophesies, when the twelve tribes will be restored and the land be re-divided, the tribe of Simeon has its portion. Ezek. 48: 24-35. They are also mentioned in Rev. 7: 7, when a remnant of them will be sealed for blessing.

2. A 'just and devout' man at Jerusalem, to whom it was revealed that he should not die until he had seen 'the Lord's Christ.' When the 'child Jesus' was presented in the temple Simeon took Him up in his arms, blessed God and asked that he might depart in peace, for he had seen God's *salvation*. Luke 2: 25, 34. He was one of those that looked for redemption in Israel.

3. Son of Juda, in the genealogy of the Lord Jesus. Luke 3: 30.

4. A disciple and prophet at Antioch, designated NIGER. Acts 13: 1.

5. Name by which Simon Peter is called by James in Acts 15: 14. In 2 Peter 1: 1 also the name is Simeon in the Greek.

Simeonites. [Sim'eonites]

Descendants of Simeon, the son of Jacob. Num. 25: 14; Num. 26: 14; 1 Chr. 27: 16.

Similitude.

1. *demuth*, 'likeness, representation.' 2 Chr. 4: 3; Dan. 10: 16; Hosea 12: 10.

2. *tabnith*, 'pattern, form, structure.' Ps. 106: 20; Ps. 144: 12.

3. *temunah*, 'form, appearance,' which may not imply likeness. Num. 12: 8; Deut. 4: 12, 15, 16.

4. Three words derived from ὅμοιος, 'like, similar.' Rom. 5: 14; Heb. 7: 15; James 3: 9.

Simon. [Si'mon]

1. Simon Peter. See PETER.

2. Simon the Canaanite, or rather Cananite, or Zealot, and therefore called SIMON ZELOTES; one of the twelve apostles, of whom nothing is specially recorded. Matt. 10: 4; Mark 3: 18; Luke 6: 15; Acts 1: 13.

3. Simon, one of the brethren of the Lord. Matt. 13: 55; Mark 6: 3.

4. Simon the Leper, at whose house 'a woman' anointed the head of the Lord. Matt. 26: 6; Mark 14: 3. By comparing these passages with John 12: 1-3 it seems evident that Martha and Mary lived in Simon's house (they were perhaps in some way related to him), and that Mary was the woman alluded to. There is no authority for associating this anointing of the Lord with that recorded in Luke 7: 36-50, described as being by 'a sinner.'

5. Simon the Cyrenian, father of Alexander and Rufus: he was made to carry the Lord's cross. Matt. 27: 32; Mark 15: 21; Luke 23: 26.

6. Simon the Pharisee, who invited the Lord to his house, where a woman 'who was a sinner' anointed the feet of the Lord. The Pharisee judged that the Lord could not be a prophet, or He would have known that the woman was a sinner; but he was rebuked, and the woman was forgiven. Luke 7: 36-50. There is no authority for supposing that this woman was Mary Magdalene.

7. Simon, father of Judas Iscariot. John 6: 71, etc.

8. Simon the Tanner, at whose house Peter was lodging at Joppa when sent for by Cornelius. Acts 9: 43; Acts 10: 6, 17, 32.

9. Simon Magus, so called because he was a magician or sorcerer. He had misled the people at Samaria by his magical arts, but he professed to believe at the preaching of Philip. Subsequently he offered money to the apostles that he might purchase the power of imparting the gift of the Holy Spirit (from which has arisen the word 'simony'); but he was denounced by Peter. Acts 8: 9-24. Historians relate that he did much mischief among the saints.

Simri. [Sim'ri]

Son of Hosah, a Merarite. "Though he was not the firstborn, yet his father made him the chief." 1 Chr. 26: 10.

Sin.

City in Egypt: the LXX has Σάις, and the Vulgate (as in the margin), *Pelusium*. Ezekiel calls it 'the strength of Egypt.' Ezek. 30: 15, 16. It is supposed to be identified with the modern *Tineh*, where a few ruins are found. It is close to the Pelusiatic mouth of the Nile, about .

Sin, Wilderness of.

The district lying between the Red Sea and Sinai, in some part of which the Israelites encamped. Ex. 16: 1; Ex. 17: 1; Num. 33: 11, 12.

Sin.

There are many different words both in the O.T. and N.T. signifying 'sin,' 'iniquity,' 'wickedness,' etc., with various shades of meaning.

I. It is important to notice the scripture definition of sin. It is 'lawlessness.' 1 John 3: 4. Hence the distinction made between 'sin' and 'transgression,' the latter being the infraction of a known command. From Adam to Moses man "had not sinned after the similitude of Adam's *transgression*," yet men had sinned and died. Rom. 5: 14. A positive law was given to Adam, which he disobeyed; but from Adam to Moses no definite law was proclaimed, consequently there was no transgression, yet there was sin in the sense of lawlessness, and such sin as called for the deluge. The same distinction is plainly involved in Rom. 4: 15; "Where no law is, there is no transgression," yet there may be sin, and it is averred that "as many as have sinned *without law* shall also perish without law." Rom. 2: 12.

The rendering of 1 John 3: 4, in the A.V., "sin is the transgression of the law," is a mistranslation. The Greek word is ἀνομία, from ἀ, negative, and νόμος, law. This word occurs fourteen times, and in this verse *only* is it translated in the A.V. 'transgression of the law.' In 2 Cor. 6: 14 it is 'unrighteousness,' and in eleven places it is rendered 'iniquity,' signifying any wickedness. Further, ἄνομος, from the same root, is translated 'without law' in 1 Cor. 9: 21;

'unlawful' in 2 Peter 2: 8; and 'lawless' in 1 Tim. 1: 9. These passages clearly indicate that the meaning of 1 John 3: 4 is "Every one that practises sin, practises also lawlessness; and *sin is lawlessness*: " that is, doing one's own will, regardless of all restraint of God and man. This applies whether there is a definite law or not, but when there is a definite law sin is also transgression.

The principal words used for 'sin' in the N.T. are *ἀμαρτία*, *ἀμαρτημα*, *ἀμαρτάνω*, to deviate from a right course: and for 'transgression,' 'transgressor,' *παράβασις*, *παράβάτης*, *παράβαίνω*, to pass by or over a boundary.

2. Sin did not originate in man, but with the devil. 1 John 3: 8. It came into the world by man, and brought in death as its penalty.

3. An important point is to distinguish between 'sin' and 'sins,' a distinction which must exist after the first entrance of the principle. The 'sins' of a man are what he actually commits, and are the ground of judgement, while also proving the man to be the servant of sin. A Christian is one whose conscience has been perfected for ever by the one sacrifice for sins; the Spirit of God has brought him into the value of that one offering, hence his sins, having been borne by Christ on the cross, will never be brought to his charge as guilt upon him by God, but if he sins there is a holy gracious dealing with him on the ground of Christ's propitiation, so that he is led to confess the sin or sins, and has the joy of forgiveness. 'Sin' as to the principle, involving the alienation of all things from God since the fall of man, and especially seen in man's evil nature, has been judicially removed from before God in the cross of Christ. God has "condemned sin in the flesh" in the sacrifice of Christ, Rom. 8: 3, and consequently the Spirit is given to the believer. The Lord Jesus is proclaimed as "the Lamb of God that taketh away the sin of the world" ('not sins,' as it is often quoted). He will purge heaven and earth from sin, and in result there will be new heavens and a new earth, wherein will dwell righteousness. Though Christ tasted death for every one, or everything, He is not represented as bearing the '*sins*' of all: His death as regards 'sins' being qualified by the words 'of many,' 'our sins,' etc.

4. In the important passage in Rom. 5: 15-20, the word OFFENCE

occurs. The Greek is *παράπτωμα*, from 'to fall off or away.' It is used for Adam's fall or sin, and God's free gift is in respect of many sins. "The law entered that the offence might abound," that is, that the offensiveness or heinousness of sin might be made manifest. The same word is translated 'fall, fault, trespass, and sin.'

Sin Offering.

See OFFERINGS.

Sin, Original.

This term is often used by theologians, but they are not agreed as to its signification. It is not found in scripture. Man has derived an evil nature from Adam, but his sins are his own. Death passed upon all men because of Adam's sin, but *all* have sinned. Rom. 5: 12.

Sina, [Si'na] Sinai. [Si'nai]

This name is applied to both a mountain and to a wilderness. They lie between the Gulf of Suez and the Gulf of Akaba. The mountain is really a range of high hills and is sometimes called HOREB, which may be a more general name for the whole of the range. Mount Sinai is especially connected with the giving of the law. Moses and the elders went up into the mountain, and Moses there received the Ten Commandments written on two stones. The Israelites were located in the wilderness of Sinai, which must have been a large place capable of holding two million people. By comparing Ex. 19: 1 with Num. 10: 11, it will be seen that they continued there nearly a year.

The mountains in the locality have been surveyed in modern days, and a plain has been found, about two miles long and half a mile wide, affording ample room for the people to assemble, and where they could hear the thunder, and see the fire and smoke issuing from the mount. The plain is now called *er Rahah*. Adjoining this is a precipitous granite rock called *Jebel Musa (Ras Sufsafeh)* which is so formed that the elders who accompanied Moses part of the way up, could remain there while Moses proceeded to the summit, which cannot be seen from the plain. Ex. 19: 1-23, etc.; Ps. 68: 8, 17; Neh.

9: 13; Acts 7: 30, 38.

The term Sinai is frequently employed as representing 'the law,' and is used by Paul as a symbol of 'bondage,' for law and bondage cannot be separated, and stand in strong contrast to the 'liberty' wherewith Christ makes the believer free. Gal. 4: 24, 25, compare with Gal. 5: 1.

Singing to Tahath

Singing.

In the O.T. we find there were courses of singers, and there were some who were 'taught to sing praise.' Instruments were also appointed for the singers. 1 Kings 10: 12. In Hab. 3: 19, at the end of the prophet's poetical 'prayer,' it says, "To the chief singer on my stringed instruments." "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." Ps. 68: 25.

Such organised choirs have no place in the N.T. They that worship God "must worship him in spirit and in truth." This also applies to the singing: "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15: cf. 1 Cor. 14: 26. "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody [or chanting] in your heart to the Lord." Eph. 5: 19. "In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. There will be singing in heaven. Rev. 5: 9. Singing and PRAISE naturally go together. At the institution of the Lord's supper they 'sang a hymn,' *margin* 'psalm,' ὑμνέω. Matt. 26: 30. The same word is translated 'sang praises' unto God, when Paul and Silas were in prison, Acts 16: 25; and the Lord sings praise in the midst of the assembly. Ps. 22: 22; Heb. 2: 12.

Sinim.

A remote place from which some will be brought when in a future day God is blessing Israel. The LXX has "the land of the Persians." The land of the Sinae, who settled in Western China, has been

suggested: this would not clash with 'north' and 'west,' which are also mentioned in the same passage. Isa. 49: 12.

Sinites.

A tribe of unknown Canaanites probably in the far north. Gen. 10: 17; 1 Chr. 1: 15. The Targums give Orthosia, a town on the coast to the north-east of Tripolis.

Sion. [Si'on]

1. Deut. 4: 48; same as HERMON, *q.v.*
2. For a part of Jerusalem, see ZION.

Siphmoth. [Siph'moth]

City in the south of Judah, to the elders of which David sent some of the spoil he had taken from the Amalekites. 1 Sam. 30: 28. Not identified.

Sippai. [Sippa'i]

See SAPH.

Sir.

In Gen. 43: 20 the word is *adon*, often translated 'Lord.' In the Acts (except in Acts 16: 30) the word is *άνήρ*, 'man,' and is used as a term of respect. In all other places in the N.T. the word is *κύριος*, commonly translated 'Lord': in these cases the context determines how it should be rendered.

Sirah. [Si'rah]

A well near Hebron from which Abner was recalled by Joab. 2 Sam. 3: 26. There is a spring and reservoir near the ancient road which Abner would naturally have taken, called *Ain Sareh*, about a mile from Hebron.

Sirion. [Siri'on]

See HERMON.

Sisamai. [Sisama'i]

Son of Eleasah, a descendant of Judah. 1 Chr. 2: 40.

Sisera. [Si'sera]

1. Captain of the army of Jabin king of the northern Canaanites. His army was overthrown with great destruction, through God's intervention, by Deborah and Barak. Sisera, thirsty and weary, sought shelter in the tent of Jael, who killed him with a tent peg driven through his head with a hammer — showing how God can energise a feeble instrument to work out His deliverance. See JAEL. Judges 4: 2-22; Judges 5: 20-31; 1 Sam. 12: 9; Ps. 83: 9.

2. Ancestor of some Nethinim who returned from exile. Ezra 2: 53; Neh. 7: 55.

Sith.

Simply 'since.' Ezek. 35: 6.

Sitnah. [Sit'nah]

Name given to a well dug by Isaac's servants because it was seized by the servants of Abimelech. Gen. 26: 21. Fürst says it signifies 'strife'; Gesenius says 'contention,' and in Ezra 4: 6, where the same word occurs as a common noun, it is 'accusation.'

Sivan.

See MONTHS.

Six.

See NUMBERS AS SYMBOLS.

Slaves.

This word occurs in the A.V. only in Rev. 18: 13, where it should read 'bodies,' as in the *margin*. See SERVANTS.

Slime.

The word is *chemar*, and signifies 'bitumen.' It is found on the shores of the Salt Sea and elsewhere in SLIME-PITS. When mixed with tar it forms a hard cement impervious to water. Gen. 11: 3; Gen.14: 10; Ex. 2: 3.

Sling.

A simple weapon with which stones were thrown. It could easily be formed of a piece of leather with a small hole in the centre, and having two strings attached. A stone was placed in the hole in the leather, and swung round forcibly, when, by releasing one of the strings, the stone would fly away. It was used by shepherds to keep off such animals as wolves; David had one with which he smote Goliath. We read of some who were so skilled in its use as to throw a stone to a hair's breadth. It is mentioned among the weapons of war. Judges 20: 16; 1 Sam. 17: 40, 50; 2 Kings 3: 25; 2 Chr. 26: 14. On the Egyptian monuments men are portrayed using the sling.

Smith.

The well-known worker in metal. When the Philistines were oppressing Israel we read "there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears." Thus the people of God were unarmed before their enemies. They had to resort to the Philistines even to sharpen their agricultural tools. 1 Sam. 13: 19, 20. This was different afterwards, for when the people were carried into captivity, smiths are named among the captives. 2 Kings 24: 14, 16.

Smyrna. [Smyr'na]

Ancient city in the west of Asia Minor, about forty miles north of Ephesus. No mention is made of Paul having visited the city; but we

know an assembly was gathered there by its being one of the seven churches in Asia, to which addresses were sent through the apostle John. See REVELATION 2. History calls Polycarp the first bishop of Smyrna, and it was there he suffered martyrdom. Christian writers have often pointed out in connection with the allusion to "the synagogue of Satan" in Rev. 2: 9, the eagerness with which the Jews sought to aid in the martyrdom of Polycarp. It was of old an important city, and modern Smyrna is a large town. Rev. 1: 11; Rev. 2: 8. The name means 'myrrh.'

Snail.

In Lev. 11: 30 it is supposed that the word *chomet* refers to some kind of lizard: the R.V. has 'sand-lizard.' In Ps. 58: 8 the word is *shablul*, of which it says it 'melteth.' It was erroneously supposed by the Jews that by the slime which a snail leaves on its trail it gradually wasted away. The passage simply means that when dead the snail seems to melt entirely away: it is used as a symbol of the wicked passing away.

Snare.

Several words are employed to point out the snares or pits by which animals are caught. They are also used symbolically for the snares men lay for one another, and especially for those that Satan lays to entrap man into his power. Snares to be effectual must be *hidden*. It is in vain to set a net in the sight of any bird, Prov. 1: 17; in like manner the hook in fishing is always concealed. The baits that Satan uses are things that men *like*, and which may not always be moral evils in themselves, as riches, honour, etc., but which may end in the loss of the soul. 1 Tim. 3: 7; 1 Tim. 6: 9; 2 Tim. 2: 26. "The fear of the Lord is a fountain of life, to depart from the snares of death." Prov. 14: 27. Nehemiah, led of God, wisely avoided all the snares that were laid for him by the enemy. Neh. 6. So the Christian, taught of God, and led by the Holy Spirit, will not be ignorant of Satan's devices, and will not fall thereby.

Snow.

This is taken in scripture as a symbol of 'whiteness.' The sins as

scarlet become as white as snow; the raiment of the Lord in the transfiguration was as white as snow, etc. Ps. 51: 7; Isa. 1: 18; Lam. 4: 7; Dan. 7: 9; Matt. 28: 3; Rev. 1: 14.

So.

King of Egypt. See EGYPT.

Soap, Sope.

Spoken of as used for cleansing the person, and as employed by the fuller. Jer. 2: 22; Mal. 3: 2. What its composition was is not now known.

Socho. [So'cho]

Son of, or city founded by, Heber. 1 Chr. 4: 18. Perhaps the same as one of the two following.

Sochoh, [So'choh] Socoh, [So'coh] Shocho, [Sho'cho] Shochoh, [Sho'choh] Shoco. [Sho'co]

City in the shephelah, or plain of Judah. Joshua 15: 35; 1 Sam. 17: 1; 1 Kings 4: 10; 2 Chr. 11: 7; 2 Chr. 28: 18. Identified with ruins at *Shuweikeh*, .

Socoh. [So'coh]

City in the hill country of Judah. Joshua 15: 48. Identified with ruins at *Shuweikeh*, 31 25' N, 35 E

Sod.

The preterite of *seethe*, to boil. Gen. 25: 29; Ex. 12: 9; Num. 6: 19.

Sodering.

Same as soldering, joining by a fused metal. Isa. 41: 7.

Sodi. [So'di]

A Zebulonite, father of Gaddiel. Num. 13: 10.

Sodom, [Sod'om] Sodoma. [Sod'oma]

This city is first mentioned as a boundary of the Canaanites. Gen. 10: 19. Lot pitched his tent toward Sodom, but it is recorded that the men of Sodom were exceedingly wicked before the Lord. Afterwards he dwelt therein, and was carried away captive when Sodom was taken by the five kings from the East. It is related that about the time when God fulfilled His promise of a son to Abraham, the cry of Sodom and their grievous sin had come up to Him, and He communicated to Abraham His intention to destroy the city; but, on the pleading of Abraham, He said He would not destroy it if there were ten righteous persons found therein; ten, however, were not found. Lot, his wife, and two daughters were rescued by two angels, and God rained down fire and brimstone on the place, and it was utterly destroyed. Though it was doubtless in the vicinity of the Salt Sea, its site cannot be identified. Gen. 14: 2-22; Gen. 18: 16-32; Gen. 19: 1-28.

Sodom is regarded in scripture as a symbol of wickedness. Isaiah calls the heads of Judah the 'rulers of Sodom.' Isa. 1: 10; cf. Ezek. 16: 46-56; Rev. 11: 8. The Lord, to show the exceeding wickedness of rejecting Him, after hearing His gracious words and seeing His mighty works, declared that it would be more tolerable in a day of judgement for Sodom than for the cities that rejected Him. Luke 10: 12. The destruction of Sodom and Gomorrha, both as to its suddenness and completeness, is held up as a warning to sinners of coming judgements. Luke 17: 29; Jude 7. In Rom. 9: 29 it is called SODOMA.

Sodomites. [Sod'omites]

Those guilty of the sin of Sodom. Some were found in Israel. Deut. 23: 17; 1 Kings 14: 24; 1 Kings 15: 12; 1 Kings 22: 46; 2 Kings 23: 7.

Soldier.

Apart from the common application of this term (for which see ARMY, ARMOUR, etc.) it is used in the N.T. for the service of a Christian. Two things are said of the Christian soldier. He must "endure hardness," that is, share in the suffering incident to warfare; and he must not entangle "himself with the affairs of this life, that he may please him who hath chosen him to be a soldier": that is, be quite free to obey his Captain in all things. As explained by the centurion, "I say to this man Go, and he goeth; and to another, Come, and he cometh;" so the Christian servant is under authority, and unhesitating obedience is what should characterise the soldier of Jesus Christ: he must be prepared to endure hardships, and to suffer with his Captain. Matt. 8: 9; 2 Tim. 2: 3, 4.

Solomon. [Sol'omon]

Son of David and Bathsheba. [Bath-sheba] He reigned forty years over the united kingdom from B.C. 1015 to 975. David when near his death appointed Solomon his son, whom God had chosen to sit upon the throne of the kingdom of Jehovah, to be his successor, and he began his reign by executing righteous judgement, as Christ will when He comes to reign, followed by a reign of peace. He put to death Adonijah who had usurped the throne, and Joab who had shed innocent blood; and he cast Abiathar out of the priesthood. His marriage with the daughter of Pharaoh, king of Egypt, is symbolical of Christ having the church (mainly Gentiles) with Him when He comes to reign.

Solomon loved the Lord, and worshipped Him at the altar at Gibeon, and there the Lord appeared to him in a dream, and said, "Ask what I shall give thee." Solomon asked for an understanding heart to judge the people wisely. The choice pleased God, and He gave him wisdom such as no king before nor since has had, and added to it both riches and honour beyond all others. If he would be obedient God would lengthen his days. His wisdom soon became apparent by his judgement in the case of the two women with the living and dead child. And people came from all the kings of the earth to hear his wisdom. The queen of Sheba came also. This is again symbolical of the reign of Christ during the millennium. It is further exemplified

by all dwelling in safety, "every man under his vine and under his fig tree all the days of Solomon."

He was occupied for seven years in building the temple, for which David had made preparation. He built also his own house and one for Pharaoh's daughter. When the temple was dedicated, Solomon sacrificed and prayed to Jehovah. In answer to which Jehovah appeared to him a second time, and said, He had hallowed the house, had put His name there, and His heart should be there perpetually. God would continue to bless him and establish his house in Israel, on the condition that Solomon was obedient, and turned not to other gods.

Everything for a time was ordered wisely. The riches of Solomon increased so much that silver was of little value in his days. He had his navy of ships, which brought him riches, and he increased his chariots and his horsemen, and brought horses out of Egypt (an act that had been forbidden in the law, Deut. 17: 16). He tells us that he had tried everything under the sun, but had to declare that all was vanity and vexation of spirit. The Lord declared that Solomon in all his glory was not arrayed as a simple lily of the field. His fall, alas, followed, for he loved many strange women, which turned his heart away, and he went after their gods, and built high places for them.

God then stirred up adversaries against Solomon, and by the prophet Ahijah He foretold that Jeroboam would reign over ten of the tribes. He would reserve two to keep in memorial before Him the name of David. Still Solomon did not repent, but sought the life of Jeroboam. God did not prolong Solomon's days, for he died at about the age of 58.

We read of Solomon that he spake three thousand proverbs, and his songs were a thousand and five. He was the writer of the books of the Proverbs, the Ecclesiastes, and the Canticles. His reign is given in 1 Kings 1 - 1 Kings 12; 2 Chr. 1 - 2 Chr. 9.

Solomon's Porch.

Some porch or colonnade attached to the temple built by Herod. The Lord 'walked' therein, where there was room for the Jews to gather

round Him. John 10: 23. When Peter and John had cured the lame man, the people congregated in the same place, and Peter addressed them. It was probably an unfrequented part of the outer temple, for the believers met there in the earliest days of the church. Acts 3: 11; Acts 5: 12.

Sometime, Sometimes.

At one time, once. Eph. 2: 13; Eph. 5: 8; Col. 1: 21; Col. 3: 7; Titus 3: 3; 1 Peter 3: 20.

Son.

Besides the application of this term to natural generation, it is used metaphorically in scripture. The appellation 'son' implies 'likeness.' The term is employed thus to mark *moral* likeness, as of a son to a father, so 'a son of Belial,' 1 Sam. 25: 17; 'thou son (*υἱός*) of the devil,' Acts 13: 10; 'sons of disobedience,' Eph. 5: 6; Col. 3: 6; also 'sons of light' and 'sons of day.' 1 Thess. 5: 5. It is also used to signify *physical* likeness: strong men are 'sons of strength.' 2 Kings 2: 16, *margin*; etc.

The idea of sonship differs somewhat in the case of Christians from that of being 'children.' The thought of 'children' is more of a generation which is of God. "Now are we the children of God." 1 John 3: 2. 'Sons' expresses the height of God's calling, and properly refers to heaven and glory. It implies intelligently entering into the purpose of God. God is bringing many sons to glory. Heb. 2: 10. Christians are represented as being both children and sons of God. The distinction between these two words is not always clearly maintained in the A.V. In Rom. 9: 26, 27; 2 Cor. 3: 7, 13; Gal. 3: 7, 26; Eph. 2: 2; Eph. 5: 6; Col. 3: 6; 1 Thess. 5: 5; Heb. 11: 22; Heb. 12: 5; Rev. 2: 14; Rev. 7: 4; Rev. 12: 5; Rev. 21: 12 (and often in the Gospels and the Acts) 'sons' (*υἱός*) should be read instead of 'children.' On the other hand, in John 1: 12; 1 Cor. 4: 14, 17; Phil. 2: 15, 22; 1 Tim. 1: 2, 18; 2 Tim. 1: 2; 2 Tim. 2: 1; Titus 1: 4; Philemon 10; 1 John 3: 1, 2, 'children' (*τέκνον*) should be read instead of 'sons.' Both words are employed in the Epistles of Paul, but "*τέκνον*" only, as regards believers, in the writings of John, except Rev. 21: 7. See SONS OF GOD.

Son, The; Son of God.

That the Lord Jesus is a divine Person is of the very foundation of scripture. In the commencement of the Gospel by John is the statement "In the beginning was the Word, and the Word was with God, and the Word was God." Again, "Unto the Son he saith, "Thy throne, O God, is for ever and ever." Psalm 45: 6; Heb. 1: 8. Baptism is "in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. Christ is spoken of as 'the Son' in distinction from the Father, and glory attaches to Him as such. In many places, when the Lord was speaking of the Father, He spoke of Himself as relatively 'the Son.' Matt. 11: 27; etc. He was necessarily in the consciousness of the unity of the Godhead. Christ is also spoken of as God's 'only begotten Son.' John 1: 14, 18; John 3: 16, 18; 1 John 4: 9. The word is *μονογενής*, and is equivalent to the Hebrew word *yachid*, which signifies 'only one,' and hence 'darling.' Ps. 22: 20; Ps. 35: 17; etc. It is a term of endearment.

When the angel appeared to Mary, foretelling the birth of Jesus, he said, "That holy thing which shall be born of thee shall be called the Son of God." Luke 1: 35. Thus the word was to be fulfilled: "Jehovah hath said unto me, Thou art my Son: this day have I begotten thee." Ps. 2: 7; Acts 13: 33 (where the word 'again' should be omitted); Heb. 1: 5; Heb. 5: 5. The Lord spoke of Himself as the Son of God. John 5: 25; John 9: 35; etc.: He confessed it before the Jewish council, Luke 22: 70. Having died on the cross to work out redemption (John 17: 1, 4; John 19: 30), He was "declared to be the Son of God with power . . . by the resurrection of [the] dead." Rom. 1: 4.

Son of Man, The.

The Lord constantly spoke of Himself as 'the Son of man,' a title that connected Him with universal headship, and not merely with Israel, especially in view of His sufferings and resurrection and kingdom. Though walking about this earth He could say, "The Son of man which *is in* heaven." John 3: 13. He, though God, became truly man: could be weary and hungry, and sleep. He prayed as one in dependence on God; was forsaken of God, and died. Yet He was the righteous One — of another order morally from all other men: the

Second man — *out of* heaven. 1 Cor. 15: 47.

According to Heb. 2 Christ became Son of man in order to

1. 'taste death for every thing;'
2. to annul 'him that had the power of death, that is, the devil;'
3. 'to make propitiation for the sins of the people'; and
4. to be 'able to succour them that are tempted.'

He is set as Son of man over all the works of God's hands, heir of all things, according to the counsels of God; He will reign until all enemies are under His feet, and be hailed as "King of kings and Lord of lords." The Lord said, "The Son of man shall come in the glory of his Father, with his angels." Matt. 16: 27. In the meantime we do not find the title used in the Epistles and the Revelation except in Heb. 2: 6, a quotation from Psalm 8, which speaks of His universal dominion; and in Rev. 1: 13; Rev. 14: 14, where He is ready for judgement. See JESUS CHRIST.

Sons of God.

This title is susceptible of considerable latitude of meaning and has various applications in scripture.

1. There were 'sons of God' who took wives of 'the daughters of men.' Gen. 6: 4. These are believed by some to have been angels, permitted to take human form: cf. Jude 6, 7. Others judge the descendants of Seth to be alluded to.
2. The angels who came to present themselves to God in the days of Job, and who shouted for joy when the foundations of the earth were laid, are called 'sons of God.' Job 1: 6; Job 2: 1; Job 38: 7.
3. The Gentiles, who had no place at all as God's people, were to be called 'sons of the living God.' Hosea 1: 10.
4. Christians, those led of God's Spirit, in the present dispensation are declared to be 'sons of God.' Rom. 8: 14, 19; Gal. 4: 6. It is their

calling according to God's purpose. See SON.

Song of Solomon.

This is also called "the Song of Songs, or The Canticles," though it is one poem, and not a collection of poems. The first verse states that it is by Solomon. The book stands alone, and has been variously interpreted. A favourite theory of German theologians and of many English is that it is literally a love story: that Solomon sought to draw away a lowly maiden from a shepherd, to whom she was betrothed; but to whom she remained faithful. That such a poem, with no higher teaching than this, should find a place in holy scripture, is impossible for the Christian who believes in inspiration to accept. With others it is held to represent 'the pure love and mystical union and marriage of Christ and His church,' which will be seen to be the idea in the headings of the chapters in the A.V. Passages in the N.T. that refer to the union of Christ and the church are referred to as bearing out this interpretation.

But a great deal of damage has been done to the right understanding of the O.T. by supposing that wherever blessing is there spoken of, it must refer to the church. God has blessed and will bless others besides the church, especially His ancient people Israel. He uses also endearing terms to Israel. He says to her, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in loving-kindness, and in mercies." This declaration is associated with a day when she will call Jehovah *Ishi* (that is, husband), and shall no more call Him *Baali* (that is, master). Hosea 2: 16, 19. This is doubtless the key to the Song of Solomon. This is the union spoken of, with which the words of affection, that pass between Christ as Jehovah and the remnant of Israel that will be brought into blessing, are in accord. The song is prophetic, but does not reach to Christ and the church, though, when its right *interpretation* is seen, the Christian can *apply* some of its language as his own to the same Lord, who will also be manifested as the Bridegroom of the church. There is however this important difference: in the Canticles the result is more in *anticipation*, while with the Christian there is present *realisation* of relationship: in other words, more of desire than of satisfaction.

From the above it will be seen that the bride is not simply a person, but symbolic of the earthly Jerusalem and the remnant whose names are registered as connected with God's foundation, embracing all the faithful of Israel, looked upon as 'the daughters of Jerusalem,' which represents the whole nation. This agrees with the language in many parts: for instance, "Draw *me*, *we* will run after thee. The king hath brought *me* into his chambers; *we* will be glad . . . the upright [plural] love thee." Cant. 1: 4. Further, it is helpful to see who is the speaker in the various parts of the Song. As far as the bridegroom and the bride are concerned this is pointed out by the *gender* in the Hebrew. It seems evident too that a company, usually called virgins, also take part in the Song. The heart of Jerusalem is now being turned to the One they once refused: comp. Matt. 23: 37.

Cant. 1: 2. BRIDE AND VIRGINS. They value the love of the bridegroom more than wine. The bride owns that she is dark, but she is comely: the rays of affliction have scorched her like the sun: cf. Isa. 3: 24. She has been keeping the vineyards of the nations, not her own.

Cant. 1: 8. BRIDEGROOM. He delights in her, and esteems her as the fairest among women.

Cant. 1: 12. BRIDE. The bridegroom is 'the king:' her spikenard sends forth a perfume: cf. John 12: 1-8.

Cant. 1: 15. BRIDEGROOM. He acknowledges her beauty: cf. Ezek. 16: 14.

Cant. 1: 16. BRIDE. She admires her Lord, and appreciates her relationship: she says, '*our* house.'

Cant. 2: 1. BRIDE. She is *a* rose of Sharon, and *a* lily of the valleys.

Cant. 2: 2. BRIDEGROOM. His loved one is as a lily among thorns.

Cant. 2: 3. BRIDE. She calls him 'my beloved,' and charges the daughters of Jerusalem not to disturb her loved one until he please. 'Behold he cometh:' she does not yet possess him.

Cant. 2: 10. BRIDEGROOM. He invites her to partake of the pleasant fruits. The foxes must be caught that spoil the tender fruit. The joy must be full.

Cant. 2: 16. BRIDE. She is conscious of the relationship. He is hers, and she is his.

Cant. 3. BRIDE. She is alone and in darkness; she seeks her beloved, but does not find him. She questions the watchmen, and as soon as she passes them she finds him. King Solomon is described, his bed, his chariot, etc.: it is he who will bring in peace.

Cant. 4: 1. BRIDEGROOM. He declares what she is in his sight. She is the garden of his delights. He calls upon the north and the south winds to cause the fragrance to come forth. (Some believe Cant. 4: 6 to be the language of the bride.)

Cant. 4: 16. BRIDE. She responds, "Let my beloved come into his garden, and eat his pleasant fruits."

Cant. 5: 1. BRIDEGROOM. He has come into his garden and tasted its delights: he calls his friends to share his joys: cf. John 3: 29.

Cant. 5: 2. BRIDE. She has slept, and *he* is outside.

Cant. 5: 2. BRIDEGROOM. He asks to be admitted: his locks are wet with the drops of the night.

Cant. 5: 3. BRIDE. She is slothful and makes excuses. When she opens the door she finds he is gone. She goes about the city in search of him, and is smitten and shamed. She charges the daughters of Jerusalem that if they find him they will tell him that she is 'sick of love.' They ask her what her beloved is more than another. She declares that he is "the chiefest among ten thousand;" "yea, he is altogether lovely."

Cant. 6: 1. The bride is asked whither he is gone: they will seek him with her.

Cant. 6: 2. BRIDE. She says he is gone into his garden. She declares

her confidence that she is her beloved's, and her beloved is hers.

Cant. 6: 4. BRIDEGROOM. He describes her as beautiful and undefiled: she exceeds all; she is the only one of her mother.

When Israel is thus brought into blessing she will be, as the virgins say in Cant. 6: 10, "terrible as an army with banners."

Cant. 6: 11. BRIDEGROOM. He goes to look for the fruits, and before he is aware he is carried up on the chariots of Ammi-nadib, 'my willing people: ' cf. Ps. 110: 3.

In Cant. 6: 13 the bride is called upon to return under the name of Shulamite, 'peaceable' (the feminine of *Shalom*, from which is also Solomon); and in the Shulamite they see, as it were, the company of two armies, doubtless alluding to the union in a future day of Judah and Israel.

Cant. 7: 1. BRIDEGROOM. He now describes his beloved as what she is to him.

Cant. 7: 9. "And the roof of thy mouth like the best wine."

BRIDE (interposing). "That goeth down smoothly for my beloved, and stealeth over the lips of them that are asleep." (N.T.)

Cant. 7: 10. BRIDE. The bride's experience has advanced: she responds, "I am my beloved's, and *his desire* is toward me." She invites him to come forth among the pleasant fruits — mutual enjoyment.

Cant. 8: 1. This is a recapitulation of the whole book. The bride speaks as if she was only longing after him.

Cant. 8: 5. The virgins ask who it is that comes up from the wilderness leaning upon her beloved.

Cant. 8: 5. BRIDEGROOM. He raised her up under the apple tree (which the bridegroom is called in Cant. 2: 3). The remnant will be recovered under Christ under the new covenant.

Cant. 8: 6. BRIDE. She asks to be set as a seal upon his *heart* and upon his *arm*: his love and his power will be for her.

Cant. 8: 8. The virgins speak of their 'little sister:' what shall be done for her? This is doubtless an allusion to the ten tribes, who did not have to do with Christ when on earth, and who will be dealt with differently from the two tribes; but will be brought into the land and blessed there.

Cant. 8: 9. BRIDE. If the little sister be a wall, she shall be built upon; if a door, she shall be enclosed; but the bride is a wall, and is grown to maturity. She has a vineyard of her own, but Solomon must have a vineyard, from which he will receive fruit: not like Israel of old, which yielded no fruit.

Cant. 8: 13. BRIDEGROOM. He desires to hear the voice of her that walks in the gardens.

Cant. 8: 14. BRIDE. She responds, and bids her beloved to come without delay.

The whole Song has been otherwise divided into six parts, beginning at Cant. 1: 1; Cant. 2: 8; Cant. 3: 6; Cant. 5: 2; Cant. 6: 13; and Cant. 8: 5.

It is worthy of remark that whereas the bridegroom describes the bride to herself, the bride describes the bridegroom, not to himself, but to others. This is surely becoming of her. He tells her plainly of her preciousness in his sight, and of the perfection he beholds in her. This calls forth her assurance, and she declares his preciousness in her eyes. As said above, the interpretation of the book is that it embraces the union of Christ and the Jewish remnant in a future day. But it is the same Christ that loves the church, and His love demands the deepest affection in return. He cares for her love, and in Rev. 2: 4, 5, reproaches the Ephesian assembly that they had left their first love.

As a matter of interest it may be added that in the Alexandrian copy of the LXX some of the above divisions are made, and the speaker pointed out. In the Codex Sinaiticus these intimations are much

more numerous than in the Alexandrian copy.

Songs.

See HYMNS.

Songs of Degrees.

See DEGREES.

Soothsayer.

See DIVINATION.

Sop.

Morsel. John 13: 26-30.

Sopater. [So'pater]

A believer of Berea who accompanied Paul from Greece into Asia. Acts 20: 4. The Editors of the Greek Testament add '[son] of Pyrrhus.'

Sope.

See SOAP.

Sophereth. [Sopher'eth]

Servant of Solomon, whose descendants returned from exile. Ezra 2: 35; Neh. 7: 57.

Sorcerer.

See DIVINATION.

Sorek. [So'rek]

Valley in the land of the Philistines. Judges 16: 4. Identified with *Wady es Surar*, which has its source near BEEROTH.

Sosipater. [Sosi'pater]

Kinsman of Paul, whose salutations were sent to Rome. Rom. 16: 21.

Sosthenes. [Sos'thenes]

1. Chief ruler of the synagogue at Corinth, who was beaten by the rabble. Acts 18: 17.

2. One whom Paul (when at Ephesus) unites with himself in the First Epistle to the Corinthians. 1 Cor. 1: 1.

Sotai. [Sota'i]

Servant of Solomon, whose descendants returned from exile. Ezra 2: 55; Neh. 7: 57.

Sottish.

Foolish. Jer. 4: 22. Anglo-Saxon, *sot*, stupid.

Soul, Spirit.

Man is composed of soul and body, though in certain cases the term 'spirit' is added. Both soul and spirit are put in contrast to the body, as signifying the incorporeal part of man; but there is a distinction between soul and spirit. Soul is often employed to express the moral undying part of man's being, and it is used sometimes to signify the *person*: as "all the souls that came with Jacob into Egypt," Gen. 46: 26; "eight souls" were saved in the ark. 1 Peter 3: 20. "The soul that sinneth, it shall die." Ezek. 18: 4, 20.

The Hebrew word commonly translated 'soul' is *nephesh*: in many instances this is translated 'life' in the A.V., as in Jonah 1: 14; "Let us not perish for this man's life," or soul. In the N.T. the word *ψυχή* stands for both 'life' and 'soul:' "Whosoever will save his 'life' shall lose it; and whosoever will lose his 'life' for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own 'soul'? or what shall a man give in exchange for his 'soul'?" Matt. 16: 25, 26.

The soul, as distinguished from the spirit, is the seat of appetites and desires. The rich man said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12: 19. That night his 'soul' was required of him. The salvation of the soul cannot be distinguished from the salvation of the person.

The SPIRIT is distinctively the higher part of man, it marks the conscious individuality, and distinguishes man thus from the inferior creation. God breathed into man's nostrils the breath of life, and by this man was set in relation with God, and cannot be really happy separated from Him, either in present existence or eternally. The words are *ruach*, πνεῦμα, and are the same as constantly used for God's Spirit, the Holy Spirit, or Holy Ghost, and for the angels as spirits, and for evil spirits.

The word of God is sharp, and able to divide asunder the soul and spirit of a man, though it may not be easy for the human mind to see the division. The apostle prayed for the Thessalonians that spirit (which is probably viewed as the seat of God's work), as well as soul and body might be sanctified. 1 Thess. 5: 23. In the Epistle to the Hebrews we read of the 'spirits' of just men made perfect: their place is with God through redemption. Here 'spirits' apparently signifies the persons apart from their bodies.

The Holy Spirit being given to the Christian, as the spring in him of life in Christ, he is exhorted to pray with the spirit, sing with the spirit, walk in the Spirit, so that in some cases it is difficult to distinguish between the Spirit of God and the Christian's spirit.

South.

In the Bible, as we might expect, the points of the compass are spoken of as they refer to the land of Palestine. The south would therefore indicate the part of the land which contained Judah's and Simeon's portions, or to the district still further south, a country little known. Gen. 12: 9. It is called *negeb* in the Hebrew. Two other words are *yamin* and *teman*, signifying 'the right hand,' and are translated 'south' because the Israelites considered themselves as looking toward the East when speaking of the points of the compass.

1 Sam. 23: 19, 24; Ps. 89: 12; Joshua 12: 3; Joshua 13: 4; Ps. 78: 26; Isa. 43: 6. Another word is *darom*, 'bright, sunny region,' hence 'the south.' Deut. 33: 23; Job 37: 17; Ezek. 40: 24-45. In the N.T., except in Acts 8: 26 (where the word is *μεσημβρία*, 'mid-day,' because the sun is then in the south: as the Latin *meridies*, 'mid-day,' also signifies 'south'), the word is *νότος*, 'the south.' Matt. 12: 42; etc.

South Ramoth. [South Ram'oth]

See BAALATH-BEER.

South-west.

See NORTH-WEST.

Sower, Sowing.

Besides the common reference to agriculture (for which see SEASONS), sowing is used symbolically for spreading the gospel, as in the parable of the Sower, of which the Lord graciously gave His own explanation. When He came to Israel He found no fruit, and He became the Sower, and sowed the good seed, which fell upon different descriptions of ground, with varied results, as the Lord explains. Notwithstanding the influence of Satan to hinder any seed taking root, some fell upon good ground (not good by nature, but prepared by God), and fruit was the result. Matt. 13: 3-43. Whenever the gospel is preached, the seed is being sown, and doubtless falls upon different sorts of ground as in the parable. Blessed are they that sow beside all waters: God's servant will reap if he does not faint.

Sowing is also the beautiful figure used as to placing the body in the ground. For the Christian it is sown a natural body, in corruption, dishonour, and weakness; but will be raised a spiritual body, in incorruption, in glory, and in power. 1 Cor. 15: 36-44.

Spain.

The well-known country in Europe. It is mentioned in the N.T. only in relation to Paul's purpose to visit it; but it is not known whether

he went there between his first and second imprisonments or not. Rom. 15: 24, 28.

Span.

See WEIGHTS AND MEASURES.

Sparrow,

tsippor, στρουθίον. It is supposed that various kinds of small birds are alluded to by these names, being so called because of their 'chirping,' which would include the sparrow. The Hebrew word is often translated 'bird,' but only twice 'sparrow.' It is alluded to in the Psalms as a lonely one upon the housetop, and as such finding a house in the courts of God's house. Ps. 84: 3; Ps. 102: 7. In Palestine sparrows are plentiful, and five were sold for two farthings, and yet the Lord said not one fell without His Father's knowledge, adding "Ye are of more value than many sparrows." If God cares for the birds (and here the *diminutive is* employed), surely He will care for His own beloved ones. Matt. 10: 29, 31; Luke 12: 6, 7. There are several species of sparrow in Palestine, the *Passer cisalpinus*, etc. The *Petrocoscyphus cyaneus*, or blue thrush, may be alluded to.

Spearmen.

Paul was sent to Caesarea in the custody of two hundred of these troops. They are supposed to have been armed with a light lance. Acts 23: 23.

Spears.

See ARMS.

Sped.

Succeeded. Judges 5: 30. From the Anglo-Saxon *spedan*, to hasten, prosper.

Spices.

These were much used in the East, and were of different kinds. See

the various names by which they are designated, as myrrh, aloes, cassia, galbanum, stacte, etc.

Spider.

1. *akkabish*. This is known to be the spider by the web being referred to, which, as being very frail, illustrates the trust of the hypocrite, also the weaving of the wicked, which will not supply them with a garment. Job 8: 14; Isa. 59: 5.

2. *semamith*. This is supposed to refer to a lizard, which has wide feet like hands, by which it holds fast to the wall while pursuing its prey. It is translated 'lizard' in the R.V. but others prefer some species of spider. Prov. 30: 28.

Spies.

The sending of spies to ascertain the strength or state of an enemy's country was known as early as Gen. 42, when Joseph treated his brethren as such. Twelve were sent by Moses to search out the land of Palestine, the adoption of this means being first desired by the people, and afterwards ordered by God. Only two brought up a faithful report, and had faith in God that He would give them possession. Num. 13. Two were also sent by Joshua, who were hidden by Rahab. Joshua 2; Joshua 6: 23; Heb. 11: 31. David and Absalom both used this stratagem. 1 Sam. 26: 4; 2 Sam. 15: 10; cf. Judges 1: 24.

Those are called 'spies' whom the rulers of Israel sent to entrap the Lord. They were secret agents who, by feigning themselves just men, hoped to catch the Lord in His replies; but they were themselves put to shame, and confounded by His wisdom. Luke 20: 20.

Spikenard,

nerd, νάρδος. A plant that grows in India: so called, it is said, because of the 'spikes' that grow out of its roots. Its root and leaves are imported. A costly ointment was made of it, giving off a sweet perfume. Cant. 1: 12; Cant. 4: 13, 14; Mark 14: 3; John 12: 3. It has

been identified with the *Nardostachys jatamansi*.

Spirit.

See SOUL.

Spirit, The Holy.

See HOLY SPIRIT.

Spiritual.

This word occurs often in the N.T. It stands in contrast to what is earthly, Rom. 15: 27; and to what is carnal, or of the flesh. 1 Cor. 3: 1. In short it may be said to be that which is of the Holy Spirit, in contrast to what is of the natural man.

Spoil.

The booty that was seized upon by an army when a city was taken. Except when forbidden by God, as in the case of Jericho, it was considered a lawful prize; and it was thus the Israelites suffered when their cities were captured by their enemies. Deut. 20: 14; 2 Kings 21: 14; Isa. 42: 22; etc.

Spoil, To.

The kingdom of Satan was spoiled by One stronger than he when the Lord Jesus cast out demons from those possessed, and also especially when Satan's power was annulled on the cross. Matt. 12: 29; Mark 3: 27; Col. 2: 15; Heb. 2: 14. The Hebrew believers had taken joyfully the plunder of their goods. Heb. 10: 34. The Colossians were warned lest any should spoil (make a prey of) them through philosophy (Col. 2: 8), a caution surely needed in the present day.

Spring.

See FOUNTAIN.

Sprinkling.

This mode of applying blood as a witness of death was

1. For *protection*. when all the firstborn in Egypt were to be smitten, the Israelites were told to 'strike,' that is 'sprinkle,' the side posts and lintels of their doors with the blood of a lamb, and Jehovah said, "When I see the blood I will pass over you." Death had already nullified the power of death. Ex. 12: 7, 13.

2. For *purification*. Aaron and his sons were sprinkled with blood. Moses "sprinkled with blood both the tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood." Death separated the priestly family from their own associations. Ex. 29: 21; Heb. 9: 21, 22.

3. For *presentation*. In the burnt offering, the blood was sprinkled round about upon the altar; in the sin offering the blood was sprinkled seven times before the Lord before the vail of the sanctuary; and on the day of atonement the blood was sprinkled upon the mercy-seat eastward, and before the mercy-seat seven times. Lev. 1: 5; Lev. 4: 6; Lev. 16: 14. Death became the means of God accomplishing His purposes of grace. The believer is redeemed, purified, and sanctified by the precious blood of Christ, and is ever before God 'perfected' according to the preciousness of that blood. Heb. 9: 14; Heb. 10: 10, 14; 1 Peter 1: 19.

4. For *confirmation*. The covenant was sealed, and the people bound to it, by blood. Moses "sprinkled both the book and all the people." Heb. 9: 19.

Stachys. [Stach'ys]

A believer in Rome to whom Paul sent a salutation. Rom. 16: 9.

Stacte,

The word *nataph* signifies 'a drop' and is so translated in Job 36: 27. Hence stacte is doubtless a spice that oozes from a tree in drops: it formed a part of the holy incense. Ex. 30: 34. The R.V. has in its

margin 'opobalsamum.' It is probably the gum from the storax tree, *Styrax officinalis*.

Standard.

Each tribe had its own standard, *degel*, and each family its own ensign, *oth*. In the camp the twelve tribes were arranged with three on each side, one of each three giving the name to that side or camp. Thus the standard of Judah is called the standard of the camp of Judah, which was on the east; the camp of Reuben on the south; the camp of Ephraim on the west; and the camp of Dan on the north. See CAMP.

Scripture does not state the form of the standards and ensigns. The Rabbis say that the standard of Judah resembled a *lion* (cf. Gen. 49: 9; Rev. 5: 5); of Reuben a *man*; of Ephraim an *ox* (cf. Deut. 33: 17); and of Dan an *eagle*. If this were so, the same characters appear in the faces of the living creatures in Ezek. 1: 10 and in Rev. 4: 4-7. For the Christian, CHRIST is the only standard, and His banner (*degel*) is LOVE.

Star in the East.

From the account given of this star it is evident that it was one specially sent for the nativity, for it not only appeared to the Magi in the East, but guided them from Jerusalem to Bethlehem, and 'stood over' where the young child was. Faith in the power of God dispels all difficulty as to the star. Matt. 2: 1-10. There were traditions that God would raise up a deliverer, and the Magi may have heard of the O.T. prophecies as to Messiah; but whether this be so or not, God, who provided the star, sent the Magi to find out the King of the Jews, and instructed them not to return to Herod.

Star, The Morning.

This heralds in 'the day.' The Lord Jesus is the bright and morning star, and He makes Himself known to the saints in that heavenly character, and Peter speaks of its rising in their hearts, though they wait for His *appearing*, to usher in full blessing on earth, when He will shine forth as the SUN OF RIGHTEOUSNESS. Rev. 2: 28;

Rev. 22: 16; Mal. 4: 2.

Star-gazers.

See DIVINATION.

Stars, Seven.

Amos 5: 8. See PLEIADES.

Stater.

See WEIGHTS AND MEASURES.

Steel.

The words are *nechosheth* or *nechushah*, and are often translated 'brass.' Either copper, or some alloy is most probable, not what is now known as steel, though in the first three passages it is 'a bow of steel.' 2 Sam. 22: 35; Job 20: 24; Ps. 18: 34; Jer. 15: 12.

Stephanas. [Steph'anas]

Christian convert at Corinth, who with his household was baptised by Paul: he was 'the firstfruits of Achaia.' 1 Cor. 1: 16; 1 Cor. 16: 15, 17.

Stephen.

One of the seven chosen in the church at Jerusalem to minister the alms of the saints. He was a Greek-speaking Jew, who, though appointed to an office, yet in the energy of the Holy Ghost, bore witness of the power consequent on Christ being glorified, and the Holy Spirit here. 1 Tim. 3: 13. Stephen was able to speak with such wisdom and power that his hearers could not withstand him. They suborned evil men to falsely accuse him, and he was dragged before the Jewish council, to whom his face appeared like that of an angel. He sketched the history of the people from Abraham, with which they were all familiar; but he laid bare from the outset the opposition of the Jews and of their fathers. Joseph they had refused; Moses they had repelled; they had turned to idolatry; had slain the prophets; had

always resisted the Holy Ghost; and had been the betrayers and murderers of the Just One. Such was man's history under culture and probation.

His hearers were cut to the heart, but did not repent: they gnashed their teeth at him. He, lifting up his eyes to heaven, saw the glory of God, and Jesus standing on the right hand of God, and bore testimony to this. But they rushed upon him, cast him out of the city, and stoned him. He, like Jesus, prayed that their sin might not be laid to their charge, and, commending his spirit to the Lord, fell asleep.

Stephen's martyrdom formed an epoch in the history of the church. Being a Hellenist, he in this respect differed from the apostles. He was chosen for the first martyr. To him the heaven was opened, and he bore witness to Jesus, the second Man, being at the right hand of God. It is at this juncture that Saul, who was destined to carry on the ministry of the gospel of the glory of Christ, is brought into view. He was then a young man, at whose feet the witnesses laid their clothes. Acts 6: 5-15; Acts 7; Acts 8: 2; Acts 11: 19; Acts 22: 20.

It has been asserted, by some critics, that Stephen made several mistakes in his address to the council! It is said, however, in scripture that he was "full of the Holy Ghost." See SHECHEM.

Stocks.

Various words are used for these instruments of punishment.

1. *mahpecheth*, a wooden frame in which the feet, hands, and neck of a person were so fastened that his body was kept bent. Jeremiah was subjected to this punishment. Jer. 20: 2, 3.

2. *sad*: stocks in which the feet were shut up. Job 13: 27; Job 33: 11; Acts 16: 24 (ξύλον).

3. *tsinoq*: stocks which confined the hands and the feet. Jer. 29: 26.

4. *ekes*, 'a fetter or ankle-band.' Prov. 7: 22.

Stoics.

A sect of the philosophers of Greece, founded by Zeno, and named after the *Stoa*, the porch at Athens where the philosopher assembled his pupils. He taught that there was one Supreme Being, but many subordinate gods, and that man had similar faculties to the gods. *Intellect* was to be their guide, and pleasures and pains of the body were not to be regarded. From this sect the English word 'stoic' is derived. Pantheism, fatalism, and pride were the leading features of the stoics. Some of such were among the audience Paul addressed at Athens. Acts 17: 18.

Stomacher.

See GARMENTS.

Stones.

PRECIOUS STONES were much valued in Palestine. They were used in the breastplate of the high priest, Solomon garnished the temple with them, and they also abound in the description of the New Jerusalem in the Revelation. As the most costly things on earth they are selected to typify the graces of Christ as reflected in His saints. Ex. 28: 17-20; 1 Chr. 29: 2; Rev. 21: 18-21.

MEMORIAL STONES. Large stones, or heaps of stones, were often raised to commemorate an event, or to be a witness of some compact. Gen. 28: 18; Gen. 31: 45, 46; Joshua 7: 26; Joshua 15: 6; 1 Sam. 6: 15; 1 Sam. 7: 12. In the exploration of Palestine many large stones have been found, which apparently had been erected as memorial stones. Heaps of stones are also found where some enemy was defeated, and if the circumstances are known to the Arabs, every passer by is expected to add a stone.

BUILDING STONES. For the foundation of the temple Solomon ordered "great stones, costly stones, and hewed stones." As Jerusalem was built on two or three hills, to obtain a level place for the temple much stonework had to be erected on the shelving rock, before any part of the temple itself could be commenced. Some of such stonework is still to be seen *in situ*. Some are 'great stones:' one

measures 38 feet 9 inches. They are so beautifully squared that they need no cement between them; they have a narrow draft cut along the edges. There is a quarry under Jerusalem, from which much stone had anciently been taken. See JERUSALEM.

Stones were also used for other purposes. In early days they were made into weapons; circumcision was practised with sharp stones. Ex. 4: 25; Joshua 5: 2, 3. The law was engraven on stones. Ex. 24: 12; Joshua 8: 32; 2 Cor. 3: 7. Stones were cast upon land to spoil it for agriculture. 2 Kings 3: 19, 25. They were used in the punishment of stoning. John 10: 31-33. And given as a token of approval, as the white stone in Rev. 2: 17.

Metaphorically stones represent hardness, strength, firmness: as the 'stony heart.' Ezek. 11: 19; Ezek. 36: 26. The Lord Jesus is the 'stone' which the Jewish builders refused, but He became the head stone of the corner. Matt. 21: 42. He is also the 'living stone,' to whom the saints come as 'living stones,' and are built up 'a spiritual house.' 1 Peter 2: 4, 5.

Stone, Corner.

See CORNER STONE.

Stoning.

This was a capital punishment enjoined in the law for certain offences. Stones were thrown at the person until he was dead. In the case of Stephen he kneeled down. If the stones were aimed at the head a person would soon be stunned and fall. Paul was stoned and left for dead, but revived as the disciples stood around him. More than once the Jews took up stones to kill the Lord, but He escaped out of their hands; His death must be by being 'lifted up' from the earth. Num. 15: 35; John 10: 31; Acts 7: 58, 59; 2 Cor. 11: 25.

Stork,

chasidah. There are three particulars mentioned in scripture respecting this bird.

1. It makes its nest in the fir trees. Ps. 104: 17. This agrees with the stork; it is a large bird, and selects a tree that is high and yet one that will well support its nest.

2. It is represented as in the heaven. Jer. 8: 7. The stork flies very high, especially when migrating.

3. It has powerful wings. Zech. 5: 9. This also agrees with the stork, its wings extending to more than six feet. The same Hebrew word occurs in Job 39: 13; see *margin*.

The word *chasidah* is kindred to the word translated 'merciful,' and the bird is remarkable for its tender care, not only of its young, but of the aged. In the Levitical list it is classed among the unclean birds. Lev. 11: 19; Deut. 14: 18. This we might expect, as it feeds upon mice, snakes, and other reptiles, etc.

Both the black stork (*ciconia nigra*), and the white stork (*c. alba*) are numerous in Palestine. The former associate together in secluded and marshy districts, often in flocks. White storks prefer the habitations of man, where they roam about the streets, devouring the offal. They are much respected, and it would fare ill with any one who would injure them. In some places they are of much value on account of their attacks upon the serpents.

Stranger.

1. This term was applied to any sojourning among the Israelites, who were not descendants of Israel. The law gave injunctions against the oppression of such. Num. 15: 14-30.

2. Gentiles are also called 'strangers' from the covenants of promise (Eph. 2: 12), showing that the covenants made with Israel did in no wise embrace the Gentiles, though God's grace at all times extended to them.

3. Those called strangers in 1 Peter 1: 1 were Jews away from their own land: sojourners of the dispersion.

4. Both the O.T. and the N.T. saints were and are strangers upon

earth. David said, "I am a stranger with thee, and a sojourner, as all my fathers were." Ps. 39: 12. They "confessed that they were strangers and pilgrims on the earth." Heb. 11: 13. The same is true of the saints now. 1 Peter 2: 11. Their citizenship is in heaven, and this earth is no longer their home or their rest.

Straw.

This is spoken of as being eaten by the cattle, and it is foretold that it will be the food even of the lion in a future day. This agrees with the practice in the East where the straw is cut up or crushed, and used as food for cattle. 1 Kings 4: 28; Isa. 11: 7. It was used in Egypt for mixing with the clay in making bricks: in some of the ancient Egyptian bricks the straw can be seen.

Stumbling Block,

mikshol, πρόσκομμα. Anything placed in the way of another over which he might stumble and fall. It was forbidden in the law, and such things were to be removed out of the way of Israel. Lev. 19: 14; Isa. 57: 14. Their iniquity, however, became a stumbling block to them. Ezek. 7: 19; Ezek. 14: 3-7. In the church there should be care that nothing is practised by one that might cause another to stumble. Rom. 14: 13; 1 Cor. 8: 9.

Jehovah of hosts was to be a sanctuary for the believing remnant, but He would be "for a stone of stumbling and for a rock of offence to both the houses of Israel," that is, He would become such through their unbelief in Jehovah's intervention through the virgin's child. Isa. 8: 14 (where the word is *negeph*, 'the act of stumbling'). When the Lord was on earth He became this stone of stumbling to the Jews, and remains the same to them and to the house of Israel where, through disobedient unbelief, He is still rejected. Rom. 9: 32, 33; 1 Peter 2: 8. Any who through grace receive the gospel become Christians and are merged in the church. In connection with the same, the word σκάνδαλον is employed: this is literally 'the catch of a trap,' which being touched ensnares. Rom. 9: 33 (offence); Rom. 11: 9; 1 Cor. 1: 23; 1 Peter 2: 8 (offence).

The same word is used for the snare that Balaam taught Balak to lay

for the Israelites. Rev. 2: 14. It is also the word employed for the 'offences,' or snares, that must, by the nature of things, exist in the world for the feet of the saints. Matt. 18: 7; Luke 17: 1; and in the remarkable instance when the Lord said to Peter, "Thou art an 'offence' unto me." Matt. 16: 23.

Suah. [Su'ah]

Son of Zophah, of the tribe of Asher. 1 Chr. 7: 36.

Suborn, To.

To procure witnesses secretly for the purpose of false declarations. Acts 6: 11.

Succoth. [Suc'coth]

1. Canaanite city on the east of the Jordan, allotted to the tribe of Gad. Here Jacob built a house for himself and booths for his cattle. The elders of the city were punished by Gideon for not helping him when he was faint in pursuing the Midianites. Gen. 33: 17; Joshua 13: 27; Judges 8: 5-16; 1 Kings 7: 46; 2 Chr. 4: 17; Ps. 60: 6; Ps. 108: 7. Identified by some with *Tell Darala*, .

2. First halting place of the Israelites when they left Rameses. Ex. 12: 37; Ex. 13: 20; Num. 33: 5, 6. Not identified.

Succothbenoth. [Suc'coth-benoth']

A goddess whose worship was established at Samaria by the heathen of Babylon who were settled there. 2 Kings 17: 30. The name has been traced to Zarpanit, the goddess of wisdom, the lady of the deep, and wife of Bel-merodach. [see Mero'dach]

Suchathites. [Sucha'thites]

A family of scribes at Jabez. 1 Chr. 2: 55. The signification of the name is not known.

Sukkiims. [Sukki'ims]

Some unknown people who furnished troops to Shishak when he invaded Judah. 2 Chr. 12: 3. Gesenius suggests the meaning to be 'dwellers in tents.' If so, some tribe of Arabs may be alluded to.

Summer.

See SEASONS.

Sun.

The sun was the greater light given to rule the day. The Israelites particularly observed this by beginning their day-time at sunrise (in distinction from 12 o'clock at night), and closing it at sunset, which necessarily made their days and their hours in summer much longer than in winter. Ps. 19: 1-6; Ps. 113: 3; Ps. 136: 8.

SUN WORSHIP. The Israelites were cautioned against worshipping the sun, nevertheless they fell into that idolatry, and set up high places for the sun in Jerusalem. Deut. 4: 19; 2 Kings 23: 5, 11.

SUN STANDING STILL, Joshua 10: 12-27. No legitimate objection can be made to the statement that the sun 'stood still;' for though it is now known that it is the earth that moves, yet astronomers still speak of the sun rising and setting, and use the word 'solstice,' which signifies 'sun standing still.' They would doubtless say the same as Joshua said if they were placed in similar circumstances.

The shadow of the gnomon going back ten degrees on the sun-dial in the days of Hezekiah, 2 Kings 20: 10, may, as well as the above, have been produced by the light of the sun passing through a more dense medium; but in whatever way God may have chosen to accomplish these miracles, they are wonderful and divinely-given signs.

SIGNS IN THE SUN. These are probably symbolical of the eclipse and change of those in supreme authority over the earth in the latter days. Luke 21: 25; Acts 2: 20; Rev. 6: 12.

Sun of Righteousness.

See STAR, MORNING.

Sun-dial.

See DIAL.

Supper.

In the East this is the chief meal of the day; it is enjoyed in the evening when the labours of the day are over and the partakers have only rest before them. Mark 6: 21; John 12: 2. It is typical of the fulness of grace set forth in our Lord Jesus Christ, to enjoy which Israel were first invited, and afterwards the poor and outcast were compelled to come and taste in God's house. Luke 14: 16-24. See LORD'S SUPPER. The destruction of the two beasts and their armies is spoken of as providing a supper for the birds that fly in mid-heaven. Rev. 19: 17.

Sur.

Gate of the temple, or the king's house. 2 Kings 11: 6. Apparently the same that is called 'gate of the foundation' in 2 Chr. 23: 5.

Suretiship.

To become surety for another is condemned in the Proverbs as being unwise: "he that hateth suretiship is sure." To be surety for a stranger is totally condemned. Prov. 6: 1; Prov. 11: 15; Prov. 17: 18; Prov. 22: 26. Many a Christian has suffered by being surety for a friend. It may be difficult to refuse, but it is unrighteousness unless the one who is surety can bear the loss if it should fall upon him.

The Psalmist asks God to be surety for him for good, Ps. 119: 122; and the Lord Jesus is made surety of a better testament, or covenant, than that made with Israel. Heb. 7: 22. He is the powerful One who is certain of being able to bring to pass in its due time all that is foretold that He will do in carrying out the purpose of God.

Surname.

In scripture this means an additional or added name, not a family name, as the word now implies. Isa. 44: 5; Isa. 45: 4; Matt. 10: 3; Mark 3: 16, 17; etc.

Susa. [Su'sa]

See SHUSHAN.

Susanchites. [Susanch'ites]

Persons whom the Assyrians imported into Samaria. Ezra 4: 9. They are supposed to have been from Susa.

Susanna. [Susan'na]

One of the women who had the honour of ministering to the Lord of their substance. Luke 8: 3.

Susi. [Su'si]

Father of Gaddi, of the tribe of Manasseh. Num. 13: 11.

Swallow.

1. *deror*. This is interpreted 'roving about,' which agrees well with the habits of the swallow or swift. They come and go, and are not domesticated. Prov. 26: 2. In Ps. 84: 3 it is typical of the wanderer finding rest and protection in God's house.

2. *agur*, mentioned with the word *sis*, translated 'crane' and 'swallow;' but *sis* doubtless refers to the swallow, and *agur* to the crane. The swallow (or perhaps the swift) is mentioned as 'chattering,' or having a 'garrulous note,' and it is migratory. Isa. 38: 14; Jer. 8: 7. Several species of the swallow frequent Palestine: the *Hirundo rustica*, *H. rufula*, etc. A species of swift finds the Jordan valley warm enough in the winter, and need not migrate.

Swan.

The Hebrew word is *tanshemeth*, and is mentioned among the unclean birds. The swan has been seen in Palestine, but it is rare, and, as it feeds on vegetation, it is supposed that some other bird is alluded to. The LXX and the Vulgate have the *porphyrio* and *ibis*. The R.V. has 'horned owl.' Lev. 11: 18; Deut. 14: 16. Probably some water fowl is referred to, and the purple waterhen, of the *Rallidae* family, is a bird that would necessarily be condemned as unclean because of its feeding upon reptiles as well as birds: it seizes its prey by its long toes and conveys it to its mouth. It frequents the marshes bordering the Mediterranean.

Swearing.

See OATH.

Swine.

One of the animals classed among the unclean, and which is supposed to have been held in abhorrence as food by the Jews. The prophet Isaiah, however, charges them with eating swine's flesh; and their apostasy was such that he says when they offered an oblation, it was as if they had offered swine's blood: their heartless profession was abhorrent to God. Isa. 65: 4; Isa. 66: 3, 17. It is not recorded whether the Gadarenes were Jews or Gentiles, who lost their swine by the demons' possession of them. Matt. 8: 32; Mark 5: 13. The swine are typical of the most defiled and degraded, to whom apostates are compared, and before whom holy things should not be cast. Matt. 7: 6; 2 Peter 2: 22. The prodigal had reached the lowest point of degradation when he would fain have satisfied his hunger with the swine's food. Luke 15: 16.

Sword.

This is constantly referred to in scripture as the instrument of death, and is mentioned in the N.T. as being borne by the magistrate, Rom. 13: 4, showing that the gospel does not set aside God's governmental principle of capital punishment which was enjoined after the flood. Gen. 9: 5, 6. See ARMOUR, ARMS.

SWORD OF THE SPIRIT. This is the word (ῥῆμα) of God, what His mouth has spoken, and is the only offensive weapon given to Christians with which to fight the Lord's battles. Eph. 6: 17. The word (λόγος) of God is likened to a *two-edged* sword, Heb. 4: 12, and the words of the Lord Jesus when He will come forth in judgement on Christendom and the world are compared to a "sharp two-edged sword." Rev. 1: 16; Rev. 19: 15.

Sycamine, συκάμινος.

This is mentioned only in Luke 17: 6; and as the same writer speaks also of the sycamore tree, the two are deemed to be distinct. The sycamine is supposed to be the mulberry, still called in Greece *sycamenia*. Both the black and white mulberry (*Morus nigra* and *alba*) are common in Palestine, their leaves being the food of silkworms.

Sycamore,

shiqmah, συκομοραία. This is a tree large enough for a man to rest in its branches, as Zacchaeus did. Luke 19: 4. It was known in Egypt, and was plentiful in Palestine. Amos was a 'gatherer of sycamore fruit.' David had a special overseer of such trees. 1 Kings 10: 27; 1 Chr. 27: 28; Ps. 78: 47; Isa. 9: 10; Amos 7: 14. It is supposed to be the sycamore-fig, or fig-mulberry (*Ficus sycomorus*). Its wood is very durable. The Egyptian mummy coffins made of it have remained sound after the entombment of thousands of years.

Sychar. [Sy'char]

City of Samaria in the vicinity of which was Jacob's well, where the Lord met the woman of Samaria, and where He stayed two days, and many of the Samaritans believed on Him. John 4: 5. Identified with *Askur*, 32 13' N, 35 17 E. Jacob's well is about half a mile from the village.

Sychem. [Sy'chem]

See SHECHEM.

Syene. [Sye'ne]

Town in the south of Egypt, bordering on Ethiopia. Ezek. 29: 10; Ezek. 30: 6. The expression, 'from the tower of Syene,' is better translated 'from Migdol to Syene,' even unto the border of Ethiopia, as it is in the *margin*. The word is really SEVENEH, as in the R.V. It is now called *Assuan*, about 24 N, 33 E.

Symbols.

Scripture abounds with symbols, some parts containing far more than others. Ezekiel, Daniel, and the Revelation are especially full of them. Symbols present, in a concrete form and image, abstract qualities and facts to the mind. In reading scripture, it is necessary to follow carefully the general use of such and such a symbol, throughout the inspired oracles. Thus a lion represents 'force;' the sun represents 'supreme authority;' eagles, 'rapidity of judgement,' etc. There is doubtless an abstract idea in each symbol, though it may not always be easy to discover it, and it might vary somewhat in being applied to different subjects. This principle is altogether violated by taking leaven to signify 'evil' in the offerings in Leviticus, and what is 'good' in the parable of 'the leaven hid in the meal' in Matthew and Luke, as is often done.

Synagogue.

This word occurs but once in the A.V. of the Old Testament, Ps. 74: 8, but the same Hebrew word (*moed*) is many times translated 'congregation.' Mr. Darby, and the R.V. *margin* translate in Ps. 74: 8 "places of assembly." The word συναγωγή occurs very often in the LXX, but as a translation of some twenty different Hebrew words: 'congregation' or 'gathering' is the main thought. As far as is known there were no buildings called synagogues in Old Testament times. It has been judged that they arose after the captivity, and may perhaps have been occasioned by a desire to perpetuate the work begun by the people calling upon Ezra to read to them the book of the law, when those who heard were deeply affected. Neh. 8, Neh. 9.

In the exploration of Palestine remains of buildings have been discovered, which are judged to have been synagogues. They are

uniform in plan, and differ from the ruins of churches, temples, and mosques. In two of them an inscription in Hebrew was over the main entrance, one in connection with a seven-branched candlestick, and the other with figures of the paschal lamb. A plain rectangular building answered the purpose. They were often erected by general contributions, though at times by a rich Jew, or in some instances by a Gentile, as the one built by the centurion at Capernaum. Luke 7: 5.

An ark was placed at one end, in which were deposited the sacred books. Near this was the place of honour, or the 'chief seats,' which some sought after, Matt. 23: 6, and James 2: 2, 3 (where the word translated 'assembly' is 'synagogue'). Nearer the centre of the building was a raised platform with a kind of desk or pulpit, where the reader stood. A screen separated the women from the men.

It is known that a portion of the law and of the prophets was read every Sabbath, and it is clear from Acts 13: 15 that if any one was present who had a "word of exhortation for the people," the opportunity was given for its delivery. Prayers also were doubtless offered, but how far these resembled the modern Jewish ritual is not known. The Lord spoke of the hypocrites who loved to pray standing in the synagogues, where they also ostentatiously offered their alms. Matt. 6: 2, 5.

It was the custom of the Lord to visit the synagogues, and in them He wrought some of His miracles and taught the people. Matt. 4: 23. In Luke 4 the Lord, in the synagogue at Nazareth, stood up to read, and there was handed to Him the book of the prophet Isaiah. After reading a portion which set forth His own attitude among them (stopping in the middle of a sentence), He sat down and spake "gracious words" to them. His exposition of the passage is not given except "This day is this scripture fulfilled in your ears." It is recorded that the people were in the habit of freely expressing their opinions respecting what was taught, and here they said, "Is not this Joseph's son?" In Acts 13: 45 the Jews "spake against those things which were spoken by Paul, contradicting and blaspheming."

Paul also was permitted to speak in the synagogue at Damascus, when he showed the Jews that Jesus was the Son of God, Acts 9: 20; and often afterwards he 'reasoned' or 'disputed' (διαλέγομαι) with the

Jews in their synagogues. Acts 18: 4, 19; Acts 19: 8.

It is important to see that everywhere in their own buildings a clear testimony was borne by the Lord Himself as to the significance of His appearance among them; and afterwards by Paul and others to the work He had accomplished by His death and resurrection for them — reference being constantly made to the scriptures which they professed to reverence and to follow. The reality of the testimony was happily proved by the salvation of many, and which left those who refused it without excuse.

To be "put out of the synagogue" was the Jewish excommunication. The Lord told His disciples that this would be enforced towards them. John 9: 22; John 16: 2. The only case recorded is that of the man born blind, when he bore testimony to Christ. It was a happy exchange for him, for the Lord thereupon revealed Himself to him as the Son of God. John 9: 34-38. Of others we read that many of the chief rulers believed on the Lord, but feared to confess Him lest they should be cast out, "for they loved the praise of men more than the praise of God." John 12: 42, 43.

It is evident from what Pilate said to the Jews in reference to the Lord — "Take ye him, and judge him according to your law" — that they were allowed to judge certain matters and to inflict limited punishments. John 18: 31. This appears to have been carried out wherever there was a synagogue, though it is not clear who were the judges, probably the 'elders' mentioned in Luke 7: 3. The Lord told His disciples that they would be scourged in the synagogues, Matt. 10: 17; and Paul confessed that when persecuting the church he had imprisoned and beaten in every synagogue those that believed on the Lord. Acts 22: 19. Paul himself doubtless suffered the like punishment in the same buildings. 2 Cor. 11: 24. Thus a very undignified use was made of their places of worship.

The officials connected with the synagogues were

1. the *zaganim*, πρεσβύτεροι, the elders. Luke 7. These were presided over by

2. an ἀρχισυνάγωγος, ruler of the synagogue. Mark 5: 22, 35, 36,

38; Luke 8: 49; Luke 13: 14; Acts 13: 15; Acts 18: 8, 17. In the last two passages the A.V. has 'chief ruler,' but the Greek is the same.

3. the *sheliach*, a delegate of the congregation, who acted as chief reader: he is not mentioned in the New Testament.

4. the *chazzan*, ὑπηρέτης, translated in the A.V. 'servant, minister, officer,' only once mentioned in connection with the synagogue as the 'attendant' to whom the Lord gave the book when He had done reading. Luke 4: 20.

5. the *batlanim*, described as 'leisure men,' who attended meetings regularly. There were at least ten of these attached to each synagogue, so as to form a quorum, ten being the lowest number to form a congregation.

SYNAGOGUE OF SATAN. Some who professed, like Jews, to have a claim to be considered the people of God on the ground of hereditary right. These are declared to be liars, for they really form a congregation of Satan, doing his work in seducing the saints from their heavenly character. Rev. 2: 9; Rev. 3: 9. In both cases they may be Jews actually, though disowned of God.

Syntyche. [Syn'tyche]

A believing woman at Philippi whom Paul exhorted along with Euodias to be of the same mind. Phil. 4: 2.

Syracuse. [Sy'racuse]

City on the eastern coast of Sicily, at which port the ship touched that conveyed Paul to Rome. Acts 28: 12.

Syria, [Syr'ia] Syrian. [Syr'ian]

In scripture this name mostly signifies the district lying north and north-east of Palestine, the inhabitants of which were Syrians. If from Dan to Beersheba be taken as the boundaries of Palestine, it leaves for Syria a district quite as large on its north, besides extending also to the Euphrates on the east. For the sub-divisions of

Syria mentioned in scripture see ARAM.

There are but few references to the Syrians in the early part of scripture. In connection with Rebekah the wife of Isaac, Laban (grandson of Nahor, Abraham's brother) 'the Syrian' is introduced, Gen. 25: 20; Gen. 28: 5; Gen. 31: 20, 24; and an Israelite, in presenting his basket of first-fruits, was instructed to confess before the Lord, "A Syrian ready to perish was my father," followed by a rehearsal of what God had done for the descendants of Jacob, and how He had brought them into the promised land. Deut. 26: 5. The only reference to the name in the New Testament is in Luke 4: 27, where it is stated that there were many lepers in Israel in the days of Elisha, but none were cured but Naaman the Syrian.

Damascus was the capital of the part of Syria which was often in conflict with Israel. It was conquered in David's reign and was subject to Solomon; but after the division of the kingdom it revolted and was again hostile to Israel. It became merged into the Assyrian and Babylonian empires. After that it passed to the Persians, and then submitted to Alexander the Great. On his death it came under the power of Seleucus Nicator, who built Antioch and made it his capital. For many years his successors contended with the Ptolemies for the possession of Palestine. See ANTIOCHUS. In B.C. 63 Syria was conquered by Pompey, and Palestine became subject to Rome. After the decline of Rome, Syria and Palestine had many different masters, and eventually fell into the hands of the Turks before obtaining independence.

The only governor of Syria mentioned in the New Testament is Cyrenius, *q.v.* Luke 2: 2. Palestine was divided into sub-provinces after the death of Herod. The Lord in His journeys visited some of the borders of Syria, and His fame went throughout all Syria. Matt. 4: 24. After Antioch had become a sort of central station from whence the gospel went out to the Gentiles, Paul travelled throughout Syria and Cilicia confirming the churches. Acts 15: 23, 41.

The physical features of Western Syria and Palestine are very similar — their natural contour indeed being the same.

Syriac, Syrian Tongue.

The language that was spoken in Syria was substantially the same as Chaldee. The Hebrew word is *aramith*. See ARAMAIC. 2 Kings 18: 26; Ezra 4: 7; Isa. 36: 11; Dan. 2: 4.

Syriamaachah. [Syria-ma'achah]

See MAACHAH, No. 10.

Syrophenician. [Syrophenic'ian]

The designation of the woman whose daughter was possessed by a demon. She belonged to Phenice in Syria: the name embraced both these proper names. By birth she was a Greek, which here probably means simply 'Gentile.' Mark 7: 26. In Matt. 15: 22 she is called 'a woman of Canaan.'

Taanach, [Ta'anach] Tanach. [Ta'nach]

Ancient Canaanite city: its king was slain by Joshua, but the inhabitants were not driven out. It fell to the lot of Issachar or Asher, but was occupied by Manasseh and given to the Levites. The kings of Canaan under Sisera fought there against Deborah and Barak, but were overcome. Joshua 12: 21; Joshua 17: 11, 12; Joshua 21: 25; Judges 1: 27; Judges 5: 19; 1 Kings 4: 12; 1 Chr. 7: 29. Identified with *Tannuk*, .

Taanathshiloh. [Ta'anath-shi'loh]

City on the boundary of Ephraim. Joshua 16: 5. Identified with *Tana*, .

Tabbaoth. [Tab'baoth]

Ancestor of some Nethinim who returned from exile. Ezra 2: 43; Neh. 7: 46.

Tabbath. [Tab'bath]

Place near the Jordan whither the Midianites fled when defeated by

Gideon. Judges 7: 22. Not identified.

Tabeal. [Tab'ea]

Father of one whom the kings of Syria and Israel proposed to make king of Judah. Isa. 7: 6.

Tabeel. [Tab'eel]

Persian officer, who, with others, wrote to Artaxerxes against the Jews. Ezra 4: 7.

Taber, To.

'To tap or beat.' The word is used of the Ninevite maids when led into captivity. They should mourn as doves tabering upon their breasts. Nahum 2: 7.

Taberah. [Tabe'rah]

Name given to a place in the wilderness of Paran, where the Israelites murmured and were consumed by the fire of the Lord until Moses prayed for them. The name signifies 'burning.' Num. 11: 1-3; Deut. 9: 22. Not identified.

Tabernacle, The.

This is variously styled the 'tabernacle of testimony, or of witness,' the 'tabernacle of the congregation,' or 'tent of meeting.' It was the place recognised by Jehovah, where, as dwelling among them, He met His people, and where in separation from the outer world His will was made known. It was to be made after the pattern shown to Moses in the mount, and when it was completed Moses bore witness that it had been constructed as the Lord had commanded. It is worthy of notice that none of its details were left to the ingenuity of Moses: he had simply to carry out his instructions. We read in the N.T. that the things made were patterns of things in the heavens, but not the very image of them; they were patterns of things that were before God, which were not to be materialised.

The tabernacle with its sacrifices was God's way of displaying

Himself, and His way for man's approach to Himself. Any one drawing near to the tabernacle would see first its court, a space enclosed with curtains hanging from pillars. This was a hundred cubits long and fifty cubits broad. On entering the court by its one gate the first thing approached was the *brazen altar*. This altar was the place of approach for the *people*. The burnt offering was the ground of acceptance for a people on earth. The place of approach for the priestly family was the *golden altar* in the holy (place); but the way into the holiest was not yet made manifest. Heb. 9: 8.

Between the brazen altar and the holy (place) stood the *laver*, at which the priests washed their hands and feet whenever they drew near to minister. The holy (place) contained the *table of showbread* on the north, the *golden candlestick* on the south, and the *altar of incense* 'before the veil' in the centre. Here the priests ministered daily, burning sweet incense: type of Christ's intercession, and of the perfections of His Person and work, not seen here as meeting man's need, but as for the delight of God, His Father. The lamps were burning 'continually,' but apparently only in the night: cf. Ex. 30: 7, 8; Lev. 24: 2, 3; 2 Chr. 13: 11. The light typified the manifestation of God by the Spirit, the seven lamps being figurative of heavenly completeness. Twelve loaves were constantly on the table, typical of Israel in association with Christ before God, and of God's bounty which will be administered through Israel (twelve loaves) to the earth in the kingdom. The holy (place), or 'first tabernacle' refers to the things of Israel. Inside the second veil was the holy of holies, in which was the *ark* (*q.v.*) with the *cherubim*, typical of the throne of God. It figured the approach which Christians now have to the presence of God, because Christ has made a new and living way for them by entering in Himself as their great Priest. Heb. 10: 19.

PLAN OF THE TABERNACLE.

The tabernacle was a rectangle, measuring ten cubits in breadth, and thirty cubits in length, which was divided into ten cubits for the holy of holies and twenty for the holy (place). The sides were formed of boards of acacia wood, ten cubits in height, set by tenons into silver sockets, each board having two sockets. The boards were kept together by horizontal bars throughout, and were all covered with gold. If the whole tabernacle be taken as typical of Christ, then the

gold and the wood may point to His divinity and His humanity, or the gold may be taken as typical of divine righteousness. Internally all was gold and embroidered work: the wood was not seen.

The whole was covered with curtains, the innermost being of rich embroidered work of various colours; then curtains of woven goats' hair; then coverings of rams' skins and badgers' skins — typical of entire preservation from outward evil. There were three distinct parts in the entire covering: the tabernacle, the tent, and the covering. Ex. 35: 11. The inner curtains, which were of such widths that the junctions of each set did not fall in the same place as the one next to it, formed the tabernacle (*mishkan*); the set of curtains of goats' hair were the tent (*ohel*) of the tabernacle (see TENT); and the rams' skins and badgers' skins formed the covering (*mikseh*). An embroidered hanging formed the door, or the first veil. Ex. 25 — Ex. 27 gives God's approach to man; Ex. 28 -Ex. 30, man's approach to God; and Ex. 35 — Ex. 40 the gifts for the tabernacle and its construction.

The tabernacle as a whole may be said to typify

1. God coming forth in a Man (His own Son) and on the basis of redemption, filling the universe with the light of His glory.
2. The provision made by God for approach to Himself by a redeemed people. Much light is thrown on the tabernacle in the Epistle to the Hebrews, but what is there taught presents often a *contrast* rather than a *comparison* to what pertained to the earthly tabernacle.

The tabernacle may also be considered as God's house, and thus a type of the saints in their present place. The temple was for the ordered and established kingdom. In Rev. 21, after alluding to the kingdom and the eternal state, the Spirit goes back to the thought of the tabernacle.

The tabernacle was carried about during the forty years in the wilderness (see CAMP), and when the Israelites entered the land it was apparently placed first at Gilgal. Joshua 9: 6. Afterwards it was at Shiloh. Joshua 18: 1. While here it was forsaken of God because

of the idolatry and wickedness of the people. Ps. 78: 60; Jer. 7: 12, 14; Jer. 26: 6, 9. The ark was taken by the Philistines and was not returned to the tabernacle; nor, when David removed the ark, did he restore it to the tabernacle, but placed it on Mount Zion. We next read of the tabernacle as being at Nob. 1 Sam. 21: 1-6. Afterwards it was at Gibeon. 1 Chr. 16: 39; 1 Chr. 21: 29; 2 Chr. 1: 3-6. When the temple was built, the tabernacle was brought up, with the ark and the holy vessels. The ark was placed in the most holy place, and the staves drawn out, for it had found its settled rest. The tabernacle gave place to the *house*, the latter glory of which will yet be greater than ever. 2 Chr. 5: 4-9; Hag. 2: 9.

Amid the coming judgements, we read of "the temple [or shrine, that is, the holy place] of the tabernacle of the testimony" being opened in heaven, and out of the temple proceed the seven angels having the seven vials. Rev. 15: 5, 6.

Tabernacles, Feast of.

This fell on the fifteenth day of the seventh month and continued seven days, with a holy convocation on the eighth day. Israel dwelt in booths during the feast, in remembrance of their having lived in tents when brought out of Egypt. Lev. 23: 34; Num. 29: 12; Deut. 16: 13; 2 Chr. 8: 13; Ezra 3: 4; John 7: 2. It was at the end of their harvest and vintage, when they enjoyed the fruits of God's goodness. The feast prefigures the millennium, when the people will enter into full blessing, and the eighth day, the great day, the communion of the heavenly and the earthly. Zech. 14: 16. See FEASTS and SEASONS.

Tabitha. [Tab'itha]

A disciple at Joppa, who made clothes for the poor and was "full of good works." She was raised to life by Peter. Acts 9: 36-41. She was also named DORCAS, which is the Greek form of the Syriac Tabitha.

Table.

In a few places this term refers to a tablet which could be written on,

as in Hab. 2: 2; Luke 1: 63; 2 Cor. 3: 3. In Mark 7: 4 the word translated 'table' is κλίνη, 'a couch,' often translated 'bed' in

the A.V.

Table of Showbread.

This was made of shittim wood overlaid with gold. For the tabernacle it was two cubits in length, one cubit in breadth, and a cubit and a half in height. It had an ornamental crown and border, with another crown around its edge. The table was put in the holy place on the north side. Besides the twelve loaves there were on the table, dishes, spoons, bowls, and covers. Ex. 37: 10-16; 1 Kings 7: 48. Frankincense was to be placed on the loaves, and this would need dishes; the spoons were for the incense, and probably the basins for the drink offerings.

This table was typical of Israel's place before God in the acceptability of Christ, who, as the true Aaron, maintains them even now before God: it is a perpetual covenant, Lev. 24: 8; and possibly also of God's bounty to man through His people Israel. This was foreshadowed also in the Lord feeding the people through His twelve apostles, and in twelve baskets of fragments remaining.

Tablets.

In the O.T. the word *kumaz* signifies ornaments. Ex. 35: 22; Num. 31: 50. In Isa. 3: 20 they are supposed to be receptacles for perfume. The margin reads 'houses of the soul,' which agrees with the Hebrew *beth nephesh*. See TABLE.

Tabor. [Ta'bor]

1. A conspicuous mountain in Galilee, about seven miles east of Nazareth. It formed a boundary to Issachar and Zebulon. Its sides are well wooded, and on the summit is an irregular plain of about a mile in circuit, with ruins of fortifications. The height of it is 1,843 feet. Joshua 19: 22; Judges 4: 6-14; Judges 8: 18; Ps. 89: 12; Jer. 46: 18; Hosea 5: 1. It is now called *Jebel et Tor*, . Tradition makes this the mount of Transfiguration; but it is more probable that some part

of mount Hermon was chosen for the transfiguration. This has good moral associations (cf. Ps. 133: 3), and would be more private than Tabor.

2. The 'plain of Tabor' in 1 Sam. 10: 3 should be read the 'oak of Tabor' as in the R.V.

3. Levitical city in the tribe of Zebulun. 1 Chr. 6: 77. The list of Levitical cities in Joshua 21 does not contain this name. See CHESULLOTH.

Tabret, Timbrel,

toph. A musical instrument with loose pieces of metal attached, similar to the modern tambourine. This instrument is still a favourite in the East. It is tapped with the fingers. Gen. 31: 27; Ex. 15: 20; Judges 11: 34; 1 Sam. 10: 5; 2 Sam. 6: 5; Ps. 68: 25; Ps. 81: 2; Ps. 149: 3; Ps. 150: 4; Isa. 30: 32; etc.

Tabrimon. [Tabrim'on]

Father of Ben-hadad 1, king of Syria. 1 Kings 15: 18.

Taches.

Some form of fastening with which the curtains of the tabernacle and of the tent were coupled together, as is often done with a hook and a loop, so that they could be easily separated. Ex. 26: 6, 11, 33; etc.

Tachmonite. [Tach'monite]

See HACHMONITE.

Tadmor. [Tad'mor]

City built in the wilderness by Solomon. 2 Chr. 8: 4. Josephus (Ant. viii. 6, 1) says it was the same as that which the Greeks called PALMYRA, and that it was built so far away because there were springs there, but no water nearer in that direction. Palmyra was situated about midway between Damascus and Tiphseh or

Thapsacus on the Euphrates. It is still called *Tadmur*, about . In the time of the Romans it was a large and splendid city, of which there are columns still standing and remarkable ruins.

In 1 Kings 9: 18 a city is called in the A.V. Tadmor; but the Hebrew text is TAMAR, as in the R.V. (Tadmor being the reading of the *Keri*). Though this was also built by Solomon in the wilderness, it is added 'in the land,' whereas Tadmor was outside. The towns also mentioned in this passage are connected with the south of the land, so that it is doubtless a different place, and may be the same as Tamar in Ezek. 47: 19; Ezek. 48: 28.

Tahan, [Ta'han] Tahanites. [Ta'hanites]

Son of Telah, an Ephraimite, and his descendants. Num. 26: 35; 1 Chr. 7: 25.

Tahapanes, [Tahap'anes] Tahpanhes, [Tah'panhes] Tehaphnehes.

City in Lower Egypt, where Pharaoh had a house, and whither in disobedience the people of Judah fled after the murder of Gedaliah, taking Jeremiah and Baruch with them. Jeremiah prophesied that the king of Babylon should set his throne in that city and smite the land of Egypt. Jer. 2: 16; Jer. 43: 7-9; Jer. 44: 1; Jer. 46: 14; Ezek. 30: 18.

It has been identified with the ancient *Daphnae*, identified with ruins at *Tell Defenneh*, about . During some explorations there the name of a mound was asked, and it was said to be *Kasr Bint el Yehudi*, 'the palace of the Jew's daughter.' This agrees with Jer. 43: 6, which says that the king's daughters were carried to Tahpanhes by Johanan. On digging among the ruins many relics of Grecian pottery were found, there evidently having been a Greek colony on the spot at some period, and this would account for the Greek name *Daphnae*.

Tahath. [Ta'hath]

1. One of the halting stations of the Israelites. Num. 33: 26, 27.

2. Son of Assir, a Kohathite. 1 Chr. 6: 24, 37.

3, 4. Son of Bered and a son of Eladah, descendants of Ephraim. 1 Chr. 7: 20.

Tahpanhes to Tittle

Tahpanhes. [Tah'panhes]

See TAHAPANES.

Tahpenes. [Tah'penes]

Queen of Egypt and sister of the wife of Hadad. 1 Kings 11: 19, 20.

Tahrea. [Tahre'a]

Son of Micah, a descendant of Jonathan. 1 Chr. 9: 41. Called TAREA in 1 Chr. 8: 35.

Tahtimhodshi. [Tah'tim-hod'shi]

Place visited by Joab during his taking the census of Israel, apparently in the north-east of Palestine. 2 Sam. 24: 6. Not identified.

Tale.

Number. Ex. 5: 8, 18; 1 Sam. 18: 27; 1 Chr. 9: 28.

Talent.

See WEIGHTS AND MEASURES.

Talitha Cumi.

Words in the Aramaic language, signifying 'Damsel, arise.' Mark 5: 41. In the Syriac version the interpretation is omitted: the words themselves would be understood.

Talmi. [Talma'i]

1. One of the Anakim of Kirjath-arba, slain by Caleb's men. Num.

13: 22; Joshua 15: 14; Judges 1: 10.

2 . Son of Ammihud and king of Geshur, and father of Maacah, David's wife. 2 Sam. 3: 3; 2 Sam. 13: 37; 1 Chr. 3: 2.

Talmon. [Tal'mon]

Ancestor of a Levitical family of doorkeepers who returned from exile. 1 Chr. 9: 17; Ezra 2: 42; Neh. 7: 45; Neh. 11: 19; Neh. 12: 25.

Tamah. [Ta'mah]

See THAMAH.

Tamar. [Ta'mar]

1. Wife of Er and Onan, and by Judah, mother of Pharez and Zarah. Gen. 38: 6-30; Ruth 4: 12; 1 Chr. 2: 4. Called THAMAR in Matt. 1: 3.

2 . Daughter of David and Maachah, violated by Amnon, and avenged by Absalom in the death of Amnon. 2 Sam. 13: 1-32; 1 Chr. 3: 9.

3. Daughter of Absalom. 2 Sam. 14: 27.

4. City on the south-east of Judah. Ezek. 47: 19; Ezek. 48: 28. Not identified. See TADMOR.

Tammuz. [Tam'muz]

A Phoenician idol, supposed by some to be the same as the Greek *Adonis*, as in the Vulgate. The prophet saw women weeping for 'the Tammuz,' who according to tradition had been slain. Ezek. 8: 14.

Tanach. [Ta'nach]

See TAANACH.

Tanhumeth. [Tanhu'meth]

Father of Seraiah. Jer. 40: 8. Called 'the Netophathite,' in 2 Kings 25: 23.

Tanner.

See LEATHER.

Tapestry.

The word is *marbaddim*, translated 'coverings of tapestry,' but may simply signify 'coverlets.' Prov. 7: 16; Prov. 31: 22. The Hebrew word occurs nowhere else in scripture.

Taphath. [Ta'phath]

Daughter of Solomon, and wife of the son of Abinadab, one of Solomon's commissariat officers. 1 Kings 4: 11.

Tappuah. [Tappu'ah]

1. City in the lowlands of Judah. Joshua 15: 34. Not identified.
2. City on the boundary of Ephraim. Joshua 16: 8; Joshua 17: 8. Probably connected with ENTAPPUAH in Joshua 17: 7.
3. City whose king was killed under Joshua, but whether the same as either of the above is unknown. Joshua 12: 17.
4. Son of Hebron of the tribe of Judah. 1 Chr. 2: 43.

Tappuah, [Tappu'ah] Land of

District apparently in the locality of TAPPUAH, No. 2. Joshua 17: 8.

Tarah. [Ta'rah]

One of the halting places of the Israelites. Num. 33: 27, 28.

Tarah. [Tar'alah]

City of Benjamin. Joshua 18: 27. Not identified.

Tarea. [Tare'a]

See TAHREA.

Tares,

ζιζάνια. A noxious weed, known as darnel. It closely resembles wheat until it is in ear. At the approach of the harvest it can be distinguished, and women and children have been seen in Palestine picking out the tall stalks of *ziwân*, as it is called by the Arabs. It is the *Lolium temulentum*. In the parable of the Wheat and Tares the Lord compares to tares those introduced into the kingdom by Satan, who will be consumed in judgement. Matt. 13: 25-40. See PARABLES.

Target.

A shield. 1 Kings 10: 16; 2 Chr. 9: 15; 2 Chr. 14: 8. In 1 Sam. 17: 6 a small spear is probably intended: the R.V. has 'javelin.' See ARMOUR.

Targum.

The name given to the Chaldee version or paraphrase of the O.T. It was made professedly because the Jews who returned from exile knew that language well. Explanations were added, which crept into the text. There are ten Targums of parts of the O.T. The principal ones are the Pentateuch by Onkelos, and the books of Joshua, Judges, Samuel, Kings, and the Prophets (except Daniel), by Jonathan Ben Uzziel.

The language agrees with the Chaldaic or Aramaic parts of Daniel and Ezra. It is easy to understand that pious Jews who did not return under Ezra and Nehemiah, and were gradually losing the use of the Hebrew tongue (as well as their descendants born in captivity) would value such a translation; and it has been stated that for

centuries the Targums were publicly read on the Sabbaths, festivals, etc., their language being the only one understood by the greater part of the Jews even in Palestine.

As an illustration Genesis 22: 10-13 is quoted from the Pentateuch of Onkelos, and from the one known as the Pseudo-Jonathan. This latter is of much later date, as far as dates are known, and has words of other languages here and there.

ONKELOS.

And Abraham stretched forth his hand, and took the knife to immolate his son. And the angel of the Lord called him from the heavens and said, Abraham, Abraham. And he said, Here am I. And he said, Stretch not forth thy hand to the youth, nor do aught to him, for now I know that thou fearest God, and hast not spared thine only son for my sake. And Abraham lifted up his eyes after these [words] and looked, and behold a ram caught in a tree by his horns. And Abraham went and brought the ram, and offered him for a burnt offering instead of his son.

PSEUDO-JONATHAN.

And Abraham stretched out his hand and took the knife to slay his son. And Isaac answered and said to his father, Bind me properly, lest I should tremble through the affliction of my soul, and be cast into the pit of destruction, for profaneness shall be found in thy offering. The eyes of Abraham were intent upon the eyes of Isaac; and the eyes of Isaac were intent upon the angels on high. Isaac beheld them, but Abraham saw them not. The angels on high answered, Come, behold how these are alone in the world; the one slays the other; he who slays delays not; he that is slain reaches forth his neck. And the angel of the Lord called him from the heavens, and said to him, Abraham, Abraham. And he said, Here am I. Then he said, Stretch not out thy hand to the young man, nor do him any harm, for now it is manifest before me that thou fearest the Lord, and hast not withheld thy son, thy only-begotten from me. Then Abraham lifted up his eyes and looked, and behold a ram, which had been created between the evenings of the foundation of the world, was caught in the entanglement of a tree by his horns. So Abraham

went and took him, and offered him for a burnt offering instead of his son.

It will be seen that while the one is a comparatively correct translation of the Hebrew, the other has useless and undignified additions. A third translation, known as the Jerusalem Targum, has also some of the same additions.

Tarpelites. [Tar'pelites]

Colonists placed in Samaria from some unknown district. Ezra 4: 9.

Tarshish.

1. Son of Javan, a descendant of Japheth, Gen. 10: 4; 1 Chr. 1: 7.
2. A prince of Persia who saw the king's face. Esther 1: 14.

Tarshish, Tharshish.

Place to which ships were sent from Palestine. It is supposed by some to refer to a Spanish city named *Tartessus*. This would appear a suitable place from whence to obtain silver, iron, tin, and lead. Jonah taking a ship at Joppa to sail to Tarshish may also indicate a place to the west of Palestine. But other passages refer to apes and peacocks, also being brought by ships of Tarshish, and these are associated with Ezion-geber, on the Gulf of Akaba, a branch of the Red Sea. It is therefore probable that the ships from this port would sail southward to some other place, which has not been identified. 1 Kings 10: 22; 1 Kings 22: 48; 2 Chr. 9: 21; 2 Chr. 20: 36, 37; Ps. 48: 7; Ps. 72: 10; Isa. 2: 16; Isa. 23: 1-14; Isa. 60: 9; Isa. 66: 19; Jer. 10: 9; Ezek. 27: 12, 25; Ezek. 38: 13; Jonah 1: 3; Jonah 4: 2.

Tarsus. [Tar'sus]

The capital of Cilicia, in Asia Minor. It ranked as a city of importance, called by Paul 'no mean city.' It was a seat of learning under the early Roman emperors and was ranked by Strabo as even above Athens and Alexandria: it was Paul's native place, and he visited it after his conversion. Acts 9: 11, 30; Acts 11: 25; Acts 21:

39; Acts 22: 3. It is now called *Tersûs*, a small town, with scarcely any trace of its former greatness. The river Cydnus, which in the days of Cyrus and Alexander flowed through the city, now runs about half a mile east of it. The houses are mostly but one storey in height, built with stones apparently taken from larger buildings.

Tartak. [Tar'tak]

A god of the Avite colonists in Samaria. 2 Kings 17: 31. The word is supposed to signify 'darkness,' or the under-world.

Tartan. [Tar'tan]

The title of an Assyrian officer sent to Hezekiah. 2 Kings 18: 17. The same or another was sent to Ashdod. Isa. 20: 1. The name is supposed to signify 'commander in chief.'

Tatnai. [Tat'nai]

The king of Persia's satrap in Palestine, who sought to stop the Jews from rebuilding the temple. Ezra 5: 3, 6; Ezra 6: 6, 13.

Taverns, The Three.

Tres Tabernal (three shops) a station on the Appian road, along which Paul travelled from Puteoli to Rome, and where brethren from Rome met him. It was near the modern *Cisterna*, about thirty-three miles from Rome. Acts 28: 15.

Taxes, Taxation, Taxing.

Jehoiakim taxed the land in order to be able to pay the demands of Pharaoh, king of Egypt. 2 Kings 23: 35. Seleueus IV. Philopator became "a raiser of taxes," about B.C. 181, to pay the demands of the Romans. Dan. 11: 20; see ANTIOCHUS, SELEUCUS IV. In Luke 2: 1-5 the 'taxing' mentioned is believed to have been, not for the assessment of property, but for the registration of persons. See CYRENIUS. Though ordered by the Roman emperor, it appears that the Jews were allowed to carry out the census as to city and lineage in their own way. In Acts 5: 37 the same term is employed, but the

enrolment in this case may have included the taking an account of their property (as stated by Josephus) which led to Judas heading a revolt. See PUBLICANS.

Teacher, Teaching.

The 'teacher' is one of the gifts set in the church, 1 Cor. 12: 28; Eph. 4: 11; and the teacher is exhorted to be occupied with teaching. Rom. 12: 7. 'Teaching' is the intelligent setting forth of the truth by the Holy Spirit, and this does not leave room for the mind and opinion of man. Paul left Timothy at Ephesus to charge some not to teach other doctrine than what the apostles taught; and those that did teach otherwise are said to be "puffed up, knowing nothing," etc. 1 Tim. 1: 3; 1 Tim. 6: 3, 4. This makes evident that no other teaching could be of God; hence the modern formula of 'agreeing to differ' on vital points of doctrine is not recognised. On the contrary, the apostle said, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement." 1 Cor. 1: 10.

A caution is given in James 3: 1, "Be not many teachers," for it involved greater responsibility. The same word (διδάσκαλος) occurs in John 13: 13, where the Lord owned Himself to be *the* Teacher, and He was many times addressed as 'Teacher'; though in nearly all cases the A.V. has 'Master.' He taught as one having authority, and not as the scribes.

Tebah. [Te'bah]

Son of Nahor, the brother of Abraham. Gen. 22: 24.

Tebaliah. [Tebali'ah]

Son of Hosah, a Merarite. 1 Chr. 26: 11.

Tebeth.

See MONTHS.

Tehaphnehes. [Tehaph'nehes]

See TAHAPANES.

Tehinnah. [Tehin'nah]

Son of Eshton, of the tribe of Judah. 1 Chr. 4: 12.

Teil Tree.

The Hebrew word is *elah*, and is supposed to be the terebinth, though it is often translated 'oak.' In Isa. 6: 13 'the oak' (*allon*) is mentioned as well as the *elah*, different trees are therefore doubtless indicated by the two Hebrew words. It is now generally supposed that *allon* refers to the oak, and *elah* to the terebinth, the *Pistacia terebinthus*.

Tekel.

See MENE.

Tekoa. [Teko'a]

Son of Ashur, or a city founded by Ashur, a descendant of Judah. 1 Chr. 2: 24; 1 Chr. 4: 5.

Tekoa, [Teko'a] Tekoah. [Teko'ah]

City of Judah, probably founded by the preceding. Rehoboam built or fortified it 'for defence.' 2 Chr. 11: 6. The 'wise woman' Joab employed to speak to the king respecting the return of Absalom was from this city. 2 Sam. 14: 2, 4, 9. Being built on a hill it was a suitable place for blowing the trumpet in time of danger, as in Jer. 6: 1. The prophet Amos was among its herdsmen. Identified with ruins at *Tekua*, . The WILDERNESS OF TEKOA was probably on its east. 2 Chr. 20: 20.

Tekoite. [Teko'ite]

Designation of Ikkesh, father of Ira, one of David's mighty men. 2 Sam. 23, 26; 1 Chr. 11: 28; 1 Chr. 27: 9. The Tekoites were

inhabitants of Tekoa: they helped to rebuild the wall of Jerusalem, but "their nobles put not their necks to the work of their Lord." Neh. 3: 5, 27.

Telabib. [Tel-a'bib]

City of Chaldea or Babylon, on the river Chebar. Ezekiel remained there 'astonished' seven days with those in captivity, and there the word came to him from Jehovah. Ezek. 3: 15. Not identified.

Telah. [Te'lah]

Son of Resheph, an Ephraimite. 1 Chr. 7: 25.

Telaim. [Tela'im]

Place where Saul numbered his army. 1 Sam. 15: 4. Not identified.

Telassar, [Telas'sar] Thelasar. [Thel'asar]

City wherein dwelt 'the children of Eden,' who had been conquered by the Assyrians. By the names mentioned with it, Thelasar was probably in Mesopotamia, but is not identified. 2 Kings 19: 12; Isa. 37: 12.

Telem. [Tel'em]

1. City in the extreme south of Judah. Joshua 15: 24.
2. One who had married a strange wife. Ezra 10: 24.

Telharsa, [Tel-har'sa] Telharsa. [Tel-har'asha]

Place from whence Jews returned from exile. Ezra 2: 59; Neh. 7: 61. Gesenius renders the name 'Hill of the Wood.' Not identified.

Telmelah. [Tel-me'lah]

Place from whence Jews returned from exile. Ezra 2: 59; Neh. 7: 61. Supposed to be the Thelme of Ptolemy, a city of the low salt tract near the Persian Gulf. The name signifies "Hill of Salt."

Tema. [Te'ma]

Son of Ishmael, and father of a tribe of the same name; also the territory occupied by the tribe. Gen. 25: 15; 1 Chr. 1: 30; Job 6: 19; Isa. 21: 14; Jer. 25: 23. Probably the same as *Teima*, .

Teman, [Te'man] Temani, [Te'mani] Temanites. [Te'manites]

Son of Eliphaz, a son of Esau, and a duke of Edom; also his descendants and the district inhabited by them. It is four times connected with Edom, and twice with Dedan: this associates it with the south. Its wisdom is spoken of, and God's judgements are pronounced upon it. One of Job's friends was Eliphaz the Temanite. Gen. 36: 11, 15, 34, 42; 1 Chr. 1: 36, 45, 53; Job 2: 11; Jer. 49: 7, 20; Ezek. 25: 13; Amos 1: 12; Obadiah 9; Hab. 3: 3, in the *margin* 'south.' Not identified.

Temeni. [Te'meni]

Son of Ashur, a descendant of Judah. 1 Chr. 4: 6.

Temper, To.

To mix, compound. Ex. 29: 2; Ex. 30: 35; Ezek. 46: 14; 1 Cor. 12: 24.

Temple, The.

One thing that materially distinguishes the temple from the tabernacle is that God said of it, "Mine eyes and mine heart shall be there perpetually:" it referred to the kingdom and a settled order of things; whereas the tabernacle was typical of God's ways, and gave the idea of movement. And though the actual building was destroyed and rebuilt, and is now swept away, and will again be rebuilt, yet it is treated always as one house. Haggai 2: 9 may be translated, as in the LXX, etc., "The latter glory of this house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." When the Lord was on earth, though rejected by the rulers of Israel, He called the temple 'My house,' and 'My Father's house;' but later on He said to the Jews 'your house.'

The 'latter glory' refers to the future, when God will be owned by His ancient people, 'and His glory be displayed.

Another thing that distinguished the temple was its being surrounded with chambers, so that the priests that were serving God could dwell around Him. Christ refers possibly to this in saying "In my Father's house are many mansions." The tabernacle had no flooring, the priests trod the earth; but in the temple they were separated from the earth by a flooring.

In the interior of the temple built by Solomon nothing but gold appeared: this is typical of divine righteousness, characterising the throne and presence of God, as will be manifested in the millennium. The ark was placed in the temple, and had found there its abiding resting place: it was the token of God's presence. The candlesticks, tables of showbread, golden altar, brazen altar, and laver (with ten smaller ones in addition, see LAVER), were similar to those in the tabernacle. God owned the house by filling it with His glory.

In the court of the temple were two pillars which received the names of JACHIN, "He will establish;" and BOAZ, "in him is strength," which perfectly agrees with the fact that it was God's house that was being built. 1 Kings 7: 21; Rev. 3: 12.

Another thing remarkable in the rearing of the temple was that it was built of stones made ready before being brought, so that there should be no noise of hammer, or axe, or iron tool, while it was in progress. 1 Kings 6: 7. Thus the church is being formed of living stones who have come to the Living Stone (the chief corner stone, Christ Himself), and the whole building fitly framed together is growing into a holy temple in the Lord. Eph. 2: 20-22; 1 Peter 2: 5.

Of the actual erections there were

1. THE TEMPLE BY SOLOMON. It was formed after the pattern of the tabernacle, being a rectangle of sixty cubits by twenty, and its height thirty cubits: the holy of holies was a cube of twenty cubits; the holy (place) was forty cubits by twenty, with a porch in front of ten cubits by twenty. The chambers and upper chambers and pillars

and porches were additional as described. 1 Kings 6.

2. THE TEMPLE BY ZERUBBABEL. Few particulars of this are given. Cyrus ordered the foundations to be strongly laid, and its height was to be sixty cubits, and its breadth sixty cubits. Ezra 6: 3. Probably it was the same size as the temple by Solomon: the breadth here of sixty cubits being its 'length,' and its width not mentioned; or, if the sixty cubits be the width, it may have included the chambers. It is not probable that it was larger than the first temple. The aged men, who had seen the first house, wept when they saw the foundations of this house laid. This temple continued until the days of Herod.

3. THE TEMPLE BY HEROD. The Jews said it was forty-six years in building. John 2: 20. Josephus gives almost the only account we have of it. It was apparently built over the old one, so as not to hinder the temple service: the priests themselves built the holy places. It was all on a magnificent scale. In the Gospels we read that the disciples exclaimed, "What stones! and what buildings!" and pointed out how it was "adorned with goodly stones and gifts." Herod was not God's man to build Him a house, nor were the leaders of the Jews fit men to carry on His worship. To the disciples the Lord declared that one stone should not be left upon another. Mark 13: 1, 2; Luke 21: 5, 6. Though Josephus gives many details as to this temple, they are not distinct enough to enable a plan to be made of it. In the N.T. the word *ναός* refers to the house itself, and *ίερόν* to the buildings and courts in general. Apparently the Lord never entered the house itself. Doubtless this temple stood upon some part of mount Moriah, at the south-east corner of Jerusalem (*q.v.*), but on what part of the enclosure is not known.

4. A FUTURE TEMPLE. Scripture speaks in many places of the return of the Jews to their own land, but in unbelief as to the Lord Jesus being their Messiah. They will apparently build a temple, but this must not be confounded with the one described by Ezekiel, though the Jews may attempt to build it as there described. God cannot bless them until His anointed One is owned, and therefore this temple will be destroyed. Ps. 74; Isa. 66: 1-6.

5. EZEKIEL'S TEMPLE. This is fully described in Ezek. 40 —

Ezek. 44; it will be built when the land is once again divided amongst the twelve tribes, and all brought into blessing. In the centre of the land there will be a 'holy oblation' of 25,000 cubits square, which will contain both the city and the temple. That cubits and not reeds are intended, see Ezek. 45: 2, 3. Other passages speak of the temple, Zion, and Jerusalem as associated together, as Ps. 68: 29; Ps. 122; Isa. 2: 2, 3; Micah 3: 12 — Micah 4: 2. All these, though not exactly on the same spot, will fall within the 'holy oblation,' though the part on which the city will stand is also called 'profane,' or 'common.' Probably the city will be built on its old site, and the temple may be somewhat farther north. Then the latter glory of God's house will exceed all that has yet been, for the Lord Jesus will be the glory of the house.

Christ refers to His body as a temple in John 2: 19, and Christians are now God's temple, in which the Spirit of God dwells. The body of each Christian is also spoken of as a temple of the Holy Ghost. 1 Cor. 6: 19.

In Rev. 11: 19 the temple of God is opened in heaven, in connection with which are the judgements that come forth to smite the earth: Rev. 14: 15, 17; Rev. 15: 5-8; Rev. 16: 1, 17.

Tempt, To; Temptation.

Three different characters of temptation are presented in the scriptures.

1. "God did tempt Abraham" when He bade him offer up Isaac. Gen. 22: 1. God *tried* him, putting his faith to the test. Paul speaks of his thorn in the flesh as his 'temptation:' it was a trial or test. Gal. 4: 14.

2. The Israelites tempted God. "They tempted God in their heart by asking meat for their lust." Ps. 78: 18. They questioned whether God could furnish them a table in the wilderness. At other times they asked "Is the Lord among us or not?" but it is to be noticed that when Israel put God to the proof, they were really proved by Him. Compare Ps. 95: 9 with Deut. 8: 2 and Deut. 33: 8 (where 'holy one' is Israel). The Lord refused to put God to the proof when tempted by Satan to cast Himself down that the angels might preserve Him. The

sin of Ananias and Sapphira was tempting the Spirit of the Lord. Acts 5: 9.

3. Temptation to evil, either by Satan, or by our own lusts. 2 Cor. 11: 3; James 1: 13, 14.

Temptations, The Lord's.

Besides the general temptations alluded to in Heb. 4: 15, there were three special and typical temptations to which the Lord was subjected. He met these temptations as a dependent man by the word of God, to which Satan has no reply. That the Lord met Satan in the relation in which, as man, He stood to Israel and man, is confirmed by the temptations being omitted from John's Gospel, in which the Lord is contemplated more as Son of God; for GOD cannot be tempted of evil. James 1: 13.

The first temptation was to leave the path of dependence. To make stones into bread to satisfy His hunger would not have been waiting on God: man's true path is to live by every word of God, to be dependent upon Him in his *circumstances*. The first temptation is remarkable, as showing that Satan knew whom he was addressing, or he would not have suggested so striking a miracle as making stones into bread.

The second temptation was to prove God's faithfulness to His word by Christ casting Himself down from a height, because there was a promise that the angels would bear Him up. Satan quoted this scripture, but omitted the important part that the angels had charge over Him to keep Him *in* all His ways. Ps. 91: 11, 12. The temptation was for Him to go *out* of His way, which would have been putting God to the test, or tempting Him

The third temptation was the offer to the Lord of all the glory of the world if He would do homage to Satan. In this he is discovered as Satan. Christ shows that God only is to be worshipped, and bids Satan to depart. All the kingdoms of the earth will be Christ's in God's own time, for which the Lord is waiting. With man, how many have, alas! paid homage to Satan in some way for scraps of worldly glory or earthly possessions!

It will be noticed that the Lord in answering Satan (in each case with 'It is written') quoted from the Book of Deuteronomy, a book in which Israel is contemplated as on the point of entering the land of promise. The same weapon is for the use of the Christian, and is called 'the sword of the Spirit:' it is also said, "Resist the devil, and he will flee from you." In Luke's Gospel the temptations are arranged in their *moral* order, the second temptation in Matthew being the last in Luke.

Ten.

See NUMBERS AS SYMBOLS.

Ten Commandments.

See COMMANDMENTS

Tent.

1 . The word commonly translated 'tent' is *ohel*, but it is often translated in the A.V. 'tabernacle,' and is used also for 'dwelling' or 'habitation,' as in Job 8: 22; Ps. 91: 10; etc. This word also shows that the goats' hair curtains formed 'the tent' of the tabernacle. See TABERNACLE. It was also 'a tent' that Moses pitched outside the camp, in Ex. 33: 7. See CAMP.

2. *mishkan*, rightly translated 'tabernacle' but is 'tent' in Cant. 1: 8.

3 . *sukkah* also translated 'tabernacle,' 'pavilion,' 'booth;' and only once 'tent.' 2 Sam. 11: 11.

4. *qubbah*, occurring only in Num. 25: 8. With the patriarchs their 'tent' was their dwelling place as far as they had any, easily moved from place to place as the cattle needed fresh pasture. On Israel entering the land the tents gave way to houses in the cities: as the Christian's 'tabernacle' will give place to the 'house' above. 2 Cor. 5: 1.

Tent-maker.

As tents were made of skins, goats' hair, etc., and small ones of

linen, their manufacture embraced a variety of labour, and the precise nature of Paul and Aquila's work as tentmakers cannot be ascertained. Acts 18: 3. Tarsus, Paul's native city, was noted for the manufacture of tents. They were commonly made of *cilicium*, so named from Cilicia. It was a kind of strong cloth woven from the long hair of the goats of that province. All Jews learned a trade, to which they could turn if needful.

Tenth-deal.

See WEIGHTS AND MEASURES.

Terah. [Te'rah]

Son of Nahor, and father of Abraham. Gen. 11: 24-32; Joshua 24: 2; 1 Chr. 1: 26. Called THARA in Luke 3: 34.

Teraphim.

This is a Hebrew word in the plural. It refers to domestic idols, as for instance those Rachel stole from her father; there the word, as elsewhere, is translated 'images' with 'teraphim' in the margin. Gen. 31: 19, 34, 35. Michal the wife of David had one in her house, and laid it in the bed when David escaped. 1 Sam. 19: 13, 16. Micah also had them in his house, and regarded them as 'gods.' Judges 17: 5; Judges 18: 14-20. They were used in some way for divination, and are included among the images and idols which Josiah cleared from the land. 2 Kings 23: 24; Ezek. 21: 21; Zech. 10: 2. In Hosea 3: 4 the Jews are described as having neither king, nor prince, nor sacrifice, nor image, nor ephod, nor teraphim — as they are at this day bereft of their sacrifices, and without even the divination and false gods they once had. But the prophecy speaks also of a coming day when they will seek Jehovah their God, and David their king, and enter into blessing.

Teresh. [Ter'esh]

One of the royal door-keepers who conspired against Ahasuerus: the plot was discovered by Mordecai. Esther 2: 21; Esther 6: 2.

Tertius. [Ter'tius]

The Christian who wrote the Epistle to the Romans at Paul's dictation, and who sent his own salutation to the saints. Rom. 16: 22.

Tertullus. [Tertul'lus]

A professional orator or advocate, employed by the Jewish council, to argue the case against Paul before Felix. Acts 24: 1, 2.

Testament.

See COVENANT, THE NEW.

Testament, New.

See BIBLE and NEW TESTAMENT.

Testator.

One who makes a will or testament, introduced in Heb. 9: 16, 17 in a parenthesis, showing that as a will is of force only after a man is dead, so Christ must have died for the blessings of the new covenant to be available.

Testimony.

See WITNESS.

Tetrarch.

Literally the governor over a fourth part of a province, but also applied to the governor of any small province. It is employed in the N.T. in reference to Herod Antipas, tetrarch of Galilee and Peraea; Philip, tetrarch of Ituraea and Trachonitis; and Lysanias, tetrarch of Abilene. Mal. 14: 1; Luke 3: 1, 19; Luke 9: 7; Acts 13: 1.

Thaddaeus. [Thaddae'us]

See JUDAS No 2.

Thahash. [Tha'hash]

Son of Nahor and Reumah. Gen. 22: 24.

Thamah, [Tha'mah] Tamah. [Ta'mah]

Ancestor of some Nethinim who returned from exile. Ezra 2: 53; Neh. 7: 55.

Thamar. [Tha'mar]

See TAMAR.

Thank Offering.

This occurs in the A.V. only in the margin of Ezek. 43: 27; Ezek. 45: 15, 17; Amos 5: 22. The word is *shelem*, constantly rendered 'peace offering,' as it is in the text of these passages.

Thara. [Tha'ra]

See TERAH.

Tharshish. [Thar'shish]

Son of Bilhan, a descendant of Benjamin. 1 Chr. 7: 10. See TARSHISH.

Theatre.

A place built for dramatic and other public entertainments, and for meetings of the people. At the uproar at Ephesus they rushed into the theatre. Acts 19: 29, 31. The word is *θέατρον*, and is translated 'spectacle' in 1 Cor. 4: 9; the apostles were gazed upon both by angels and by men.

Thebes.

See No.

Thebez. [The'bez]

City in Ephraim, It was taken by Abimelech except the tower, from which he was killed by a piece of a millstone. Thus the besieged and the besieger were all punished in their sin. Judges 9: 50-54; 2 Sam. 11: 21. Identified with *Tubas*, .

Thelasar. [Thel'asar]

See TELASSAR.

Theophilus. [Theo'philus]

One, doubtless a Christian, to whom Luke addressed his Gospel and the Acts of the Apostles. The word translated 'most excellent' is *κράτιστος*, the same that is applied to governors of provinces, as to Felix and Festus as 'most noble.' Nothing further is known of Theophilus. Luke 1: 3; Acts 1: 1; cf. Acts 23: 26; Acts 24: 3; Acts 26: 25.

Thessalonians. [Thessalo'nians]

See THESSALONICA.

Thessalonians, [Thessalo'nians] Epistles to the.

Paul on his second missionary journey, accompanied by Silas, visited Thessalonica. The conversion of some Jews, of a great multitude of Greeks, and of many chief women led to an assembly being gathered there. Paul soon left them, hoping to revisit them within a short time, but Satan hindered him. Fearing as to their firmness under persecution, he sent Timothy to confirm and encourage them. He was cheered by the news which Timothy brought of their faith and love, and wrote the First Epistle from Corinth, about A.D. 52, and somewhere about a year after his visit to them. Acts 17: 1-11. As to date it is the first of Paul's Epistles.

THE FIRST EPISTLE. This is mainly occupied with the development and direction of living affections in the newly converted saints to whom Paul wrote. The coming of the Lord has a

place of much importance in it, being mentioned in every chapter. The address is to "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." The apostle gives thanks in respect of their faith, love, and hope, which gave evidence of their election of God. Their faith God-ward had been noised abroad, indeed they were ensamples, or models, to all around. They had turned from idols to serve the living and true God; and they waited for His Son from heaven, even Jesus, their deliverer from coming wrath.

1 Thess. 2. The apostle reminds them that though persecuted at Philippi, he had nevertheless been bold to preach the gospel to them. He had been gentle with them as a nurse with her children, and willing to impart even his life also. He recalls how blamelessly he had walked before them, and that he had preached in such a way that they had received his testimony as the word of God, which wrought in them effectually so that they were in consequence persecuted by the heathen, as the saints in Judaea had been by the Jews, who had killed the Lord Jesus. Greatly desiring to see them, Paul could assure the Thessalonian saints that they would be his joy and crown of boasting before the Lord Jesus at His coming. This is the second allusion in the epistle to this event, and goes further than that in 1 Thess. 1: 10. Here the blessedness of the saints being gathered together is referred to.

1 Thess. 3. Paul, in his anxiety for them, had sent Timothy to confirm and encourage them, and was greatly relieved by the news which Timothy brought of their faith and love, saying "now *we* live if *ye* stand firm in the Lord." He prays for them that their love might abound, and their hearts be kept unblamable in holiness before their God and Father at the coming of the Lord Jesus with all His saints. Here the 'appearing' of the Lord is spoken of, when it will be shown who are unblamable. The affections of the saints one to another, and the holiness inseparable therefrom, are connected with the third mention of the Lord's return, where it is noted that He comes with all His saints: cf. 1 Thess. 1: 10; 1 Thess. 2: 19, 20.

1 Thess. 4. Exhortations are given as to walk. Fornication (so common among the heathen) was especially to be guarded against. 1 Thess. 4: 6 refers to the same subject as touching the wife of a

brother. They were also to attend to their own business and to *work*, walking in good repute towards those without: a needed exhortation, as we see by 2 Thess. 3: 11, 12.

In 1 Thess. 4. 13-18 a difficulty is solved, into which the Thessalonians had fallen in regard to those of their number who had fallen asleep. The Lord's return to reign was so truly part of their faith, that they thought that those who had died had lost the blessings of the kingdom, being ignorant of the details which are now given them by the word of the Lord. Here we learn that at the Lord's coming, with an assembling shout, the dead in Christ shall rise first, and then, in company with those saints who are alive, they will be caught away in the clouds to meet the Lord *in the air*, prior to coming with Him in glory. They were to encourage one another with those words.

It is this which is often called the Rapture, or catching away of the saints, and it is the proper hope of the church. Christ coming *for* His saints is distinct from His coming *with* His saints, as in 1 Thess. 3: 13 and 1 Thess. 4: 14. If 1 Thess. 4: 15-18 be read as a parenthesis, verse 14, which speaks of God bringing with Jesus those who have slept through Him, is linked with chapter 5.

1 Thess. 5. The day of the Lord here spoken of, which is connected with judgement on man, is quite distinct from the Rapture. The language changes from 'we' to 'they' and 'them.' The day of the Lord will come upon the world as a thief in the night, whereas the saints are of the day and sons of light. They are exhorted therefore to watch and be sober, and to put on the breastplate of faith and love, and for a helmet the hope of salvation. They were not called to wrath (cf. 1 Thess. 1: 10), but to obtain salvation whether alive or sleeping. Exhortations follow and greetings close the epistle.

THE SECOND EPISTLE. Silvanus, or Silas, being with Paul when this epistle was written, leads to the conclusion that it, as well as the First Epistle, was sent from Corinth during the eighteen months that Paul abode there, Acts 18: 11; its date may be A.D. 52 or 53.

There is evidence in this epistle that the minds of the saints had been disturbed, apparently by a feigned letter or message from Paul,

saying that the day of the Lord was present: this supposition may have been strengthened by the persecution they were passing through. Paul sets them right as to this. Christians often misinterpret this Second Epistle, and think that Paul was showing the Thessalonians that they were wrong in expecting the Lord. This mistake is made because the distinction is not seen between the Lord coming for His saints (which is the Christian's proper hope, and is intended to give them the character of a waiting people), and the day of the Lord which is connected with judgement: cf. Isa. 13: 6-13; Joel 2; Amos 5: 18-20. The Thessalonians were right in expecting the former, but were wrong in thinking that the day of the Lord was (not 'at hand,' but) 'present,' as 2 Thess. 2: 2 should read, as may be seen by the translation of the same word (ἐνίστημι) in Rom. 8: 38; 1 Cor. 3: 22.

After the introduction the apostle thanks God for the growth of their faith and love, but he does not add *hope* here, as in the First Epistle, for their hope had received a check. Their patience and faith in tribulation were a token that they were counted worthy of the kingdom of God, for which they also suffered. God would punish those who troubled them. He will take vengeance on those who know not God, and on those who have not obeyed the gospel.

2 Thess. 2. The apostle proves that the day of Christ could not be present, because 1, the Lord had not come, and they had not been gathered to Him, as explained in the First Epistle; and 2, the Antichrist had not been revealed, the man of sin, the son of perdition: the one whom the Lord will, when He returns, consume "with the brightness of his coming."

Though the Antichrist will be only a man, he will exalt himself against all that is called God, and will sit down in the temple of God, showing himself that he is God: cf. Rev. 13: 11-18, and Dan. 11: 36, 37. The mystery of lawlessness was already at work, but its full development was hindered, doubtless by the existing order of government and the presence of the Holy Spirit as a divine Person on the earth. When He is gone and the church with Him, the lawless one will be fully revealed as after the working of Satan, with miracles and wonders and unrighteous deceit in them that perish, who would not receive the love of the truth that they might be saved.

"God shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." Paul gives thanks for the Thessalonians, for God had chosen them to salvation. He prays that their hearts might be encouraged.

2 Thess. 3. The apostle asks for their prayers. He had confidence that the Lord would establish and keep them. They were to withdraw from every brother who walked disorderly, and did not obey the apostolic injunctions. He commands the disorderly to work, so as to eat their own bread. The apostle commends them to the Lord of peace to give them peace always by all means, and that He might be with them. The benediction closes the epistle.

Thessalonica. [Thessaloni'ca]

A large and populous city on the sea-coast of Macedonia. Cassander having enlarged it, named it after his wife Thessalonica, the sister of Alexander the Great. Under the Romans it was a city of note, and was eventually made a free city and became the capital of Macedonia. It lay on one of the routes from Rome to the East, and became a great commercial centre. This naturally attracted Jews to the place, and they had a synagogue. When Paul had preached there, some Jews and many Greeks believed. It was on Paul's second and third missionary journeys that he visited them. He wrote the two Epistles to the saints there during his stay at Corinth of a year and a half (Acts 18: 11). It was for many years called *Salonika*, and was one of the most important cities in European Turkey. The city is now in Greece (Macedonia), the name has reverted to the ancient one in the form of Thessaloniki (alternatively *Saloniki* or *Salonica*). Many Jews still reside there [1894]. Acts 17: 1, 11, 13; Acts 27: 2; Phil. 4: 16; 2 Tim. 4: 10.

Theudas. [Theu'das]

A Jewish impostor and insurgent who, with four hundred men, was destroyed. He was mentioned by Gamaliel before the Sanhedrim as an instance that what is not of God comes to nothing. Acts 5: 36.

Thief.

1. (ληστής) 'robber, bandit.' Used by the Lord in reference to those who bought and sold in the temple. Matt. 21: 13; Mark 11: 17; Luke 19: 46. In the parable of the Good Samaritan the traveller fell among robbers. Luke 10: 30, 36. When the Lord was arrested He asked if they had come out as against a robber. Matt. 26: 55; Mark 14: 48; Luke 22: 52. The two malefactors crucified with the Lord were also men of this character. Matt. 27: 38, 44; Mark 15: 27. The same Greek word is translated 'robber' in the A.V. in John 10: 1, 8; John 18: 40; 2 Cor. 11: 26.

2. κλέπτης, 'thief.' Those who break through and steal secretly. Mat 6: 19, 20. This is the word employed in the expression "as a thief in the night," to which the unexpected coming of the Lord to the world is compared. 1 Thess. 5: 2, 4; 2 Peter 3: 10; Rev. 3: 3; etc. It is applied to Judas. John 12: 6. The word 'thief' in the A.V. is always this word except in the passages quoted under No. 1.

Thimnathah. [Thimna'thah]

City in the tribe of Dan. Joshua 19: 43. Identified by some with *Tibneh*, .

Thistles.

See THORNS.

Thomas. [Thom'as]

One of the twelve apostles, called also DIDYMUS, a twin. He comes prominently before us on two significant occasions: once when he said to the Lord, "We know not whither thou goest, and how can we know the way?" The Lord replied, "I am the way, the truth, and the life." John 14: 5, 6. Also when he said that he would not believe that the Lord had risen until he had ocular demonstration as to His wounds; but when he saw the Lord, he at once confessed Him as "My Lord and my God." John 20: 19-29. He was not with the other disciples when the Lord breathed into them, and said, "Receive ye the Holy Ghost;" and thus he may be taken as a type of

the future remnant of the Jews, who will not believe till they see their Messiah. In contrast to which the Lord added a beautiful sentence respecting those of the present time: "Blessed are they that have not seen, and yet have believed."

Thorn in the Flesh.

This was something that Satan was allowed to inflict on Paul, not because of any fault he had committed, but *lest he should be* puffed up on account of his having been caught up into the third heaven. 2 Cor. 12: 7-10. Apparently it was something that made him contemptible in the eyes of his fleshly opponents. See 2 Cor. 10: 10; 2 Cor. 11: 30; Gal. 4: 13, 14.

Thorns, Thistles.

There are about a dozen different words translated 'thorns,' and 'thistles,' showing how plentiful these results of the curse are in this sin-stained world. The different species cannot be identified with most of the Hebrew words. The thistle is used to signify a worthless person in the parable of Jehoash, king of Israel. 2 Kings 14: 9. Thorns are often mentioned as growing up in places given to desolation.

The Hebrew word *atad*, translated 'thorns' in Ps. 58: 9, and 'bramble' in Judges 9: 14, 15, has been identified with the *Lycium Europaeum*, this and the *L. afrum* are both found in Palestine. Its identification seems to be confirmed by the Arabs calling the plant *atad*, but it is also known by the name of *ausej*.

In the millennium, "instead of the thorn shall come up the myrtle tree." Gen. 3: 18; Isa. 32: 13; Isa. 55: 13; etc. See CROWN OF THORNS.

Three.

See NUMBERS AS SYMBOLS.

Three Taverns.

See TAVERNS.

Threshing.

This is accomplished in the East by the grain being trodden on by oxen, and that it was so threshed in ancient times is shown by the law that the ox should not be muzzled that trod out the corn. Deut. 25: 4. There were also threshing 'instruments,' with which the grain was beaten out. Threshing was also accomplished by oxen drawing over the grain a sort of sledge without runners, by which the straw also was crushed. 2 Sam. 24: 22; Isa. 41: 15, etc.

Throne.

Seat of honour for judges, priests, and especially for kings. The same word, *kisse*, is translated 'seat' in Judges 3: 20; 1 Sam. 1: 9; 1 Sam. 4: 13, 18; Esther 3: 1; etc. The throne for kings is at times distinguished by being called the 'royal throne,' and 'kingly throne,' 'throne of the king,' etc. The throne of David is often referred to in the sense of his *reigning*, and God promised that his throne should be established for ever, which will be fulfilled in Christ Himself. 2 Sam. 7: 16; Acts 2: 30.

God is often represented as sitting on His throne: "Jehovah hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103: 19. The Lord Jesus is now sitting on His Father's throne, but He will have a throne of His own, and will be hailed as King of kings and Lord of lords. Heb. 1: 8; Rev. 3: 21; Rev. 17: 14; Rev. 19: 16.

The same word in the N.T., *θρόνος*, is translated 'seat' in Luke 1: 52; Rev. 2: 13; Rev. 4: 4; Rev. 11: 16; Rev. 13: 2; Rev. 16: 10. The passages in Rev. 4: 4; Rev. 11: 16 represent the twenty-four elders in heaven — the redeemed — as sitting on thrones *around* the throne, in contrast to others who are *before* the throne. Satan also has his throne on earth, Rev. 2: 13, and will have his agents in kingly power in a future day.

Thummim.

See URIM.

Thunder.

This is of rare occurrence in Palestine, and is regarded in scripture as being the voice of God in power, both in the O.T. of the past and in the Revelation of the future. Ps. 29; Ps. 77: 18; Ps. 104: 7; Rev. 4: 5; Rev. 6: 1; etc.: compare also John 12: 29. In Ps. 78: 48, in recounting the plagues of Egypt, the flocks are represented as being consumed by HOT THUNDERBOLTS. The word is *resheph*, and is also translated 'coals,' 'burning coals,' 'burning heat.' Doubtless lightning is referred to, as when the 'fire of God' fell from heaven and burnt up Job's sheep. Job 1: 16.

Thyatira.

City in the district of Lydia in Asia Minor. The disciple Lydia, of Philippi, was from this city, which was famed for its dyeing. It is not known how the church was formed there, but it was chosen as one of the seven representative churches to which the Revelation was sent, with the special message addressed to this church. Acts 16: 14; Rev. 1: 11; Rev. 2: 18, 24. See REVELATION. The city was founded by Seleueus Nicator, who during the war with Lysimachus stationed a colony of Macedonians there. At the commencement of the Christian Era there was a preponderance of the Macedonian element in the population. It is now called *Ak-hissar*; there are no ancient ruins.

Thyine wood.

The Greek word is *θύϊνον*, and occurs in Rev. 18: 12 only, as being brought to apostate Babylon. It was doubtless some wood used for decorative purposes, and is supposed to be identified with the *callitris quadrivalvis*. It was the wood called by the Romans *citrum*, of which expensive articles were made. It is 'sweet wood' in the *margin*.

Tiberias. [Tibe'rias]

City on the west of the Sea of Galilee: it was founded by Herod Antipas, and named after the emperor Tiberius. It became the capital of the province of Galilee, and in it were gathered the arts of Greece and the idolatry of Rome. Josephus states (Ant. xviii. 2, 3) that to build Tiberias many tombs had to be taken away, which made it ceremonially an unclean place, so that no Jews would live there except those who were compelled, and others who were bribed by the founder. In later days, however, along with Jerusalem, Hebron, and Safed, Tiberias was classed by the Jews as one of their four holy cities, renowned as seats of learning. We do not read of the Lord visiting the city. John 6: 23. It is situate .

Tiberias, [Tibe'rias] Sea of.

See GALILEE, SEA OF.

Tiberius Caesar. [Tibe'rias Cae'sar]

Son of Tiberius Claudius Nero and Livia, his name in full being the same as his father's. He was step-son of Augustus, and was the second emperor of Rome. There is only an incidental reference to him under this name in the N.T. — the fifteenth year of his reign being the time when John the Baptist began his ministry. Luke 3: 1. His reign is put down as A.D. 14-37, but there is evidence that he reigned two or three years with Augustus, and the above 'fifteenth year' is reckoned from the earlier date. By comparing this with Luke 3: 22, 23, it will be seen that it could not have been later than A.D. 25 or 26; for Christ was born four years before the Era A.D., and now He 'began to be about 30 years old.' Tiberius was a most profligate man, and his government was despotic and cruel.

Tibhath. [Tib'hath]

City of Hadadezer, king of Zobah. 1 Chr. 18: 8. It is intimated in the margin of 2 Sam. 8: 8 that BETAH may refer to Tibhath, but Betah has not been identified.

Tibni. [Tib'ni]

Son of Ginath: he aspired to be king of Israel as the successor of Zimri, but was slain by the followers of his rival Omri after a contest of four years. 1 Kings 16: 21, 22.

Tidal. [Ti'dal]

One called 'king of nations' who confederated with Chedorlaomer. Gen. 14: 1, 9. He was probably chief over several clans here called 'nations.' The R.V. translates 'king of Goimim.'

Tiglathpileser, [Tig'lath-pile'ser] Tilgathpilneser. [Til'gath-pilne'ser]

Successor to Pul, king of Assyria. He is called a usurper and the founder of the second Assyrian empire. He reigned B.C. 745-727. In the reign of Pekah, king of Israel, he overran the northern part of Palestine, and took away the people as captives. 2 Kings 15: 29; 1 Chr. 5: 6. In the days of Ahaz, when Pekah had formed an alliance with Rezin, king of Damascus, against Judah, Ahaz appealed to the king of Assyria. Tiglath-pileser attacked Damascus, and according to his monuments he destroyed that city and put Rezin to death. The monuments also state that he held a court at Damascus where the kings met him, to own their submission, and pay their tribute. Scripture relates that Ahaz met him there, and also that he paid a heavy tribute; but the final result was that Tiglath-pileser, instead of helping Ahaz, distressed him, and carried away captive the tribes on the east of the Jordan. Israel remained tributary to Assyria. 2 Kings 16: 7, 9, 10; 1 Ch, 5: 26; 2 Chr. 28: 20. Some Assyrian scholars hold that Tiglath-pileser is the same person as PUL. But in 1 Chr. 5: 26 both kings are mentioned as different persons, and the dates of the Pul of scripture do not agree with those of Tiglath-pileser. See PUL.

Tikvah. [Tik'vah]

Father of Jahaziah. Ezra 10: 15.

Tikvah, [Tik'vah] Tikvath. [Tik'vath]

Son of Harhas, or Hasrah, and father of Shallum, the husband of Huldah the prophetess. 2 Kings 22: 14; 2 Chr. 34: 22.

Tilgathpilneser. [Til'gath-pilne'ser]

See TIGLATH-PILESER.

Tiling.

This in Luke 5: 19 is supposed by some to refer to the verandah of the open court under which the Lord might be sitting; or it may have been a light roofing accessible by the stairs outside the house, and easily broken through.

Tilon. [Ti'lon]

Son of Shimon, a descendant of Judah. 1 Chr. 4: 20.

Timaeus. [Timae'us]

Father of blind Bartimaeus. Mark 10: 46.

Timbrel.

See TABRET.

Time, Times.

Time has been described as 'the measure of motion,' as seen in the movements of the heavenly bodies; or as 'the duration of periods,' of which we can conceive a beginning and an ending. It stands in contrast to ETERNITY, of which no beginning and no ending can be conceived.

Christians are exhorted to 'redeem the time.' Eph. 5: 16; Col. 4: 5. This does not mean 'to make up for lost time'; but to seize every favourable opportunity. In Dan. 2: 8 the king said that the wise men sought 'to gain the time': that is, obtain a delay in the hope that the king might relent, or that something might happen that would save

them.

As to the various events foretold by God that have yet to come to pass, it is not for the Christian to know "the times or the seasons which the Father hath put in his own power." Acts 1: 7. But, on the other hand, when two events have been foretold, the one of which must take place before the other (as the 'rapture' of the saints before the day of the Lord when He will return with His saints), Christians are expected to know about them, for the apostle Paul writes "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5: 1, 2. It is further explained in 2 Thess. 2: 3-10, that the day of the Lord could not come before the revelation of the Antichrist, etc. Still as to the *when* of this and of the 'rapture' of the saints, we are *not* to know, but are to be always ready for the latter.

Of the children of Issachar it is said that they were men "that had understanding of the times, to know what Israel ought to do." 1 Chr. 12: 32. They understood the mind of God, namely, that David should be king of the whole of the twelve tribes. So the Holy Spirit can direct the saints to the particular line of truth most suitable to the period in which they live, and teach them what they ought *to do*; as, for example, a line of truth and action for the present state of the church is pointed out in the Second Epistle to Timothy, agreeing, as it does, with the later addresses to the Seven Churches in Revelation 3.

The word 'time' is used in Dan. 7: 25; Dan. 12: 7; Rev. 12: 14, for a 'year': hence "time, times, and a half " signify three years and a half. See SEVENTY WEEKS. The expression in Rev. 10: 6, "time should be no longer," is better translated "there should be no longer delay."

Timna. [Tim'na]

1. Concubine of Eliphaz, son of Esau, and mother of Amalek. Gen. 36: 12.

2. Daughter of Seir the Horite. Gen. 36: 22; 1 Chr. 1: 39.

3. Son of Eliphaz, a son of Esau. 1 Chr. 1: 36.

Timnah. [Tim'nah]

1. Duke descended from Esau. Gen. 36: 40; 1 Chr. 1: 51. Perhaps the same as TIMNA No. 3.

2. City on the north border of Judah. Joshua 15: 10. Identified with ruins at *Tibnah*, .

3. City in the south of Judah. Joshua 15: 57; 2 Chr. 28: 18. Identified with *Tibna*, 31 42' N, 35 2' E.

Timnath. [Tim'nath]

1. Place in which Judah was shearing his sheep when he met with Tamar. Gen. 38: 12-14. The Hebrew name is TIMNAH as in the R.V.

2. Place where Samson's wife resided. Judges 14: 1-5. It is called TIMNAH in the R.V., but the Hebrew name is TIMNATHAH. Some judge Nos. 1 and 2 to be the same place as TIMNAH in Joshua 15: 10.

Timnathheres [Tim'nath-he'res], Timnathserah. [Timnath-se'rah]

City given to Joshua, and where he was buried. Joshua 19: 50; Joshua 24: 30; Judges 2: 9. Identified with *Kefr Haris* in the Mount of Ephraim, .

Timnite. [Tim'nite]

Inhabitant of Timnath No. 2. Judges 15: 6.

Timon. [Ti'mon]

One of the seven men chosen to attend to the poor saints at Jerusalem. Acts 6: 5.

Timotheus, Timothy.

A young man whom Paul calls "my own son in the faith." His mother Eunice was a Jewess and his father a Greek. He had evidently been brought up piously, having known the holy scriptures from a child, and Paul mentions the unfeigned faith both of his mother and of his grandmother Lois. Paul, wishing to take Timothy with him, circumcised him because of the Jews. From Lystra he accompanied Paul into Macedonia, but he and Silas stayed behind at Berea. They joined Paul at Athens, and Timothy was sent back to Thessalonica, and brought his report to Paul at Corinth. Acts 17: 14; 1 Thess. 3: 1, 2.

During Paul's stay at Ephesus Timothy was with him, and was sent to Corinth, but was again with Paul in Macedonia when the Second Epistle to the Corinthians was written. He was also with Paul when the Epistle to the Romans was written from Corinth. When Paul returned to Asia through Macedonia, Timothy waited for him at Troas. Acts 20: 3-5. He was with Paul at Rome when he wrote his epistles to the Colossians, Philemon, and to the Philippians. At some unknown place and time Timothy suffered imprisonment, for scripture records his release. Heb. 13: 23. Paul besought him to remain at Ephesus to warn the brethren against false teachers, 1 Tim. 1: 3; and in the Second Epistle he begs him to use diligence to come to him, to bring with him Mark, and the cloak he had left at Troas, the books and the parchments.

Thus to the end of Paul's life his dearly-loved Timothy was a help and comfort to him, and he availed himself of his devoted labours. He bore testimony of him, that when all were seeking their own, he had no one like-minded with himself but Timothy, Phil. 2: 20; and when Paul's course was nearly run, he found in Timothy one to whom he could commit the work, instructing him as to the order of the house of God, and his behaviour in it. The apostle warned and admonished him, exhorted and charged him, with the affectionate fervour of a spiritual father, and even cared for the health of his body, advising him to take a little wine for his frequent infirmities. The last word to him in his epistles is "The Lord Jesus Christ be with thy spirit: grace be with you."

Timothy may be regarded as the typical servant, who remains after the decease of the apostles, unto the coming of the Lord. Paul looked for the continuance of the truth which he had taught through such.

Timothy, Epistles to.

These epistles are generally believed to have been written by Paul after his two years' imprisonment at Rome, recorded at the end of the Acts: the First Epistle during the time he was at liberty, and the Second Epistle when he was a prisoner a second time, and was looking for a speedy martyrdom. The First Epistle was probably written from Macedonia about A.D. 64, and the Second Epistle two years later.

THE FIRST EPISTLE has the character of a charge to an apostolic delegate as to the maintenance of sound doctrine in the assembly, and as to the provision for the due care of saints. Hence we find the character of the men suitable for bishops and deacons. They must be such as maintained faith and piety. The epistle recognises the church in its normal condition — the church of God *in order* — differing from the Second Epistle, in which the house is regarded as *disorder*. The house of God stands in contrast to the Jewish temple, and God is presented in the character of a Saviour-God with regard to man.

After the benediction Paul states that Timothy had been besought to remain at Ephesus to *enjoin* some not to teach strange doctrine, nor give heed to fables and useless genealogies, which ministered questions rather than the dispensation of God, which was in faith. The end of what was *enjoined* was love out of 1, a pure heart; 2, a good conscience; and 3, unfeigned faith. Instead of this some were seeking to be law-teachers. The law had its use, but applied, not to the righteous, but to the lawless and to the wicked of every kind, and to anything opposed to sound teaching, according to the gospel of the glory of the blessed God with which Paul had been entrusted, he who had formerly been the chief of sinners. His salvation was a delineation of the Lord's long-suffering to all others. The mention of it calls forth a burst of praise from Paul. The charge in 1 Tim. 1: 3, 4 was committed to Timothy that he might carry on the work in Paul's

absence. Some had made shipwreck of faith, two of whom are named, and these had been delivered unto Satan (cf. 1 Cor. 5: 5), that they might learn not to blaspheme.

1 Tim. 2. Prayers were to be made for all men, that the saints might lead quiet and tranquil lives in all piety, in view of liberty for God's testimony. God desires all men to be saved, and to come to the knowledge of the truth. Here it is no question of God's counsels, but of His attitude toward men in grace as the Saviour-God: cf. 2 Cor. 5: 20. Christ is the one Mediator between God and men, and He gave His life a ransom *for all*, to be testified of in these days of grace. Paul had been appointed a herald, an apostle, and a teacher of the Gentiles. Hence he willed that *men* should pray, holding up holy hands; that *women* should adorn themselves modestly and with good works; they were to learn in silence, and not to teach or usurp authority over man. The original order in creation and the history of the fall are cited in support of these injunctions.

1 Tim. 3. The qualification of a bishop, or overseer, and of a deacon, or minister, are shown to be, not so much those of specific gift as of piety and good moral character. Paul hoped to go shortly to Timothy, but wrote these things that Timothy might know how one ought to behave himself in the house of God, which is 1, the assembly of the living God, and 2, the pillar and base of the truth — namely, that which is established to maintain the truth on the earth. Confessedly the mystery of piety is great. God has been manifested in flesh; justified in the Spirit (in the power of Christ by the Holy Spirit: cf. Rom. 1: 4); has appeared to angels (they saw God in Christ); has been preached among the nations; has been believed on in the world; and has been received up into glory — an epitome of God's ways in grace outside of all connected with promises to Israel, and in contrast to law.

1 Tim. 4. The Spirit foretells that in the latter times there would be apostasy, and that people would give their mind to the teaching of demons; practising asceticism and false holiness. Timothy was to be a good minister of Jesus Christ in teaching the right use of things which God in His beneficence has given to man. The word is faithful and of all acceptation. The living God is the Saviour (preserver, Matt. 5: 45) of all men, and especially of those that

believe. Timothy was to teach these things and to *live* them; and not to neglect the gift that was given him by prophecy (cf. 1 Tim. 1: 18) and *with* (not *by* here, cf. 2 Tim. 1: 6) the imposition of the hands of the elderhood.

1 Tim. 5. Paul gives personal instruction to Timothy as to carrying out his mission, especially as regards the treatment of elders and widows. He was to take a little wine because of his frequent ill-health.

1 Tim. 6. Instruction is given as to those under servitude (slaves), and their behaviour towards their masters. The dangers of independence coming in in connection with those who desire to be rich, are pointed out; and Timothy, as a man of God, is exhorted to flee these things; to strive earnestly in the good conflict of faith; to lay hold on eternal life. He is again charged before God and before Jesus Christ, that he keep the command spotless until the appearing of the Lord Jesus Christ: which the blessed and only ruler shall show in its own time, the King of kings and Lord of lords: who only hath immortality; dwelling in unapproachable light; whom no man hath seen or can see: to whom be honour and eternal might. Amen. We have here the inaccessible majesty of God in His essential being. In Rev. 19 the Lord Jesus is King of kings and Lord of lords: here He, who will manifest the Lord Jesus as such, is so designated. Exhortations are added. A final word to Timothy and a benediction close the epistle.

THE SECOND EPISTLE. The fact that the apostle when writing this epistle was at the close of his ministry, gives it a peculiar interest. He reviews his service, and has to lament that all in Asia (that is, Asia Minor including Ephesus) had turned away from him. The house of God as a profession was in disorder, past recovery as a whole, and the apostle could but leave instructions to the servant how to act in such a state of things. This characterises the epistle.

After a salutation in which he desires mercy for Timothy, as well as grace and peace, Paul thanks God, whom he had served from his forefathers with pure (not always enlightened) conscience, having Timothy in unceasing remembrance in prayer, calling to mind his unfeigned faith and that of his maternal ancestors; and he desires

that Timothy would rekindle the gift that he had received by the imposition of Paul's hands, for God had given, not a spirit of cowardice, but of power, of love, and of a wise discretion. Timothy is exhorted not to be ashamed of the testimony of the Lord, nor of Paul His prisoner.

God's salvation and calling according to His purpose and grace in Christ Jesus before the ages of time, has been made manifest by the appearing of the Saviour, who has annulled death, and brought life and incorruptibility to light by the gospel — a revelation which puts the soul beyond death and its power. Timothy is exhorted to hold fast the outline of sound words heard from Paul, and to keep by the Holy Spirit that deposit (of divine truth) committed to him. All Asia had turned away from Paul — not necessarily from profession of Christ, but from the practical bearing of His death and resurrection: cf. 1 Tim. 1: 3, 4; Rev. 2 and Rev. 3.

1 Tim. 2. Timothy was to commit to faithful men what he had *heard* from Paul — provision is thus made for the transmission of the *truth*. Timothy was exhorted to endure hardness as a good soldier, illustration being given by the conduct pursued by those called to war, of such too as contend for mastery in the games, and of husbandmen. He is charged to remember Christ Jesus raised from the dead according to Paul's gospel; the application of which truth called forth the opposition of man after the flesh. False doctrine, which would eat as a gangrene into the very vitals of Christianity, was abroad as to the resurrection, but the foundation of God stood sure, having this seal (God's side) "The Lord knoweth them that are his;" and (man's side) "Let everyone that nameth the name of the Lord [as the Editors read here] depart from iniquity." Evil alas! had arisen in the scene of christian profession, which is compared to a great house, in which are vessels to honour and to dishonour, and the path for the servant in such case is marked out, namely, to purge himself from the latter, to be a vessel fit for the Master's use. Exhortations follow.

2 Tim. 3. It is foretold that in the last days there would be perilous or difficult times, arising from the introduction of counterfeits of the truth allied with priestcraft. Such wicked workings would be met only by the power of divine life in souls, and hence Paul alludes to

his doctrine, his godly walk, and his sufferings, and adds, All who desire to live godly in Christ Jesus will be persecuted. Evil men and seducers would *advance* in evil. Timothy was to abide in the things which he had learned, and been assured of, knowing of whom he had learned them (cf. 2 Tim. 3: 10); he had known the holy scriptures from a child. The important testimony is added that every scripture is divinely inspired, and is profitable for teaching, conviction, correction, instruction in righteousness (supplying what is needed for every time), that the man of God may be complete, fully fitted to every good work.

2 Tim. 4. Paul charges Timothy before God, and the Lord Jesus Christ, who shall judge the living and the dead, and by His appearing and His kingdom, to fulfil his mission. (It is not here the coming of the Lord for His own, but His appearing and kingdom that are spoken of, in view of the responsibility of the saints.) It was the more needful for Timothy to fill up the measure of his ministry, for Paul was about to depart. He had finished his course, had fought the good fight, and kept the faith. The crown of righteousness was laid up for him, and for all them that love the appearing of Christ. (To love the appearing of Christ, the time of His glory, is characteristic of Christianity.)

Various details follow. Mark had been restored to the apostle's confidence: cf. Acts 13: 13; Acts 15: 36-40. Paul requests Timothy to bring his cloak (before winter, 2 Tim. 4: 21; the body is the Lord's), the papyrus rolls, and especially the parchments. Paul had made his first defence before Nero, and all had forsaken him (he prays for them), but the Lord stood by and strengthened him. Thus far he had been delivered out of the mouth of the lion, and was able still to make known the gospel. The Lord would preserve him from every evil work for His heavenly kingdom, to whom he gives glory. Salutations and the benediction close the epistle.

Tin.

This is the *stannum* of the ancients, found alloyed with lead, etc., but separated by smelting. It is not known to have been found in Palestine, but would have been early known there and was imported from Tarshish. Num. 31: 22; Isa. 1: 25; Ezek. 22: 18, 20; Ezek. 27:

12.

Tinkling Ornaments.

See ANKLETS.

Tiphseh. [Tiph'sah]

1. The boundary of Solomon's dominions on the Euphrates. 1 Kings 4: 24. This is doubtless the city known to the Greeks and Romans as Thapsacus, situated at the ford of the Euphrates, which well agrees with the signification of Tiphseh, 'passing over.' It was where Cyrus, Darius Codomannus, and Alexander crossed during their wars. The town was a place of importance. Identified with *Suriyeh*, . A traveller in the winter of 1841-2 found but twenty inches of water in the Euphrates at this spot.

2. City smitten by Menahem. 2 Kings 15: 16. This was doubtless a different place from the above, and has been identified by some with ruins at *Tafseh*, .

Tiras. [Ti'ras]

Son of Japheth: his descendants have not been traced, but are supposed to correspond with the Thracians. Gen. 10: 2; 1 Chr. 1: 5.

Tirathites. [Tira'thites]

Designation of one of the families of scribes dwelling at Jabez. 1 Chr. 2: 55. The signification of the term is not known.

Tire.

An ornamental head-dress. Ezek. 24: 17, 23. The same Hebrew word, *peër*, is translated 'bonnet' in Isa. 3: 20; Ezek. 44: 18; and 'ornament' in Isa. 61: 10. In Isa. 3: 18, 'round tires like the moon' is a translation of a different word, *saharonim*, meaning 'crescents,' as in R.V.

Tirhakah. [Tir'hakah]

King of Ethiopia. 2 Kings 19: 9; Isa. 37: 9. See EGYPT.

Tirhanah. [Tir'hanah]

Son of Caleb, the son of Hezron. 1 Chr. 2: 48.

Tiria. [Tir'ia]

Son of Jehaleleel, of the tribe of Judah. 1 Chr. 4: 16.

Tirshatha. [Tirsha'tha]

Persian title given to Nehemiah. Neh. 8: 9; Neh. 10: 1. In Ezra 2: 63, and Neh. 7: 65, 70, the same title doubtless refers to Zerubbabel. In the margin it reads 'governor.' It is thought to be similar to the modern word *Pasha*. This is confirmed by the Hebrew word (*pechah*), used for the title of Nehemiah in Neh. 12: 26, and elsewhere for the Persian governors.

Tirzah. [Tir'zah]

1. Youngest daughter of Zelophehad. Num. 26: 33; Num. 27: 1; Num. 36: 11; Joshua 17: 3.

2. Ancient Canaanite city conquered by Joshua. At the division of the kingdom it became a royal city for the kings of Israel. In Cant. 6: 4 it is referred to as being 'beautiful,' but the LXX and the Vulgate do not in this passage regard it as a proper name. Joshua 12: 24; 1 Kings 14: 17; 1 Kings 15: 21, 33; 1 Kings 16: 6-23; 2 Kings 15: 14, 16. Identified with *Teiasir*, .

Tishbite. [Tish'bite]

Designation of Elisha. 1 Kings 17: 1; 1 Kings 21: 17, 28; 2 Kings 1: 3, 8; 2 Kings 9: 36. The LXX in 1 Kings 17 has "the Thesbite of Thesbæ of Galaad." Josephus has "of Thesbon, a country in Gilead," probably copied from the LXX. No such place is known. Some suppose the word to signify 'the stranger.'

Tisri.

See MONTHS

Tithes.

The giving of a tenth to God, or to His representatives, was practised long before the law enforced it. Abraham gave tithes of the spoils to Melchizedek, and Jacob vowed that he would give to God the tenth of all that God might give to him. Gen. 14: 20; Gen. 28: 22; Heb. 7: 2-9. There is evidence that heathen nations devoted tithes to sacred and fiscal uses, consecrating them to their gods or to victorious generals, or as a permanent source of income to their sovereign.

The tithes under the law were

1. Those given to the Levites: they embraced a tenth of all produce. Every tenth animal as it passed under the rod was to be given, whether it was good or bad: if changed, both had to be given: if either animal or vegetable produce were redeemed, a fifth had to be added thereto. Lev. 27: 30-33; Num. 18: 21-24; Neh. 10: 37, 38. Again a tenth of the tithe given to the Levites was a portion for the priests. Num. 18: 26-28.

2. On coming into the land a *second* tenth of all produce was to be taken to Jerusalem, or, if the distance was too great, it could be turned into money, and when the offerer arrived at Jerusalem he could purchase any thing that he desired, which was to be eaten there by himself, his children, his servants, and any Levites that might be there at the time. Deut. 12: 6-12, 17, 18; Deut. 14: 22-27.

3. Every third year (called 'the year of tithing') a *third* tenth was given according to Josephus (Ant. iv. 8, 22: cf. Tobit 1: 7, 8), or, what is more probable, a variation was made in that year respecting the *second* tenth: it was not to be carried to Jerusalem, but to be laid up 'within the gates,' and there shared by "the Levites . . . and the stranger, and the fatherless, and the widow." Deut. 14: 28, 29; Amos 4: 4.

At the end of 'the year of tithing,' the offerer was to make a solemn

declaration before the Lord that he had fully performed the commandment of the Lord, and had withheld for his own use nothing of the tithe. And on this ground he was to pray for the divine blessing on Israel. One of the charges brought against Israel at the end of the O.T. was that they had robbed God, because they had withholden the tithes and offerings; and therefore the whole nation was "cursed with a curse." But if they would bring the tithes into God's storehouse, and prove Him, there would be a blessing beyond their capacity to receive it. Mal. 3: 8-12.

In New Testament times many were punctilious in paying tithes of small things, while they neglected the weightier matters of the law — judgement, mercy, and faith. Matt. 23: 23. A definite tenth or fifth is not enforced in the N.T., but liberality is enjoined. "God loveth a cheerful giver:" he that soweth sparingly will reap sparingly; and he that soweth bountifully will reap bountifully: "he that hath pity upon the poor lendeth unto the Lord." Paul told the saints to lay by for the special collection he was making for the poor 'as God had prospered' each. God required of them according to what they had, and not according to what they had not. The poor widow who cast in the two mites cast in more than the rich, for it was her whole living. At the commencement of the church many gave up their possessions and the saints had 'all things common;' but failure soon came in, and we may learn from the general tenour of the epistles that such a state of things would not continue, though the principle abides that we do not call any of the things we possess our own.

God has ordained that they who preach the gospel should live of the gospel. He that is taught in the word is to communicate in all good things to him who teaches. Gal. 6: 6.

Tittle.

Supposed to refer to the smallest points in the Hebrew letters that distinguish one from another, as ך differing from ך. The least point of the law must be fulfilled. Matt. 5: 18; Luke 16: 17.

Titus to Various Readings

Titus.

A Greek convert, Paul's "own son after the common faith." The apostle took him to Jerusalem, but being a Greek he was not circumcised. Gal. 2: 1-3. Paul describes him to the Corinthian church as "my partner [or companion] and fellow-helper" on their behalf. He had been sent to Corinth, and from thence brought word of the effect of Paul's First Epistle to the church there. He was also employed by Paul to get ready the collection for the poor saints in Judaea. Paul afterwards left him at Crete to set things in order, and to ordain elders in every city. This he did as the apostle's delegate for that particular place. He was not permanently settled there, for he was to leave when other labourers were sent. Titus 3: 12. Afterwards, when Paul wrote 2 Tim. 4: 10, he had gone to Dalmatia. It is only the later MSS of the Epistle to Titus that in the subscription say he was 'bishop of Crete.' He had the privilege of working with and for the apostle, and was doubtless a zealous and faithful servant of the church. 2 Cor. 2: 13; 2 Cor. 7: 6-14; 2 Cor. 8: 6-23; 2 Cor. 12: 18; Gal. 2: 1, 3.

Titus, Epistle to.

One of the Pastoral Epistles, so called because addressed to an individual servant of the Lord. It was apparently written after Paul's first imprisonment at Rome (when otherwise could he have left Titus at Crete? Titus 1: 5), and before his second imprisonment. From whence it was written is not known: its date may be about A.D. 64. The epistle urges the maintenance of good works and order in the church, and states the principles on which they are founded.

After the introductory salutation in which the counsels of God are referred to, and the acknowledging of truth which is according to piety, Paul states for what purpose he had left Titus at Crete: 1, to set in order things that were still left incomplete; and 2, to establish elders in every city, which elders are in Titus 1: 7 called 'bishops,' or overseers. The qualifications for such an office are then given: no particular gift is essential, but blameless moral character is indispensable, and soundness in the faith. There were at Crete many

deceivers, especially those of the circumcision, whose mouths must be stopped.

The Cretans had a bad reputation nationally, as appears from one of themselves who had said, "The Cretans are always liars, evil beasts, lazy gluttons." (The quotation is from Epimenides, a poet of the sixth century B.C. His sayings were quoted as oracles, which may account for his being called a 'prophet.') They were to be rebuked sharply that they might be sound in the faith. To the pure all things are pure, but nothing is pure to the defiled and unbelieving, the mind and conscience being defiled.

Titus 2. Titus was to speak things that became sound teaching, with exhortations suited to those of different ages, and to servants, himself being in all things a pattern of good works, and his teaching such as could not be condemned. Then follows a summary of Christianity as a practical power in man, by the teaching of grace. The grace of God that carries salvation for all has appeared, teaching how a Christian is to live, awaiting the blessed hope and appearing of the glory of the great God and Saviour Jesus Christ, who died to redeem such from all lawlessness, and to purify to Himself a peculiar people, zealous of good works.

Titus 3. Titus was to teach subjection to worldly powers and obedience to every good work. They had been characterised by ungodliness, but the kindness and love of the Saviour-God having appeared, He according to His mercy had saved them by the washing of regeneration (the moral cleansing connected with the new order of things in Christianity: cf. Matt. 19: 28), and renewal of the Holy Spirit, which He had richly poured out upon them through Jesus Christ their Saviour (the 'renewal' is more than new birth, it is the Spirit's active energy in the believer), that, having been justified by His grace, they should become heirs according to the hope of eternal life. Titus was to insist on the maintenance of good works, but foolish questions were to be avoided. A heretic, after two admonitions, was to be abandoned: he was self-condemned. A few personal details are added, and the epistle closes with the benediction.

Tizite. [Ti'zite]

Designation of Joha, one of David's mighty men. 1 Chr. 11: 45. Its signification is not known.

Toah. [To'ah]

Son of Zuph, or Zophai, a Kohathite. 1 Chr. 6: 34. Perhaps the same person is called NAHATH in 1 Chr. 6: 26; and TOHU in 1 Sam. 1: 1.

Tob.

See ISHTOB.

Tobadonijah. [Tob-adoni'jah]

Levite sent by Jehoshaphat to teach the people. 2 Chr. 17: 8.

Tobiah. [Tobi'ah]

1. Ancestor of some who returned from exile. Ezra 2: 60; Neh. 7: 62.

2. The Ammonite, who was a bitter enemy to Nehemiah. He afterwards became allied to Eliashib the priest, but Nehemiah turned out his goods from a chamber he occupied in the court of the house. Nehemiah said of him and others, "Ye have no portion, nor right, nor memorial in Jerusalem." Neh. 2: 10, 19; Neh. 4: 3, 7; Neh. 6: 1-19; Neh. 13: 4, 8.

Tobijah. [Tobi'jah]

1. Levite sent by Jehoshaphat to teach the people. 2 Chr. 17: 8.

2. One who returned from exile, apparently bringing treasures of gold and silver, of which crowns were made, to be "for a memorial in the temple of Jehovah." Zech. 6: 10, 14.

Tochen. [To'chen]

City of Simeon. 1 Chr. 4: 32. Not identified.

Togarmah. [Togar'mah]

Son of Gomer, a son of Japheth, whose descendants probably settled in Armenia. Gen. 10: 3; 1 Chr. 1: 6; Ezek. 27: 14; Ezek. 38: 6.

Tohu. [To'hu]

See TOAH.

Toi. [To'i]

King of Hamath on the Orontes, who sent costly presents and congratulated David on his victory over Hadadezer. 2 Sam. 8: 9, 10. He is called Tou in 1 Chr. 18: 9, 10.

Tola. [To'la]

1. Son of Issachar. Gen. 46: 13; Num. 26: 23; 1 Chr. 7: 1, 2.

2. Son of Puah, of the tribe of Issachar: he judged Israel twenty-three years at Shamir in Mount Ephraim. Judges 10: 1, 2.

Tolad. [To'lad]

See EL-TOLAD.

Tolaites. [To'laites]

Family of Tola, son of Issachar. Num. 26: 23.

Tomb.

See GRAVE.

Tongues, Confusion of.

The special purpose of this act of God was to distribute mankind. They had said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." God nullified their design by so confounding their language that they could not understand one

another's speech. They left off building the city, and were scattered abroad. Gen. 11: 5-9. The gift of tongues at Pentecost in no way rescinded this, though by the miraculous power of the Holy Spirit those from a distance of various languages heard, each in his own tongue, the same gospel. The apostles had never spoken those languages before. The learned have devoted much labour in the endeavour to discover the links that exist in all known languages; but it would require divine power to remove in any practical sense the divergencies.

Tongues, Gift of.

This gift was in the early church, and was a sign 'to them that believed not,' in fulfilment of Isa. 28: 11, 12: cf. 1 Cor. 14: 21. The gift was exhibited in a special way on the day of Pentecost, when people of many lands heard the wonderful things of God each in his own language. In the *assembly* these gifts were not to be exercised unless there was present an interpreter, that the saints might be edified. Paul thanked God that he spake with tongues more than all at Corinth; but in the assembly he would rather speak five words through his understanding, that he might teach others, than ten thousand words in a tongue. 1 Cor. 12: 10, 28, 30; 1 Cor. 13: 1, 8; 1 Cor. 14: 2-39.

The expression 'unknown tongue' is unhappy, because it has led some to think that the gift of tongues consisted of a sort of unintelligible gibberish. The word 'unknown' has been added in the A.V., where it should read simply 'tongue.' At Pentecost it was shown that the gift of 'tongues' was in a person speaking a language which he had never learnt, but which was at once understood by those who knew it.

Topaz.

The Hebrew word is *pitdah*, and has been supposed to be derived from an island in the Red Sea called *Topazos*. This would account for the ancient versions calling it 'topaz,' but the gem is supposed to agree with our chrysolite. Job 28: 19 speaks of 'the topaz of Ethiopia.' It was one of the jewels in the breastplate, Ex. 28: 17; Ex. 39: 10; and is included in the prophetic description of the

symbolical 'king of Tyrus.' Ezek. 28: 13. In the N.T. *τοπάζιον* points to the same stone. Rev. 21: 20. It is a silicate of magnesia and iron, and being comparatively soft has to be worn with care.

Tophel. [Top'hel]

Place in the wilderness, mentioned only in Deut. 1: 1. Identified by some with *et Tufileh*, a very fertile region, south-east of the Dead Sea, 30 56' N, 35 37' E.

Tophet, [To'phet] Topheth. [To'pheth]

See HINNOM and HELL.

Tortoise,

tsab. One of the unclean animals. The Hebrew word is supposed to refer to a lizard, but to what species is not known: perhaps the *dhab* of the Arabs, a large lizard. The R.V. has 'great lizard.' The tortoise, however, is common in Palestine. Lev. 11: 29.

Tou.

See TOI.

Tower.

Often referred to in scripture as a place of security, and also as a place of defence, on which watchmen were stationed. There were such on the walls of Jerusalem. Ps. 48: 12; Ps. 61: 3; 2 Kings 9: 17. The term is also used symbolically: "the name of Jehovah is a strong tower." Prov. 18: 10.

Town-Clerk.

γραμματεύς. A man in authority at Ephesus, perhaps what would now be called 'recorder,' but he evidently possessed considerable influence. Acts 19: 35.

Trachonitis. [Trachoni'tis]

A district forming part of the tetrarchy of Philip. Luke 3: 1. It was beyond the Jordan on the north-east, its centre being about . The district is now called *el Lejah*.

Tradition,

παράδοσις. This may be described as that which is handed down as oral teaching. It may be from God, as in 2 Thess. 2: 15; 2 Thess. 3: 6; and 1 Cor. 11: 2 (where it is translated 'ordinance'), instruction handed down before the word of God was complete. Or it may be from man, as was the tradition of the elders of Israel, which was strongly denounced by the Lord, and declared to be a subverting of the commandments of God. Matt. 15: 2-6; Mark 7: 3-13; Gal. 1: 14. In Col. 2: 8 it is the mere teaching of the moralists, of which much has survived to the present day. What man institutes, man holds to most tenaciously.

Traitor,

προδότης. This signifies one who 'delivers up,' 'betrays.' It is applied to Judas, who delivered up his Lord. Luke 6: 16. In 2 Tim. 3: 4 some having a form of godliness are thus designated, the reference may be to secret agents of Satan who betrayed the saints. Stephen charged the council with being the betrayers (the same Greek word) and murderers of the Just One. Acts 7: 52.

In the early church there were some so called (under the Latin name *Traditores*), because under persecution they gave up the copies of the scriptures or church property, to save their lives; and there was long contention as to whether such could ever be restored to communion.

Trance.

The word is ἔκστασις, 'ecstasy,' in which, as it were, the mind is carried beyond the body. It is translated 'astonishment' in Mark 5: 42; and 'amazement' in Acts 3: 10. It is rendered 'trance' when Peter had the vision of the sheet let down from heaven; and when Paul in

the temple saw the Lord and heard Him speak to him. Acts 10: 10; Acts 11: 5; Acts 22: 17. The same word is used in the LXX for the deep sleep of Adam and of Abram. Gen. 2: 21; Gen. 15: 12.

Transfiguration.

A word indicating the change which took place in the appearance of Jesus in the vision on the holy mount. The Lord, speaking to His disciples prior to the transfiguration, said that some should see "the Son of man coming in his kingdom;" "the kingdom of God come with power;" and Matthew records that Christ "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Peter says he was an eyewitness of His majesty. It was therefore a short glimpse of the Lord Jesus invested with glory, as He is now on high, and as he will be in His kingdom. The law and the prophets were represented by Moses and Elias; but when Peter proposed to make three tabernacles, he was silenced by a voice from heaven, saying "This is my beloved Son, in whom I am well pleased: hear ye him." Matt. 17: 1-8; Mark 9: 2; Luke 9: 28; 2 Peter 1: 16. The same Greek word is applied to the Christian as being 'transformed' in Rom. 12: 2, and as being 'changed' in 2 Cor. 3: 18: *metamorphosed*.

Early writers fixed on Mount Tabor as the Mount of Transfiguration; but it is more probable that it was on some part of Mount Hermon, which would have been more private. The Lord was also in that locality.

Transgression.

See SIN.

Translation.

This term is used in scripture in the sense of 'change of place or status.' Abner threatened to translate the kingdom from the house of Saul to David. 2 Sam. 3: 10. The believer is delivered from the power of darkness and is translated into the kingdom of God's dear Son. Col. 1: 13. Enoch was translated without dying. Heb. 11: 5.

Treasury.

A part of the temple was called 'the treasury,' in which were kept things consecrated to Jehovah, as the gold, silver, and vessels of brass and iron captured from Jericho. Joshua 6: 19. The free-will offerings of the people were also given in at 'the treasury.' Mark 12: 41, 43. On one occasion the Lord spoke to the people 'in the treasury, as He taught in the temple,' doubtless in the outer part where He could watch the people bringing in their gifts. Luke 21: 1; John 8: 20.

Trespass.

See SIN.

Trespass Offering.

See OFFERINGS.

Tribes, The Twelve.

Twelve was God's chosen number for Israel, under this number they were ever before Him, as manifested in the twelve stones on the breastplate and the twelve names on the two onyx stones in the shoulder pieces of the high priest, and in the twelve loaves on the table of showbread. All these continued the same after the division of the ten tribes, and notwithstanding the separation. Though the ten tribes were dispersed, and as men think 'lost,' Paul spoke of the twelve tribes constantly serving God in his day; and James addressed the twelve tribes in his epistle. In the New Jerusalem the names of the twelve tribes will be written on the twelve gates. Acts 26: 7; James 1: 1; Rev. 21: 12. They remain ever *twelve* in God's sight, as the church is ever *one* before Him.

In seven passages a list of the twelve tribes is given, but the order of the names varies in each, for which there is doubtless a divine reason. After Levi was separated for the priesthood, the number twelve was maintained by Ephraim and Manasseh being mentioned instead of Joseph. When Moses blessed the twelve tribes Simeon was omitted. The blessing there is not so much a prophecy of their

historical future, as when Jacob blessed them, but according to their relationship with God in government and blessing. In Rev. 7, where the tribes are sealed for blessing, Dan is omitted, as being a type of Antichrist: Ephraim is also omitted, the number being made up by inserting Levi and by Joseph being mentioned as well as Manasseh. In the future division of the land Dan will have a portion, but will be the farthest from the temple. Ezek. 48: 1-35. In the following table the names are *numbered* throughout according to birth. In Num. 1 there are two lists of the tribes: one, the heads of the tribes, as given in the following table; the other, when the tribes were numbered, the only difference in the order of the names being that in the latter Gad comes before Judah.

According to Blessed by Heads of Blessed by Dividing of the Future division Sealed for

Birth. Jacob. Tribes Chosen Moses Land. North to South. Blessing.

Gen. 29, etc. Gen. 49. Num. 1. Deut. 33. Joshua 13 19. Ezek. 48. Rev. 7.

1 Reuben 1 Reuben 1 Reuben 1 Reuben 1 Reuben 5 Dan. 4 Judah

2 Simeon 2 Simeon 2 Simeon 4 Judah 7 Gad 8 Asher 1 Reuben

3 Levi 3 Levi 4 Judah 3 Levi 11a Manasseh 6 Naphtali 7 Gad

4 Judah 4 Judah 9 Issachar 12 Benjamin 4 Judah 11a Manasseh 8 Asher

5 Dan 10 Zebulun 10 Zebulun 11b Ephraim 11b Ephraim 11b Ephraim 6 Naphtali

6 Naphtali 9 Issachar 11b Ephraim 11a Manasseh 12 Benjamin 1

Reuben 11a Manasseh

7 Gad 5 Dan 11a Manasseh 10 Zebulun 2 Simeon 4 Judah 2 Simeon

8 Asher 7 Gad 12 Benjamin 9 Issachar 10 Zebulun 12 Benjamin
3 Levi

9 Issachar 8 Asher 5 Dan 7 Gad 9 Issachar 2 Simeon 9 Issachar

10 Zebulun 6 Naphtali 8 Asher 5 Dan 8 Asher 9 Issachar 10
Zebulun

11 Joseph 11 Joseph 7 Gad 6 Naphtali 6 Naphtali 10 Zebulun 11
Joseph

12 Benjamin 12 Benjamin 6 Naphtali 8 Asher 5 Dan 7 Gad 12
Benjamin

Tribulation.

Besides the application of this term to any time of distress, and its special reference to this dispensation, respecting which it is said, "In the world ye shall have tribulation," John 16: 33 — the Lord spoke of a distinct period of distress, such as never had been, or should be again. Matt. 24: 21-29. These verses refer to a great tribulation that shall fall upon the Jews in a future day: cf. Jer. 30: 7 and Dan. 12: 1. In Rev. 7: 14 a great multitude is referred to that have come out of the great tribulation, but these are from the nations, hence this tribulation is not the same as that which will fall specially on the Jews, though both may take place at the same time. In Rev. 2: 22 a 'great tribulation' is spoken of, but it is doubtless general, and not the same as the above.

Tribute.

Various Hebrew words are thus represented, but the signification in general is that which one nation or people paid to another, either in money or kind (2 Kings 3: 4), in order to be left in peaceable

possession. Some of the Canaanites were not driven out of the land, but they paid tribute to the Israelites, and Solomon put others under tribute. Joshua 17: 13; 2 Chr. 8: 7, 8. Afterwards, because of their sin, Israel had to pay tribute to Assyria, Egypt, etc., and in the N.T. the Jews paid tribute to the Romans in the shape of taxes. Luke 20: 22. These were farmed, which led to abuses: cf. Luke 3: 12, 13.

The word 'tribute' is used in the A.V. in another signification, as when the Jews asked Peter if his teacher paid 'tribute.' Here the word is διδραχμον (double drachma), and signifies the sum each Jew paid to the temple. The fish Peter caught had in its mouth a *stater* of which paid for the Lord and for Peter. Matt. 17: 24-27. The Lord refers to what the kings of the earth did in ordinary tribute, in order to show that Himself and Peter as sons of the King of the temple could have claimed exemption, though they did not. Cf. Matt. 21: 13. The institution of this yearly payment apparently began in the days of Ezra and Nehemiah. It is introduced with the words, "We made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God." Neh. 10: 32. It was so far a voluntary arrangement.

Trinity.

A word only used to convey the thought of a plurality of Persons in the Godhead. This was revealed at the baptism of the Lord Jesus. The Holy Spirit descended 'like a dove' and abode upon Him; and God the Father declared "This is my beloved Son in whom I am well pleased." That the Father is a distinct Person and is God is plainly stated, as in John 20: 17. Many passages prove that the Lord Jesus is God: one will suffice: ". . . in his Son Jesus Christ. This is the true God, and eternal life." 1 John 5: 20. That the Holy Spirit is a Person and is God the following passages clearly prove: Gen. 1: 2; Matt. 4: 1; John 16: 13; Acts 10: 19; Acts 13: 2, 4; Acts 20: 28; Rom. 15: 30; 1 Cor. 2: 10. The three Persons are also named in the formula instituted by Christ in baptism. Matt. 28: 19. Yet there is but one God. 1 Tim. 2: 5. Satan will have an imitation of the Trinity in the Roman beast, the false prophet, and himself. Rev. 13: 4, 11; Rev. 20: 10.

Troas. [Tro'as]

Seaport town and district in Mysia, in the north-west of Asia Minor: it was visited by Paul on his journeys to and from Macedonia. On one occasion he abode there seven days, and raised Eutychus to life when, the disciples having come together 'to break bread,' Paul preached till midnight. Acts 16: 8, 11; Acts 20: 5, 6; 2 Cor. 2: 12; 2 Tim. 4: 13. It is now called *Eski-Stamboul*: there are many ruins of the ancient city (called Alexandria Troas), which was the chief port of the traffic from Macedonia.

Trogyllium. [Trogy'l'ium]

City in Caria in the south-west of Asia Minor, and opposite the island Samos. The ship in which Paul sailed remained there one night. There is an anchorage which is still called St. Paul's Port. Acts 20: 15.

Trophimus. [Troph'imus]

Convert of Ephesus who accompanied Paul to Jerusalem, and whom the Jews thought Paul had taken into the temple. Acts 20: 4; Acts 21: 29. In 2 Tim. 4: 20 Paul had left him at Miletus sick.

Trow, To.

'To believe, think.' Luke 17: 9. From the Anglo-Saxon *treowian*, 'to trust.'

Trumpets.

These were made of rams' horns and perhaps of the horns of other animals. They were used on joyful occasions, and at the wars. There were two trumpets made of silver which the priests used, and instructions were given as to blowing different sounds for calling the princes together, or for summoning all the congregation, or as an alarm for war. Num. 10: 1-10: cf. 1 Cor. 14: 8. At the dedication of the temple Solomon had a hundred and twenty priests sounding with trumpets. 2 Chr. 5: 12.

The use of trumpets set forth the public proclamation of God's rights in His people, whether in their direction or in their relationship with Him.

At the giving of the law there was a loud voice of the trumpet proceeding from the mount, exceeding loud; so that all the people trembled. Ex. 19: 16, 19; Heb. 12: 19.

When the Lord Jesus comes to fetch His saints it will be with the voice of the archangel and with the trump of God. 1 Thess. 4: 16. The 'last trump' will sound at the resurrection of the saints. 1 Cor. 15: 52. In the Roman army, when it was about to start, the trumpet sounded three times: at the first trumpet they pulled down their tents: at the second they put themselves in order; and when the last sounded they started.

In the judgements that are to fall upon the earth, as foretold in the Revelation, the Seven Seals introduce the Seven Trumpets: the first four fall upon the Roman earth, and refer to the state and circumstances of men; the latter three trumpets refer to the East, and fall upon the persons themselves. The Trumpets come in between the Seals and the Vials. Rev. 8: 2 — Rev. 9: 14.

Trumpets, Feast of.

This occurred on the first day of the seventh month. It was to be "a sabbath, a memorial of blowing of trumpets, an holy convocation." They were to do no servile work therein, but were to offer an offering made by fire unto the Lord. Lev. 23: 23-25. The offerings are more fully described in Num. 29: 1-6. It indicated *a renewal of blessing*, being followed by the day of atonement, and the feast of tabernacles in the same month. Typically it foreshadowed the future day of Israel's awakening when the revival of their blessing will be at hand. See FEASTS.

Truth.

Throughout the scriptures there is that which God designates as 'the truth.' It is divine, and above the opinions of men, however wise and pious they may be. In the O.T. the admonition is given, "Buy the

truth and sell it not." Prov. 23: 23. 'The truth' must refer to God, who is true, but is not called 'the truth:' hence it comprises all that may be known of God, whether declared by creation or made known by revelation. Truth is not simply that which is held as dogma, but must be received in the soul. Paul asked the Galatians who had hindered them that they should not *obey* 'the truth?' Gal. 5: 7. Judgement is coming upon Christendom "because they received not the love of 'the truth' that they might be saved." 2 Thess. 2: 10. Truth is the real way of liberty: "the truth shall make you free." John 8: 32, 36. Truth cannot be separated from the Lord Jesus, who is "the way, the truth, and the life." This is objectively; subjectively the Spirit is the truth as having come from the glorified Christ. In the three Epistles of John 'the truth' is constantly referred to, and a Christian woman is warned not to receive any one into her house, nor wish him God-speed unless he holds the doctrines taught by the apostles — in other words, 'the truth.'

Tryphena [Tryphe'na] and Tryphosa. [Trypho'sa]

Two Christian women at Rome, of whom Paul said they 'labour in the Lord,' and to whom he sends salutations. Rom. 16: 12.

Tubal. [Tu'bal]

Son of Japheth, and his descendants, who are supposed to have settled on the south-east of the Euxine or Black Sea, and were known as the *Tibareni*. They sent slaves and brass to Tyre. Their descendants with Rosh and Meshech will be among the enemies of the Jews in a future day, and will be destroyed. Gen. 10: 2; 1 Chr. 1: 5; Isa. 66: 19; Ezek. 27: 13; Ezek. 32: 26; Ezek. 38: 2, 3; Ezek. 39: 1. The district they occupied now forms a part of the Russian Empire, which well agrees with their being associated with Rosh (Russia) and the Muscovites spoken of in Ezek. 38. The Moschi and Tibareni are constantly associated in the Assyrian inscriptions under the names of *Muskai* and *Tuplai*, which latter very nearly approaches Tubal.

Tubal-Cain.

Son of Lamech and Zillah. He was an instructor of every artificer in

brass and iron, or a forger of every kind of brass and iron tool. Gen. 4: 22.

It is remarkable, and it is doubtless not without a purpose, that these metals should be mentioned so early. It quite confutes the theory that all mankind have risen from some degraded position, and that they must have passed long periods in using stone implements before they used metals. This may be true of some who *fell* far below the moral status of Adam and Eve *after* their fall. Rom. 1: 24, 26 explains much: "*God gave them up*" to their lusts because they turned their backs on Him.

Turtle, Turtle Dove.

Where the word 'turtle' occurs in the A.V. the 'turtle-dove' is always to be understood. They are of the family of pigeons, and are plentiful in Palestine, of which there are several species. They could easily be procured by the poorest for the offerings, and a pair of them was brought when the Lord was presented in the temple. Gen. 15: 9; Lev. 1: 14; Lev. 5: 7, 11; Lev. 12: 6, 8; Num. 6: 10; Ps. 74: 19; Jer. 8: 7; Luke 2: 24. They are the harbinger of spring and when they return from their migration are a symbol of fruitfulness. Cant. 2: 12. The *Turtur risorius* is a dove found in Palestine. See DOVE.

Twain, Two.

See NUMBERS AS SYMBOLS.

Twelve.

See NUMBERS AS SYMBOLS.

Twelve Tribes.

See TRIBES.

Tychicus. [Ty'chicus]

A Christian of Asia who accompanied Paul on his last visit to Jerusalem. He was sent by the apostle from Rome to the Ephesians and to the Colossians; and after Paul's release, Tychicus was again

sent to Ephesus. Paul describes him as a beloved brother, a faithful minister and fellow-servant in the Lord. He was thus such a one as Paul could with confidence send on these missions to 'encourage' the saints. Acts 20: 4; Eph. 6: 21; Col. 4: 7; 2 Tim. 4: 12; Titus 3: 12.

Type.

This English word occurs in the A.V. only in the margin. The Greek word is τύπος, from which comes the word 'type.' It is translated 'print,' John 20: 25; 'figure,' Acts 7: 43; Rom. 5: 14; 'form,' Rom. 6: 17; 'fashion,' Acts 7: 44; 'manner,' Acts 23: 25; 'pattern,' Titus 2: 7; Heb. 8: 5; 'ensample,' 1 Cor. 10: 11 (*marg.* type); Phil. 3: 17; 1 Thess. 1: 7; 2 Thess. 3: 9; 1 Peter 5: 3; and 'example,' 1 Cor. 10: 6; 1 Tim. 4: 12.

That which is prefigured in a type is seen in the 'antitype,' ἀντίτυπον, translated 'like figure,' 1 Peter 3: 21; and 'figure,' Heb. 9: 24. If the tabernacle be taken as an illustration, the type or pattern was seen in the mount, that is, figuratively in heaven, and the tabernacle itself was the antitype. Heb. 9: 24. Then again, the tabernacle may be taken as a type, and the saints now, as forming the house of God, the antitype. Christ is "Son over his own house, whose house are we." Heb. 3: 6. Many things in the O.T. are typical of those in the N.T., as seen in 1 Cor. 10: 11; but, as in all else, the teaching of the Holy Spirit is needed, or there is danger of adopting connections which are merely fanciful.

A few examples of types are here appended: the student of scripture will find it profitable to search out (in dependence upon the Holy Spirit) the numerous types of the O.T. with their antitypes in the N.T. They may be found in 1, persons; 2, places; 3, things; 4, events.

1. ADAM as the first man, under whom all earthly created things were set — type of Christ, the last Adam, who is Head over all things, the second Man. Gen. 1: 28; Rom. 5: 14; Heb. 2: 7.

EVE as 'builded' from a rib of Adam, and declared to be bone of his bone and flesh of his flesh — type of the church, those who in relation to Christ are members of His body [of His flesh and of His bones]. Gen. 2: 22, 23; Eph. 4: 16; Eph. 5: 30.

CAIN as ignoring the fall of man and approaching God by an offering which was the fruit of the ground which He had cursed and afterwards slaying his brother, became a type of the natural man's evil in offering to the holy God that which He could not righteously accept, and of his rejection of Christ. Gen. 4: 3; Acts 17: 23, 25; Heb. 11: 4; 1 John 3: 12.

ISAAC offered up and received as from the dead — type of Christ as crucified and raised again. Gen. 22: 1-18; Heb. 11: 17-19; Rom. 4: 25; Gal. 3: 15, 16.

(Consider also Enoch, Melchizedek, Joseph, Moses, Aaron, Joshua, Boaz, David, Solomon, Zerubbabel, Cyrus, Hagar, Ahithophel, and others.)

2. EGYPT as the place where the Israelites were in slavery to the Egyptians — type of the world where mankind is in bondage to Satan, the god of this world. Ex. 2: 23; 2 Cor. 4: 4; Gal. 1: 4; 1 John 5: 19.

ZION as the place where David pitched a tent for the ark and had his throne and ruled over God's chosen people — type of delivering grace established in power and blessing in Christ: Zion will yet be the seat of Messiah's power on earth in millennial blessing. Ps. 2: 6; Ps. 78: 68-72; Rom. 5: 21; Heb. 12: 22; Rev. 14: 1.

BABYLON as the centre of idolatry and Gentile apostasy from God and the abode of corruption in the activity of power — type of papal Rome whose name is Mystery, Babylon the Great, the mother of harlots and abominations of the earth. Gen. 11: 1-9; Isa. 14: 4-23; Dan. 4: 30; Rev. 17; Rev. 18.

(Consider also Sodom and Gomorrah, Jericho, Gilgal, Assyria, Tyre.)

3. THE MANNA given by God from heaven to the Israelites — type of heavenly grace for wilderness circumstances set forth in Christ who was the true Bread come down from heaven. Ex. 16: 15; John 6: 31-33.

THE BRAZEN SERPENT as raised up by Moses, a look to which gave life — type of the condemnation of sin in the flesh in the death of Christ as the One lifted up on the cross, which thus became the door into eternal life. Num. 21: 8, 9; John 3: 14; Rom. 8: 3.

THE WELL OF WATER as a resource from God, digged in the wilderness, Israel singing, "Spring up, O well" — type of the Holy Spirit compared to "a well of living water springing up into everlasting life." Num. 21: 17, 18; John 4: 14.

THE TWO GOATS (forming one sin offering. Lev. 16: 5), the one sacrificed and the other driven into the wilderness — type of the double effect of the death of Christ, which meets all the demands of a holy God, so that He remembers no more the sins of His people, and removes from them all imputation of sin. Lev. 16: 8, 9, 21; Heb. 10: 12, 17; 1 John 1: 7.

(Consider also the various offerings, the tabernacle and its vessels, the smitten rock, cedar trees, vine, etc.)

4. THE DELUGE. Gen. 7: 11-24 — type of the sudden destruction that will fall upon the guilty world. Luke 17: 26, 27.

THE EXODUS AND PASSAGE OF THE RED SEA. Ex. 12, Ex. 14. — type of redemption. Col. 1: 13; Heb. 2: 14, 15.

(Consider the various events which happened to Israel in the wilderness, 1 Cor. 10: 11, the passage of the Jordan, the return of a remnant from Babylon, etc.)

Tyrannus. [Tyran'nus]

One at Ephesus in whose school Paul reasoned daily for the space of two years, so that all that dwelt in Asia, both Jews and Greeks, heard the word of the Lord. Acts 19: 9, 10. The name is Greek, and nothing is said of Tyrannus being a disciple, so that the Christians may have hired the 'school,' as halls are rented in the present day.

Tyre, Tyrus.

Seaport in Lebanon (previously Syria), about midway between Sidon and Accho. It was a place of great commerce, sending to the East by land and to the West by the sea. This is shown to have been the case in several of the prophets. It was not conquered by the Israelites, and is first spoken of when its king Hiram sent to David cedar trees with carpenters and masons to build David a house. 2 Sam. 5: 11; 1 Chr. 14: 1. He also materially assisted Solomon by sending timber and workmen for the temple. 1 Kings 5: 1; 2 Chr. 2: 3. The seamen of Tyre also aided in navigating the ships of Solomon.

One specific charge brought against Tyre is that "they delivered up the whole captivity to Edom, and remembered not the brotherly covenant." Amos 1: 9. God said of them, "Ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things;" and they had sold the children of Judah to the Grecians. Joel 3: 5, 6.

Ezekiel 26: 2 shows that Tyre, the merchant city of the world, was the rival of Jerusalem, the city of God: "I shall be replenished now she is laid waste." So Babylon (comp. Ezek. 27: with Rev. 18.) is the rival of the new Jerusalem. *God* was known in the palaces of Jerusalem — the god of this world in Tyre, there could be gratified the lust of the eye, the lust of the flesh, and the pride of life. Hence the destruction of Tyre, Ezek. 28: 12-19, shows the king of Tyre to be intimately connected with the abuse of creatorial wisdom and beauty through Satan.

Tyre was to be forgotten seventy years. Isa. 23: 15. It is not clear to what time this refers. When it was prophesied that Jerusalem should be destroyed for seventy years 'the nations round about' are also included, Jer. 25: 9-11; and Tyre is mentioned as one of the nations that should serve Nebuchadnezzar, and his son, and his son's son. Jer. 27: 2-7. So that the seventy years of Jerusalem's captivity and the seventy years of Tyre may have been concurrent or nearly so. Nebuchadnezzar besieged Tyre for thirteen years. Tyre was built partly on the main land and partly on an island. It is not recorded how far Nebuchadnezzar succeeded, but we read that he 'got no wages' for his toil; the riches being removed by ships before the city

fell. Ezek. 29: 18, 19. After the seventy years of Tyre being forgotten, we read that "her merchandise and her hire shall be holiness to the Lord." Isa. 23: 17, 18. This may possibly refer to the fact that Tyre forwarded cedar trees from Lebanon for the building of the second temple (Ezra 3: 7), but we must look to a day yet future for the fulfilment of the prophecy: cf. Ps. 45: 12. See also Isa. 23; Jer. 47: 4; Ezek. 26 — Ezek. 28; Hosea 9: 13; Joel 3: 4; Zech. 9: 2, 3.

Alexander the Great formed a causeway from the mainland to the island, and conquered all.

The borders of Tyre were visited by the Lord, and He declared that if the mighty works which had been done in Chorazin and Bethsaida had been done in Tyre and Sidon they would have repented. Matt. 11: 21, 22. It is now called *es Sur*, 33 16' N; but ancient Tyre has disappeared, and is no more.

Ucal. [U'cal]

One mentioned with Ithiel, to whom Agur addressed some proverbs. Prov. 30: 1.

Uel. [U'el]

One who had married a strange wife. Ezra 10: 34.

Ulai. [Ula'i]

River flowing near to the city of Shushan where Daniel saw himself in a vision. Dan. 8: 2, 16. It is judged to be the Eulaeus of the Greeks and Romans. Identified by some with the *Kerkhah*, an affluent of the Tigris, and this agrees with the upper Eulaeus. Others have traced it to the *Kuran*, another affluent of the Tigris, and this agrees with the lower Eulaeus; but at one part a branch of the former once ran into the latter.

Ulam. [U'lam]

1. Son of Sheresh, a descendant of Manasseh. 1 Chr. 7: 16, 17.

2. Son of Eshek, a Benjamite. 1 Chr. 8: 39, 40.

Ulla. [U'l'la]

A descendant of Asher. 1 Chr. 7: 39.

Ummah. [Um'mah]

City in Asher. Joshua 19: 30. Identified by some with *Alma esh Shaub*, 33 7' N, 35 11' E.

Unbeliever,

ἄπιστος. The name given in scripture to the class of persons who have not faith in the divine revelation of the gospel. Luke 12: 46; 1 Cor. 6: 6; 1 Cor. 14: 23; 2 Cor. 6: 14. The word is translated 'infidel' in 2 Cor. 6: 15; 1 Tim. 5: 8; and 'faithless' in Matt. 17: 17; Mark 9: 19; Luke 9: 41; John 20: 27.

Unclean Animals.

See ANIMALS.

Uncleanness.

Ceremonial uncleanness had a large place in the Jewish ritual. Lev. 5: 3. It demanded separation from the camp for a time, and in many cases an offering must be brought before there could be restoration. It is typical of the moral uncleanness that separates from communion with God and the assembly.

Unclothed,

ἐκδύω. In 2 Cor. 5: 3, 4 the reference is to a person raised from the dead and yet found morally 'naked' in his sins before God. In Matt. 27: 28; Luke 10: 30, the A.V. has 'stripped' for the same Greek word.

Unction.

This term occurs only in 1 John 2: 20, though the same word,

χρίσμα, is twice translated 'anointing' in 1 John 2: 27. The Holy Spirit is an unction that permeates, as it were, the whole being of the Christian to give him Christ's character.

Undergirding.

The binding of either ropes or chains round a ship in bad weather, to keep it from parting asunder in consequence of its being old or because of its imperfect construction. Acts 27: 17. It is called in the navy *frapping*.

Undersettters.

Corner pieces or blocks as parts of the foundation of the molten sea. 1 Kings 7: 30, 34.

Unicorn.

The Hebrew word is *reem*, translated in the LXX by ἀδρός, and μονοκέρως, from the last of which the A.V. adopted the rendering 'unicorn.' There is nothing in the scripture to intimate that the animal had but one horn, indeed Deut. 33: 17 speaks of 'the *horns* of a unicorn' (see *margin*), and it must have been some animal with which the Israelites were familiar. Its great strength and untamableness are the main characteristics: it cannot be utilised, as the tame ox, for agricultural purposes. Num. 23: 22; Num. 24: 8; Deut. 33: 17; Job 39: 9, 10; Ps. 29: 6; Ps. 92: 10; Isa. 34: 7. The Lord asked to be saved from the lion's mouth, for Jehovah had heard Him from the horns of the unicorns (Ps. 22: 21), to which His implacable enemies are compared. It is most probable that a species of wild ox, the *Bos primigenius*, is referred to; these may have been known in Palestine, as was the lion, though they are now extinct. This is confirmed by the wild ox being sculptured in an Assyrian bas-relief, with the name *reem* or *rim* over it.

Unleavened Bread, Feast of.

See PASSOVER.

Unni. [Un'ni]

1. Levite musician and door-keeper when David brought up the ark. 1 Chr. 15: 18, 20.

2. Levite who returned from exile. Neh. 12: 9.

Unpardonable Sin.

This term is commonly applied to blasphemy against the Holy Spirit, in attributing the miracles wrought by Christ to the power of Satan. There may be many sins against the Holy Spirit, but it was this special one of blasphemy of which the Lord said it should not be forgiven, neither in this age nor in the age to come. Matt. 12: 31, 32. The Jews are possibly lying under it at this present time.

Upharsin. [Uphar'sin]

See MENE.

Uphaz. [U'phaz]

Some place from whence gold was brought. Jer. 10: 9; Dan. 10: 5; supposed according to some ancient versions to be the same as OPHIR, *q.v.*

Ur.

Father of Eliphaz one of David's mighty men. 1 Chr. 11: 35.

Ur of the Chaldees.

City or district somewhere near the Euphrates, from whence Abraham was called of God. Gen. 11: 28, 31; Gen. 15: 7; Neh. 9: 7. It is supposed to be identified with *Mugheir*, one of the most ancient sites in Chaldea, situate about 31 N, 46 10' E. There are ruins of the true Chaldaen type, with many tombs, indeed almost a city of tombs, the dead having been brought thither from long distances for burial because of the supposed sanctity of the place.

Urbane. [Urba'ne]

Christian at Rome, described by Paul as 'our helper in Christ,' to whom a salutation was sent. Rom. 16: 9.

Uri. [U'ri]

1. Son of Hur and father of Bezaleel who had skill given him for the construction of the tabernacle. Ex. 31: 2; Ex. 35: 30; Ex. 38: 22; 1 Chr. 2: 20; 2 Chr. 1: 5.

2. Father of Geber, one of Solomon's commissariat officers. 1 Kings 4: 19.

3. Levite who had married a strange wife. Ezra 10: 24.

Uriah. [Uri'ah]

1. A Hittite in David's army, with whose wife, Bathsheba, David committed adultery. The simple faithfulness of Uriah foiled David in his endeavour to cover his sin. David added to his iniquity by securing Uriah's death, with the connivance of Joab, at the hands of the children of Ammon. 2 Sam. 11: 3-27; 2 Sam. 12: 9-15; 2 Sam. 23: 39; 1 Kings 15: 5; 1 Chr. 11: 41. He is called URIAS in Matt. 1: 6.

2. Priest whom Isaiah employed as a faithful witness to record his prophecies. Isa. 8: 2. By the order of the king he built an altar at Jerusalem after the fashion of one seen by Ahaz at Damascus, 2 Kings 16: 10-16, where he is called URIJAH.

3. Son of Koz a priest, and father of Meremoth. Ezra 8: 33. Called URIJAH in Neh. 3: 4, 21.

Urias. [Uri'as]

See URIAH No. 1.

Uriel. [U'riel]

1. Son of Tahath, a Kohathite. 1 Chr. 6: 24.

2. Descendant of Kohath, employed by David when he brought up the ark. 1 Chr. 15: 5, 11.

3. Father of Michaiah, or Maachah, wife of Rehoboam. 2 Chr. 13: 2. See MICHAIAH.

Urijah. [Uri'jah]

1. One who stood by the side of Ezra when he read the book of the law. Neh. 8: 4.

2. Son of Shemaiah: he prophesied against Jerusalem and the land, and then fled into Egypt, but was sent for by Jehoiakim and put to death. Jer. 26: 20-23. See URIAH Nos. 2 and 3.

Urim and Thummim.

The signification of these Hebrew words is 'lights' and 'perfections.' They were distinct from the gems on the breastplate, for Moses put the breastplate upon Aaron, "also he put in [or 'on'] the breastplate the Urim and the Thummim." Lev. 8: 8. It is clear that God answered questions by means of the Urim and Thummim. Num. 27: 21; Deut. 33: 8; 1 Sam. 28: 6. On the return of the Jews from Babylon some, who claimed to be priests but could not show their genealogy, were not allowed to eat of the holy things until there should stand up a priest with Urim and Thummim, and an answer be obtained from God. This great privilege has never yet been restored. Ezra 2: 63; Neh. 7: 65.

It may be remarked that there is no record as to the construction of the Urim and Thummim, nor of their form. The first mention of them is in Ex. 28: 30; "Thou shalt put in [or 'on'] the breastplate of judgement the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord," as if God had given them to Moses, and had merely to tell him what to do with them — if indeed they were material things; but what they were, and how the answers were given, is not revealed. When Israel is restored, Christ Himself will take the place of the ancient Urim and Thummim.

Usury.

This word does not in scripture signify, as now, *undue* interest, but simply interest of any kind. The Israelites were forbidden to require interest from their brethren, always supposing the person having the loan to be poor, otherwise he would not need to borrow; to strangers, however, they were allowed to lend on interest. Ex. 22: 25; Lev. 25: 35-38; Deut. 23: 19, 20. On the return of the Jews, Nehemiah sharply rebuked the nobles and the rulers for taking interest of their poorer brethren. Neh. 5: 3-13. Scripture strictly enjoins the rich to help the poor. The only mention of usury in the N.T. is in the parables of the Talents and the Pounds, where the master blamed the servant for not putting the gifts into use, so that he might have received his own with interest, or increase. Matt. 25: 27; Luke 19: 23.

Uthai. [U'thai]

1. Son of Ammihud, a descendant of Judah. 1 Chr. 9: 4.
2. Son of Bigvai: he returned from exile. Ezra 8: 14.

Uz.

1. Son of Aram, a son of Shem. Gen. 10: 23; 1 Chr. 1: 17.
2. Son of Dishan, a son of Seir. Gen. 36: 28; 1 Chr. 1: 42.
3. The native land of Job, perhaps the district peopled by the descendants of one of the above, or of Huz the son of Nahor. Job 1: 1; Jer. 25: 20; Lam. 4: 21. It is supposed to have been in the south-east of Palestine towards Arabia Deserta, which would lie open to attacks from the Sabeans and the Chaldeans.

Uzai. [U'zai]

Father of Palal who helped to repair the wall of Jerusalem. Neh. 3: 25.

Uzal. [U'zal]

Son of Joktan, a descendant of Shem. Gen. 10: 27; 1 Chr. 1: 21. His descendants are traced to *Sana* (the ancient name of which was Awzal), the capital of the Yemen in Southern Arabia.

Uzza, [Uz'za] Uzzah. [Uz'zah]

1. Son of Abinadab: he was smitten by God for touching the ark when it shook. Though he did it with a good motive, it was against the law, which forbade even the Kohathites to touch the ark. 2 Sam. 6: 3-8; 1 Chr. 13: 7-11. See PEREZ-UZZAH.

2. One in whose 'garden' Manasseh and Amon, kings of Judah, were buried. 2 Kings 21: 18, 26.

3. Son of Shimei, a Merarite. 1 Chr. 6: 29.

4. Son of Ehud, a Benjamite. 1 Chr. 8: 7.

5. Ancestor of some Nethinim who returned from exile. Ezra 2: 49; Neh. 7: 51.

Uzzensherah. [Uz'zen-she'rah]

City in Ephraim. 1 Chr. 7: 24. Identified with *Beit Sira*, .

Uzzi. [Uz'zi]

1. Son of Bukki, a descendant of Phinehas. 1 Chr. 6: 5, 6, 51; Ezra 7: 4.

2. Son of Tola, a descendant of Issachar. 1 Chr. 7: 2, 3.

3. Son of Bela, a son of Benjamin. 1 Chr. 7: 7.

4. Son of Michri, a Benjamite. 1 Chr. 9: 8.

5. Son of Bani and overseer of the Levites at Jerusalem. Neh. 11: 22.

6, 7. Two priests who returned from exile. Neh. 12: 19, 42.

Uzzia. [Uzzi'a]

The Ashterathite, one of David's mighty men. 1 Chr. 11: 44.

Uzziah. [Uzzi'ah]

1. Son of Amaziah and father of Jotham. He reigned over Judah fifty-two years, B.C. 810 to 759. At the commencement of his reign he did that which was right in the sight of the Lord, and the Lord prospered him. He greatly strengthened the kingdom, and organised his army well. He was successful against the Philistines, the Arabians, and the Mehunims; and the Ammonites were tributary, so that his fame was spread abroad.

A prophet named Zechariah counselled him, and he did well as long as the prophet lived; but on the prophet's death he became 'strong,' and his heart was lifted up to his destruction, for he went into the temple to offer incense. The priests withstood him, and on his persisting he was smitten with leprosy, and had to dwell in a separate house to the day of his death. His son Jotham acted as regent while he lived.

Uzziah is a solemn instance of one walking well until he was 'strong,' and of one not chosen of God attempting to exercise priestly service. His history evinces the truth that "it is a fearful thing to fall into the hands of the living God." 2 Chr. 26: 1-23; Isa. 1: 1; Hosea 1: 1; Amos 1: 1; Zech. 14: 5. He is called AZARIAH in 2 Kings 14: 21; 2 Kings 15: 1-27; 1 Chr. 3: 12; and OZIAS in Matt. 1: 8, 9.

2. Son of Uriel, a Kohathite. 1 Chr. 6: 24.

3. Father of Jehonathan, one of David's overseers. 1 Chr. 27: 25.

4. Priest who had married a strange wife. Ezra 10: 21.

5. Father of Athaiah who returned from exile. Neh. 11: 4.

Uzziel. [Uz'ziel]

1. Son of Kohath, the son of Levi. Ex. 6: 18, 22; Lev. 10: 4; Num. 3: 19, 30; 1 Chr. 6: 2, 18; 1 Chr. 15: 10; 1 Chr. 23: 12, 20; 1 Chr. 24:

24.

2 . Son of Ishi a Simeonite: he with his brethren attacked the Amalekites of Mount Seir, and secured for themselves a permanent settlement. 1 Chr. 4: 42.

3. Son of Bela, a son of Benjamin. 1 Chr. 7: 7.

4. Son of Heman and one employed in the service of song. 1 Chr. 25: 4.

5. Son of Jeduthun, a Levite: he helped to cleanse the temple in the days of Hezekiah. 2 Chr. 29: 14.

6 . Son of Harhaiah, and one who helped to repair the wall of Jerusalem. Neh. 3: 8.

Uzzielites. [Uz'zielites]

Descendants of Uzziel No. 1, and one of the four divisions of the Kohathites. Num. 3: 27; 1 Chr. 26: 23. See KOHATH.

Vagabond.

A term not used opprobriously in scripture, but as signifying a 'wanderer': from the Latin *vagabundus*. Gen. 4: 12, 14; Ps. 109: 10. In Acts 19: 13 the R.V. has 'strolling.'

Vail, Veil.

Beside the allusions to the veils worn by women (a custom which has become almost universal in the East), the veil is often used symbolically in scripture for that which hides the glory of God. It was this literally when Moses came down from the mount; his face shone because of the glory he had seen, and the people could not bear it: therefore he put a veil on his face. That veil remains to this day on the hearts of the Jews when they read the law. Ex. 34: 33-35. They do not see the glory of which the law was typical; but in God's due time He will remove the veil, and under the shadows of the law they will see Christ, and will receive Him whom they now refuse. In contrast to that ministration, in which the glory had to be veiled

because of Israel's inability to behold it, Christians now can gaze upon the glory of the Lord, whose face is *unveiled*, and be changed into the same image from glory to glory, even as by the Lord the Spirit. 2 Cor. 3: 13-18.

THE VEIL OF THE TABERNACLE AND OF THE TEMPLE witnessed to the fact that under the dispensation of the law the way into the holiest was not made manifest: God had not come out in full blessing, and man could not go in. On the death of Christ the veil was rent from top to bottom, and God has come out in fullest light. In Christianity the believer has boldness to enter into the holiest by the blood of Jesus, by the new and living way which He has consecrated for us through the veil, that is to say, His flesh. Redemption has been wrought, and God is made known in full grace, and the believer can go into His presence. Matt. 27: 51; Heb. 6: 19; Heb. 10: 20. In Heb. 9: 3 the veil of the Temple is called the 'second veil,' the curtains at the entrance being accounted the first.

Vajezatha. [Vajeza'tha]

One of the sons of Haman: he was slain and hanged. Esther 9: 9.

Yale, Valley.

There are few places in Palestine which resemble the valleys of other countries. Two of the words translated 'valley' are also translated 'plain,' and signify broad plains between the hills. Two other words refer to the narrow dales or ravines through which the streams run in winter, but many of which are dry in summer, now called *wadys*.

The words are

1. *biqah*, 'valley or plain,' which is the word used for the valleys or plains of Aven, Jericho, Lebanon, Megiddo, Mizpeh, and Ono.
2. *emek*, 'valley or plain,' more resembles an English 'valley': it is applied to Achor, Ajalon, Baca, Berachah, Beth-aram, 'of decision' (Joel 3: 14); Elah; 'of the giants' (Joshua 15: 8; Joshua 18: 16); Gibeon, Hebron, Jehoshaphat, Jezreel, Keziz, 'of the King,' or 'the

King's Dale' (Gen. 14: 17; 2 Sam. 18: 18); Rephaim, Shaveh, Siddim, and Succoth.

3. *gay, ge*, ravine, narrow glen: applied to Charashim, Hamon-Gog, Hinnom, Son of Hinnom, Jiphthah-el, Zeboim, and Zephathah; and used symbolically for 'Valley of the Mountains' (Zech. 14: 5); 'of the passengers' (Ezek. 39: 11); 'of salt' (2 Sam. 8: 13; 2 Kings 14: 7; 1 Chr. 18: 12; 2 Chr. 25: 11; Ps. 60 *title*); 'of craftsmen' (Neh. 11: 35); 'of slaughter' (Jer. 7: 32; Jer. 19: 6); 'of vision' (Isa. 22: 1, 5); 'of the shadow of death.' (Ps. 23: 4.)

4. *nachal*, gorge, wady, often translated 'brook' and 'river': the valleys are Eshcol, Gerar, Shittim, Sorek, Zared.

5. *shephelah*, translated 'vale' and 'valley,' but not specified by any proper name. It refers to the lowlands that lie midway between the highlands and the low plains of Judah. See CANAAN.

6. φάραγξ. "Every valley shall be filled, and every mountain and hill shall be brought low," Luke 3: 5: a quotation from Isa. 40: 4, where the Hebrew word is *gay*.

Valley of the Giants.

See REPHAIM, VALLEY OF.

Vaniah. [Vani'ah]

One who had married a strange wife. Ezra 10: 36.

Various Readings.

These have been briefly considered under the word BIBLE, but as the subject is important more detail is here added, confining attention however to the N.T. 'Readings' must be distinguished from different 'translations.' Thus, for instance, the Revised Version omits a part of the verse in John 5: 3, and the whole of the verse in John 5: 4, placing it in the margin with the words, "Many ancient authorities insert wholly or in part, 'Waiting for the moving of the water,'" etc.

As such alterations may cause surprise and uneasiness to simple

students of scripture, who believe in its verbal inspiration, an effort is here made to elucidate the subject.

In the first place it must be observed that such variations as the above, and all "various readings," belong to the Greek text, and do not refer to translation. It is easy to see that the *same* Greek words may be translated differently by different persons; but the 'readings' refer to *different* Greek words being substituted; or words may be added by copyists in various MSS, or words or sentences may be omitted as in the above instance from John 5: 3, 4.

It must be borne in mind that from the time the New Testament was originally written till about A.D. 1452, when printing was invented, copies could only be multiplied by being written with the pen, and that *all* the ancient copies are in manuscript, and all vary more or less from each other, no two copies being exactly alike. This is not to be wondered at when we consider how difficult it is for lengthy subjects to be copied without mistakes being made; and if they are not discovered and rectified, it can easily be understood how the errors would increase — each copyist adding to the list. Therefore the more ancient the manuscript the more value is placed upon its readings, not that any particular one could, however, be followed entirely.

Printed copies could only be made from the manuscripts, and it is not now known what manuscripts were used for the early printed Testaments.

The COMPLUTENSIAN Edition was the first to be printed: it was finished with the O.T. in A.D. 1517, but was not published till 1522.

In the meantime the learned ERASMUS brought out his first edition, with a Latin translation (on which he had worked for years), in 1516. It was done in great haste, Erasmus being urged on by John Froben, printer at Basle, so that it could be issued before the Complutensian. The book was gladly hailed by those who desired the light of the word of God, but was strongly opposed by many of the papal clergy. Next to Wycliffe's edition of the N.T. in English among the people, stands Erasmus' Greek Testament among the learned as an instrument used by God in forwarding the Reformation

in England. Bilney, Tyndale, and Fryth, three English martyrs, trace their conversion to reading, under God's enlightenment, Erasmus' Greek Testament.

The Editions of STEPHEN, a printer in Paris, followed. The first in 1546, and his most renowned one in 1550 (the one generally reprinted in England as the commonly received text), it was the first to give readings of the MSS in the margin; a fourth edition was issued in 1551, in which he had divided the text into verses. This reminds one that there is no authority for the divisions of chapters and verses, though they are very useful for reference.

The ten Editions of BEZA followed, the first in 1565 and his last in 1611.

The ELZEVIR Editions came next, in 1624 and 1633. The latter is the one which is called the *textus receptus*, or 'the text received by all': "*textum ergo habes nunc ab omnibus receptum.*" It is the one commonly reprinted on the continent: and is the same in the main as that of Stephen reprinted in England, there being only about 287 minor differences between them.

All the above editions are very similar, but at this period more attention was called to the variations in the manuscripts, and they were carefully compared, with the laudable aim to discover *what was the text as it stood originally*.

MILL's Edition appeared in 1707. He had laboured for thirty years in his work: he reprinted Stephen's 1550 edition, and gave the fruits of his research in notes and appendix.

BENGEL's Edition followed in 1734.

WETSTEIN's Edition was published in 1751-2. He had increased the material by which the common text could be improved.

GRIESBACH's Edition followed. His principal editions were in 1796-1806, and a smaller one in 1805. He was the first who altered the commonly received text where he judged it to be incorrect. He laboured to *classify* the Greek MSS and arranged them in families to

indicate where they had apparently been copied from one another, or had followed one recension.

SCHOLZ's Edition came next in 1830-36: it is not reliable.

LACHMANN's principal Edition was published in 1842-50. He confined his attention to early Greek MSS — not later than the fourth century, though he did not keep rigidly to this rule. He wholly set aside the "received text."

TISCHENDORF's Editions followed: his last, the eighth, was issued in 1865-72. He laboured many years in his work, and, in searching for more manuscripts, was rewarded by discovering and issuing the *Codex Sinaiticus*, one of the most valued copies, though erroneous in many places.

TREGELLES's followed. He also laboured many years and collated more manuscripts; but he confined his attention to ancient copies. It is dated 1857-72.

ALFORD's came next, but is not remarkable for fresh critical matter.

WORDSWORTH's followed. He is distinguished by his conservatism. He believed that God had overruled the issuing of the commonly received text, and he kept to that except where he believed that the Greek manuscripts and other evidence warranted him in making an alteration.

WESTCOTT AND HORT are the last to be mentioned. Their principle may perhaps be said to be the very reverse of that of Wordsworth, altering the text freely where others have hesitated. It dates A.D. 1881.

The REVISERS of 1881, J. N. DARBY, and others, who have translated the Greek Testament have either chosen one of the above texts, or selected for themselves what they should translate, without, however, issuing the Greek separately. The Greek Testament with the Revisers' readings was issued by the Clarendon Press, Oxford, 1881.

In Dr. Scrivener's Cambridge Greek Testament, 1887, all the readings of Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the Revisers, are given in the notes. The readings of these Editors with those of Alford and Wordsworth are also given in an appendix to the Englishman's Greek Concordance. The readings from Griesbach to Wordsworth are also given in the notes to the Englishman's Greek New Testament. These collations are judged to be all that in an ordinary way is needed by most Christians.

It is deemed needful to add as a caution that Dean Burgon (in "The Revision Revised") brings serious charges against the Revisers of the New Testament in that they deviated from the instructions they received in regard to their translation as well as to the Greek text they adopted, and that they followed too often the venturesome readings of Westcott and Hort; also in throwing needless doubts upon many passages with the words "many ancient authorities, etc." in the margin.

This is to be regretted; but it all the more confirms the wisdom of Wordsworth in keeping to the common Greek text except where there is good authority for leaving it. And may it not also be added, amid so many English translations from different texts, that it is better to keep to the text of the Authorised Version (which with few exceptions follows the commonly received Greek text) except where there are godly reasons for differing from it.

Vashni to Weights

Vashni. [Vash'ni]

See JOEL No. 1.

Vashti. [Vash'ti]

Queen of Ahasuerus, whom he repudiated on account of her refusing to show her beauty before the people and princes at the king's feast. Esther 1: 9-19; Esther 2: 1, 4, 17.

Veadar. [Ve-a'dar]

See MONTHS.

Veil.

See VAIL.

Versions of the Scripture, Ancient.

It is very gratifying to find in history how in many places, as the gospel was disseminated and souls were saved, they naturally felt a need for the scriptures, and how that need was by the providence of God supplied. This blessing would doubtless have been vouchsafed everywhere, and continually without a break, had not apostate Rome extended its influence and wickedly suppressed the knowledge of the scriptures in order that its own assumption might have full sway.

Though Christianity entered into the British Isles at a very early date, it was not till the year 1380 that the English New Testament was issued, in spite of Rome, only however to be collected and burnt by the clergy so far as they could.

Under the article VARIOUS READINGS it is shown that early translations of the New Testament are used as evidence of what was in the primitive Greek text, and we now proceed to name the principal of these versions. They are important, as some of them are of an earlier date than any existing Greek Manuscript.

1. THE AETHIOPIC VERSION. The date of this is not known: some place it in the fourth century, but it was probably later. The introduction of Christianity into that part of Africa is remarkable. Meropius, a philosopher of Tyre, determined to visit that region, which ecclesiastical historians termed 'India.' On landing at a port, the whole party was attacked, peace having been broken previously between these 'Indians' and Rome: all were massacred except two young relatives of Meropius, named Frumentius and AEdesius, who were carried to the king. He set them at liberty and employed them, and on his death, they were appointed ministers of the young king. They began to teach the Christian religion to the Abyssinians, and a

place was set apart for the worship of the true God. Frumentius was afterwards appointed Bishop of that district by Athanasius. It has been judged that the version was made from the Greek, but by one who did not well understand that language.

The Aethiopic New Testament was printed at Rome in the years 1548-9, but it was incorrect, the printers being altogether ignorant of the language. It was reprinted in Walton's Polyglott, with (says Ludolf) the same and additional errors; but it had now a Latin translation, which enabled the Editors of the Greek Testament to quote the Aethiopic as an evidence for or against certain readings. The value of its testimony was enhanced by C. A. Bode, who furnished a more correct text and a better Latin translation. (Brunswick, 1753.) The fact of the MSS being of different recensions lessens their critical value.

2. ARABIC VERSIONS. There have been five printed Editions of the Arabic New Testament. The Gospels issued at Rome in 1590-1; one at Leyden in 1616, called the *Erpenian* Arabic; the Arabic in the Paris Polyglott in 1645; the same in Walton's Polyglott in 1657; and one at Rome in 1703, called the *Carshuni*. It is known that in the eighth century John, Bishop of Seville, translated the holy scriptures into Arabic but it is not known whether he translated from the Greek or the Latin, nor what other translations were made. The Arabic is seldom quoted by the Editors, as it is judged to be of little value as evidence.

3. ARMENIAN VERSION. In the fifth century arose a desire to have an Armenian alphabet, the Syrian having been previously used. Miesrob invented an alphabet for his nation, and appears to have regarded it as a gift from heaven. He laboured to instruct the Armenians, being warmly aided by Isaac the patriarch. They then became eager to have the scriptures in their own tongue, and an effort was made to translate from the Syriac. This was, however, abandoned, and Miesrob, with two or three others, resorted to Alexandria to learn more perfectly the Greek language. The Old Testament was translated from the LXX, and the New Testament from the Greek.

In the seventeenth century MS copies of the Armenian Bible being

very scarce, a bishop named Oscan or Uskan was sent to Europe to get it printed. After vainly trying to get it done at Rome, he proceeded to Amsterdam and there it was printed in 1666. Not having, however, any Latin interpretation, it was not readily available to Editors of the Greek Testament, though some of its readings were furnished to Mill, Griesbach, and Scholz. Dr. Tregelles at length succeeded, by the aid of Dr. C. Rieu, in ascertaining its readings more generally.

4. EGYPTIAN VERSIONS. Of these there are two, probably being both dialects of the Ancient Egyptian language. When only one was known it was called the *Coptic*, but another recension being discovered, the first-named is now called the MEMPHITIC or BOHAIRIC. The translation is assigned to the second century: though there are no MSS of so early a date.

The first printed edition appeared, in 1716, at Oxford, but badly collated from various MSS by Wilkins, with a Latin interpretation. A better edition of the four Gospels was edited by Schwartze in 1846-8. And the Acts and Epistles were issued by Boetticher of Halle later. Thus the Memphitic Version became available to the Editors of the Greek Testament, and is often quoted by them.

4.2. THE THEBAIC VERSION. This has been also called the *Sahidic*. It is assigned to the second century, some MSS being judged to be of the fifth century and others of the sixth century. Fragments of this recension were issued from time to time, and Ford attempted to gather up the fragments in one edition as an Appendix to the Codex Alexandrinus in 1799. Griesbach and succeeding Editors quoted this version.

There are now accounted to be three other dialects of ancient Egyptian, of which fragments of the New Testament have been found. They are called, 1. The Fayoumic or Bashmuri. 2. Middle Egyptian or Coptic, or Lower Sahidic. 3. Akhmimic.

5. GOTHIC VERSION. This was made by Ulphilas, about A.D. 348. The Goths from Scandinavia had invaded the Roman territory, and carried away a number of captives. These by their intercourse with the barbarians brought a number of them to embrace the true

faith, at least nominally. Theophilus was their first bishop: he was present at the Council of Nice and subscribed the Nicene creed. Ulphilas, a Cappadocian, a descendant of some of the captives, became his successor, but the Arian error was at that time dominant in the empire and he subscribed the Arian creed, and this the Goths then generally held. Except in one passage (Phil. 2: 6) it is not apparent that the Arian heresy influenced Ulphilas in his translation: the Arians maintained their creed more by interpretation. It was made in the fourth century. The Old Testament was also translated, but curiously enough the four books of Kings were omitted, being "prudently suppressed," says Gibbon, "as they might tend to irritate the fierce and sanguinary spirit of the barbarians."

5.2. A remarkably beautiful copy of the Gothic Gospels is called the CODEX ARGENTEUS, being written in silver, with the initial words in gold. It is assigned to the fifth or early in the sixth century. Queen Christina gave it her librarian, Isaac Vossius, and from him it was purchased about 1662 by the Swedish nation, and deposited at Upsal. The Gospels are in the Western or Latin order, Matthew, John, Luke and Mark. There are 187 leaves (out of 330) of purple vellum, 4to.

5.3. CODICES AMBROSIANI, being five manuscripts, now in the Ambrosian Library of Milan. They contain the Epistles to the Romans, Corinthians, Ephesians, and to Timothy almost entire, and fragments of Philipians, Colossians, Titus, and Philemon. They were discovered and rescued from palimpsests. These are not unlike the Codex Carolinus.

5.4. CODEX CAROLINUS. This contains about forty verses of the Epistle to the Romans. It is also a palimpsest, and is accompanied by a Latin version. It has been traced to Mayence and Prague, and was purchased by a duke of Brunswick in 1689.

6. LATIN VERSIONS. For these see VULGATE.

7. SLAVONIC VERSION. A portion of the Slavonic race had settled in a district bounded by the Danube and in Great Moravia. The production of the version bearing this name is interesting. A missionary from Thessalonica, named Cyril, visited these tribes,

learnt their language, and then invented an alphabet that he might translate into their vernacular tongue the word of God. He commenced his labours there, with his brother Methodius, A.D. 862. The version is assigned to the ninth century, though the oldest known MS belongs to the year 1056. The four Gospels were published in 1512, and in 1581 the whole Bible. It has been quoted by Wetstein, Griesbach, etc.

8. SYRIAC VERSIONS. It is generally admitted that as early as the second century a Syriac New Testament was in existence. Eusebius speaks of quotations being made from the Syriac, but the origin of the version is not known. It is clear that as far back as the fifth century the scriptures were in use among the Syrian Christians. Unhappily there was an early division among them, that has never been healed; but the Nestorians, Monophysites (those who believed there was but one nature in Christ, the Word), and those claiming to be orthodox, all use the same recension of the scriptures.

This version became known by being brought into Europe in 1552 for the purpose of being printed. It was finished in 1555. It did not include the Catholic Epistles nor the Revelation. John 8: 1-11 was also wanting. (These portions have been found in other Syriac translations.) It found a place in the various Polyglots, and has been highly valued as a faithful record of the Greek text. It is commonly called the *Peshito*, 'or Simple.'

8.2. THE CURETONIAN SYRIAC. This takes its name from Dr. Wm. Cureton, who observed, bound up with other Syriac MSS in the British Museum, some leaves containing a large part of the four Gospels in a recension different from the Peshito. Its early date is undoubted, and it is highly valued. It has been published with an English translation.

8.3. THE PHILOXENIAN SYRIAC. This embraces the whole New Testament except the Revelation. It was professedly made by Polycarp, 'Rural-bishop,' about A.D. 508, for Xenaias of Mabug, who is also called Philoxenus (whence the name of the version) in 616. It having been revised and modified by one called Thomas of Harkel, very little of the original translation is left, except in one copy at Rome uncollated. Still the translation from the Greek is so

literal that it leaves no doubt as to what the Greek copy contained. It is also called the HARKLEIAN from Thomas of Harkel.

8.4. THE PALESTINIAN or JERUSALEM SYRIAC consisting of fragments; and

8.5. THE KARKAPHLENSIAN SYRIAC, being of much later date, do not need to be referred to here.

All these versions, as they became available, were consulted by the various Editors of the Greek New Testament: some Editors attaching more importance to certain of them than was done by others.

Some of the versions included the Old Testament or portions of it.

All these various translations into different languages are a marked contrast to the policy of Rome with regard to the scriptures. The Dark Ages followed, especially where Rome had its sway, and light and learning diminished. God's set time however arrived: the darkness and ignorance were deplored, and one here and there was empowered by God to seek to spread the light of the holy scriptures among those professing Christianity, and more modern versions of the word of God were gradually made and printed, being hailed with delight by all who wished to know what God Himself had revealed as the only way of salvation, and to know His will concerning themselves.

From that time, translations have rapidly increased: missionaries all over the world have no sooner obtained a footing and learnt the language, than they have constructed a grammar, and proceeded to translate portions of scripture for those whose salvation they seek. "The word of God is not bound." 2 Tim. 2: 9.

Versions of the Scripture, English.

Bede relates that Caedmon embodied a history of the Bible in Anglo-Saxon poetry; Aldhelm, Bishop of Sherborne, translated the Psalms in the seventh century; and Bede translated the Gospel of John; he finished dictating it as he breathed his last, A.D. 735. King Alfred translated Ex. 20 — Ex. 23 as the groundwork of his

legislation: he desired indeed that "all the free-born youth of his kingdom should be able to read the English scriptures."

There is also an Anglo-Saxon MS of a version of the Gospels interlinear with the Latin Vulgate in the British Museum (cir. A.D. 680); also another (cir. 900) in a different translation at Oxford. There was also a translation of the Psalms. These and other portions were the first sparks of light that created the longing for the full light of God's word in English.

1. WYCLIFFE was the first to give to England a translation of the whole of the New Testament. He completed the four Gospels first, with a commentary, saying in his preface that he did it "so that pore Cristen men may some dele know the text of the Gospel with the comyn sentence of olde holie doctores."

The Old Testament was undertaken by his coadjutor, Nicholas de Hereford. He had proceeded as far as the middle of Baruch (following the order of the Vulgate) when he was in A.D. 1382 cited before Archbishop Arundel. Others followed to revise and increase the copies. All these were translations of the Latin.

Wycliffe's version must have been well circulated, for though Arundel destroyed many copies there are about 150 manuscripts of it still existing.

WYCLIFFE — John 1: 1.

In the bigynnyng was the word and the word was at god, and god was the word.

Succeeding translations have "with God." Coverdale and Cranmer have "God was the word."

2. TYNDALE. This man made the translation of the scriptures the work of his life. He said he would cause "a boy that driveth the plough" to know more of scripture than the great body of the clergy then knew. In his work there was a great advance inasmuch as after study he was able to translate from both the Hebrew and the Greek. He had to carry on his work abroad, and to change his abode

frequently in order to baffle those who sought his life.

Edition followed edition, which were smuggled into England in various ways, and were there readily bought and circulated. On one occasion his enemies purchased a large portion of an edition to destroy it, and the money thus obtained furnished the funds for bringing out a revised issue.

To show the opposition of the Papists to these copies of the scripture being brought into England, Sir Thomas More may be quoted: ". . . . which books, albeit that they neither can be there printed *without great cost*, nor here sold without *great adventure and peril*: yet cease they not with money sent from hence, to print them there, and send them hither, *by the whole vatts-full at once*. And, in some places, *looking for no lucre*, cast them abroad *by night*; so great a pestilent pleasure have some devilish people caught, *with the labour, travel, cost, charge, peril, harm, and hurt of themselves*, to seek the destruction of others."

Through God's intervention neither Wolsey nor the king, neither More nor Cromwell, with all their agents, were able to arrest the supposed culprit. Other plans, however, were at last successful: Henry Philips and Gabriel Dunne with subtilty entrapped him, the former passing as a gentleman, and the latter as his servant. Philips by mixing with the merchants discovered Tyndale's retreat, made his acquaintance, and professed great friendship for him, but only first to rob him under the plea of a loan, and then to betray him into the hands of his enemies. He lingered in prison several months and then suffered martyrdom in 1536.

His translation of the New Testament appeared in A.D. 1525, and he translated portions of the O.T. before his death. The New Testament was reprinted many times abroad and once in London.

TYNDALE — John 10: 16.

And other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shepeherde.

Both Wycliffe and Coverdale agree with the "one flock," so that if the translators of the A.V. had made the best use of the translations that preceded them, they would not have put "one fold."

3. COVERDALE. This translation was produced under a somewhat different spirit from that possessed by Tyndale. As we have seen Tyndale's was his life's work and a labour of love, but Coverdale could say that he "sought it not, neither desired it," but accepted it as work assigned him. Yet he attempted to do his best, and with good will. The people in England began generally to desire the scriptures. Tyndale's prefaces and notes had given so much offence, that there was no prospect of the king giving his sanction to that translation being reprinted. But through the influence of Cranmer and Cromwell all difficulties were removed as to Coverdale's, and the work was completed. The king sent copies to the bishops, who were in no hurry to give their judgement. They were at length requested to give their opinion as to its merits. They declared that there were many faults therein. "Well," said king Henry, "but are there any heresies maintained thereby?" They replied that there were no heresies. "Then if there are no heresies," said the king, "in God's name let it go abroad among the people."

The edition was issued in 1535, but it is not now known where it was printed. Coverdale placed the Apocrypha at the end of the O.T., instead of mixing it with the canonical books, as in the Vulgate.

It is curious to notice that on the title page it says "faithfully translated out of Douche and Latyn." One would have naturally expected that it should have been from the Hebrew and Greek; but it has been remarked that in those troublous times the 'Douche' would be pleasing to those who held Luther's name in honour, whereas the 'Latyn' would conciliate Gardiner and his party. Coverdale apparently alludes to having Tyndale's translation before him, but also speaks of five others: these were probably the Vulgate, Luther's, the German Swiss, the Latin of Pagninus, and perhaps Wycliffe's.

COVERDALE — Psalm 26: (27) 14.

O tary thou the LORDES leysure, be stronge, let thine hert be of good comforte and wayte thou still for the LORDE.

4. MATTHEW. This has been judged to have been the translation of Rogers, of Cambridge, the name of Matthew being assumed to conceal the translator. Rogers, when indicted in the days of Mary, is called Joannes Rogers, alias Matthew, and his martyrdom followed. It was probably printed abroad, and published in England by Grafton and Whitchurch, who wanted not only the king's sanction but a monopoly for five years. This the king would not grant. They then asked that every incumbent should purchase a copy and that every abbey should take six copies. The result was that the king ordered by royal proclamation that a copy should be set up in every church, the cost being divided between the clergy and the people.

This was therefore the first "Authorised Version," and for it to be in every church was a great advance in the circulation of the scriptures in England. Its date is A.D. 1537.

5. CRANMER'S (passing over TAVERNER'S Edition, 1539, as a reprint of Matthew's, with the notes altered and some omitted) takes precedence of all that had yet been attempted as to detail of interpretation. Words not in the original were in a different type. It was pointed out, at least partially, where the Vulgate differed from the Hebrew, and where the Chaldee and Hebrew differed. It had marginal references, but no notes.

It appended the Preface to the Apocrypha that had appeared in Matthew's Bible, but, curiously enough, in order to avoid giving offence to the Romish party by the name of Apocrypha, they sought for some other word, and adopted the inaccurate statement that the "Books were called *Hagiographa*," because "they were read in secret and apart"! This term, which signifies 'holy writings,' is applied to some of the canonical books, of the O.T. See BIBLE.

The first edition was in 1539 or 40, and in 1541 an edition appeared as "authorised" to be used and frequented in every church in the kingdom.

CRANMER — 1 John 3: 4.

Whosoever commytteth synne, committeth vnryghteousnes also, and synne is vnryghteousnes.

Tyndale and Coverdale agree with Cranmer; Wycliffe has "synne is wickidnesse," and the Rheims Version has "sinne is iniquitie" — there were thus five early witnesses against the A.V.'s translation of "sin is the transgression of the law".

6. GENEVA. Cranmer's edition did not give general satisfaction. Some thought the English might be improved, and its bulk in folio and its expense were against its circulation. It, however, held its ground until Queen Mary ascended the throne, when a stop was put to all Bible-printing in England. The persecution drove many away, and among other exiles the following took refuge at Geneva: Whittingham, Gilby, Goodman, Sampson, and Coverdale, the last-named having laboured on Cranmer's edition. These men zealously set to work on a new translation, and laboured for two years or more "night and day."

In A.D. 1557 the New Testament was ready, and in 1560 the whole Bible. It was largely imported in the reign of Elizabeth, and was reprinted in England. Being smaller and cheaper it found favour, and held its ground for about 60 years — partly owing no doubt to a monopoly being given to James Bodleigh. This was transferred to Barker whose family held the right of printing Bibles for more than a century.

This edition was printed in Roman type instead of the black letter which had formerly been employed. It was also divided into verses, and was the first English Bible that entirely omitted the Apocrypha.

GENEVA — Romans 5: 11.

And not only *so*, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.

Wycliffe and the Rheims version have "reconciliation," the right translation.

7. THE BISHOPS' BIBLE. Fault being found with the Geneva version, especially by the clergy, Archbishop Parker was very desirous for a new translation. Some eight bishops with deans and professors proceeded with the work, and in A.D. 1568 a folio Bible

was issued. It was sought to make it attractive: finer woodcuts were inserted, also a map of Palestine, and genealogical tables.

A novelty was introduced by classifying the books as legal, historical, sapiential, and prophetic. The Gospels, the Catholic Epistles, Titus, Philemon, and Hebrews were grouped as legal; Paul's other Epistles as sapiential; the Acts as historical; and the Revelation as prophetic. Some passages were marked to be omitted when read in the service of the church.

Opinions were divided as to the translation: some extolled it highly, but it did not commend itself to scholars generally. On the whole it had but little success.

8 . RHEIMS AND DOUAY. The Romanists had often pointed a finger of scorn at the different English translations as not exhibiting *unity*; and, as they could not hinder the circulation of Bibles in England, they determined to have a translation of their own. The Protestant refugees had produced the Geneva Edition, and now some Romanists, who had resorted to the continent, set to work at Rheims. The principal persons engaged in it were William Allen, Gregory Martin, and Richard Bristow.

As the title states it was a translation from "the authentic Latin, according to the best corrected copies of the same, diligently conferred with the Greek and other editions in divers languages." They gave various reasons why the Latin was chosen, such as that it agreed with the Greek, or where it did not, it was better than the Greek. The New Testament was issued in A.D. 1582; and the Old Testament, printed at Douay, in 1609. We give a specimen.

The RHEIMS Edition — Luke 15: 7.

I say to you, that euen so there shall be ioy in heauen vpon one sinner that doth penance, then vpon ninetie nine iust that neede not penance.

It is remarkable that Wycliffe also used the word "penance" in this and other passages.

Version, The Authorised.

On the accession of James (A.D. 1603) there were more outcries for a new translation of the Bible, but the suggestion was as strongly discountenanced by others. It was discussed at the Hampton Court Conference in 1604, but nothing definitely settled.

The king, however, took up the matter: it would be to the glory of his reign. He proceeded to make the needed arrangements, fifty-four scholars were chosen, though only forty-seven names appear in the lists in Fuller, etc.: some were connected with 'the church,' and others taken from the Puritans. The king exhorted the clergy to contribute 1000 marks, and he was to be informed of what each man gave, intimating that when any vacancies occurred, he would think of the translators for preferment. The colleges were to give free board and lodging to such as came from country places.

The king drew up a list of instructions, among which were

1. The Bishops' Bible was to be followed, being as little altered as the original would permit.
2. The translations of Tyndale, Coverdale, Matthew, Whitchurch (that is, Cranmer's), and the Geneva to be used when they agree better with the text than the Bishops' Bible.
3. The old ecclesiastical names were to be retained, as church, bishop, etc.
4. When any word had various significations, that was to be retained which had been most commonly used by the most eminent fathers, if suitable to the propriety of the place and the analogy of faith.
5. No marginal notes were to be added, only such as explained the Hebrew and Greek words.
6. Marginal references were to be added. (These were but few in the edition of 1611, most of those in modern editions were added afterwards.)

Then followed instructions as to the company being divided into committees; each person was to bring his own alterations, and these were to be considered and settled in each committee, and then passed on to the other committees. The work of translation occupied three years, and then six of the company were chosen to superintend its publication. The Company of Stationers gave, in instalments, thirty pounds to each of them for their expenses.

The Bible was issued in 1611, and was often re-printed; by degrees errors crept in, some being very serious. A revision of the whole was undertaken in the year 1683 by Dr. Scattergood; and it was again examined in 1769 by Dr. Blayney, who revised the punctuation, corrected the italics, added the translations of the proper names, altered the summaries of the chapters, greatly added to the marginal references, and amended some of the chronology.

The Dedication, with its flattery first of King James, and then of Queen Elizabeth, is commonly inserted in all editions; but the Preface is seldom given. It makes a sort of apology for the work they had done: it was not to make a new translation, nor yet to make of a bad one a good one: "their endeavour was to make a good one better, or out of many good ones one principal good one." They had endeavoured to take a middle course between the Puritans who had forsaken "the old ecclesiastical words," and the obscurity of the Papists in "retaining foreign words of purpose to darken the sense." They justify their plan of translating the same word by different words on the legitimate plea that the same word could not always be translated by the same English word; but they varied the translation where the sense was the same, under the plea that it would have been advancing some words to "a place in the Bible always," and banishing for ever others of like quality: curiously adding "niceness in words was always counted the next step to trifling." John 5 gives an instance of such variations. The word κρίσις is translated 'judgement' in John 5: 22, 27, 30; 'condemnation' in John 5: 24; and 'damnation' in John 5: 29; 'judgement' suits well in all these verses.

The translation was highly extolled by many as next to perfection, but was equally criticised and condemned by some. Hugh Broughton, described as the greatest Hebrew scholar of the age, but who had not been invited to help in the work, declared he "would

rather be torn in pieces by wild horses than impose such a version on the poor churches of England"! This is a verdict that has been annulled by the praise bestowed upon it by thousands of learned men ever since, who, without saying that the translation is perfect, have yet spoken in the highest terms of its excellence as a whole, and indeed this opinion is evidenced in that it has held its ground for nearly 400 years, and has been the means of carrying the gospel and God's revealed truth wherever in the world the English language is spoken, to the salvation of lost sinners, and to the comfort and edification of believers.

And this is not all: it is a noteworthy fact that amidst all the divisions of Christendom, with its various discussions, all have been content to appeal to the same English Authorised Version.

The version in 1611 was so gladly hailed that five editions were printed in the succeeding three years. The Geneva Version was not, however, eclipsed by it: for between 1611 and 1617 it had as many as thirteen reprints.

Though the Authorised Version was said to have been translated from the Hebrew and the Greek, there is no intimation either in the instructions given to the translators nor in their preface as to what Greek text was used. Being a revision rather than a translation they might have simply followed the Bishops' Bible in this respect, but they did not do that, and it is uncertain what text they followed.

It is commonly understood that the Authorised Version corresponds with the 'common Greek text,' as given, for instance, in Stephen's 1550. Beza's text came after that of Stephen, and those of Elzevir were not then published. But the A.V. in about 28 places follows neither Stephen nor Beza, so that it appears they did not follow any strict rule as to the text they adopted. The differences are not of great importance and a few of them have been altered in modern reprints.

To show the cost of the early editions of the English New Testaments, it may be mentioned that in 1429 Nicholas Belward was accused of having in his possession a New Testament which he had bought in London for four marks and forty pence.

Version, The Revised English.

This originated with a resolution passed in the Convocation of Canterbury in the year 1870. A Committee of Revisers was appointed for the Old Testament and another for the New, and the work was proceeded with. The New Testament was published in May, 1881.

Besides the few remarks with regard to this Revision under VARIOUS READINGS, as to the violation of the principles laid down for the guidance of the Revisers, both as to the Greek text they should adopt, and as to the translation — a few further notes are added.

The Revisers in their Preface speak enthusiastically of the Authorised Version, stating how they admired "its simplicity, its dignity, its power, its happy turns of expression, its general accuracy," and did not fail to add, "the music of its cadences, and the felicities of its rhythm."

In contrast to this, Bishop Chr. Wordsworth says, of the R.V., "To pass from the one to the other is as it were, to alight from a well-built and well-hung carriage which glides easily over a macadamised road — and to get into one which has bad springs, or none at all, and in which you are jolted in ruts with aching bones over the stones of a newly-mended and rarely-traversed road."

The mere *style* of the English is of little consequence in comparison to giving the sense of the original without any room for uncertainty. The same writer says, "We meet in every page with small changes, which are vexatious, teasing, and irritating, even the more so because they are small; which seem almost to be made for the sake of change."

To this may be added the marginal notes of readings by 'some' or 'many' authorities, which leave the reader in doubt as to the text in many places.

On the other hand, Bishop Ellicott and others have strongly defended the Revision both as to its Greek basis and its translation.

But Bishop Ellicott was chairman of the revising committee.

In conclusion, a writer, well versed in scripture, and a Greek scholar, who fully acknowledges that the Version has many improvements on the A.V., after pointing out many errors, says, "On the whole, I accuse the Revisers of having mischievously erred as to the use of prepositions, particularly ἐν, to have been entirely ignorant of the force of the definite article, and to have made a complete mess of the Greek aorist, blundering as to Greek and English I do not find the mind of God apprehended, so as to help a simple Christian; nor do I find, though the grace of Almighty God is referred to, any reference to the Spirit of God as Author, or as help in the work I believe that a person who takes it up for his daily use will injure his own soul."

The Revisers had an avowed Unitarian amongst them, and how could God bless such dishonour on His beloved Son?

All the above remarks refer to the New Testament. A different company translated the Old Testament. In that, the Hebrew text did not need much revision, and it does not appear that its translation has met with such censure.

Vestry.

Wardrobe. 2 Kings 10: 22.

Vials.

Golden bowls, mentioned in the symbolical language of the Revelation as

1. Containing incense or odours, which are the prayers of saints. Rev. 5: 8.

2. Containing the wrath of God. There are seven direct judgements of the wrath of God (they are no longer mere providential actings) upon the settled sphere of God's dealings, whereby those who have received the mark of the beast are grievously affected; and upon masses of people outside that sphere, and upon the sources of

national life and prosperity; also on those in authority in the world; also on the Euphrates, that it may be dried up to make way for the kings from the sun rising; followed by a general break up of human governments introductory to the reign of Christ. Rev. 15: 7; Rev. 16: 1-17; Rev. 17: 1; Rev. 21: 9. See REVELATION.

Villages.

A term often used in the O.T. where a city is mentioned and 'its villages,' but at times nothing more is meant than its 'suburbs,' not in the sense of separate villages. The two principal words are *bath*, 'daughter,' Num. 21: 25, 32, etc. and *chatser*, 'hamlet, encampment,' etc. Joshua 18: 24, 28, etc. In the N.T. it is *κώμη*, 'village,' Matt. 9: 35, etc.

Vine, Vineyard.

The vine was extensively cultivated in Palestine. One sign of peace and prosperity was that every man might sit under his own vine. The grapes were large and plentiful, as was proved by the cluster found at Eshcol and borne by the spies. The illustration of a 'vineyard' representing Israel was one that would be well understood by them. God had formed it in a very fruitful hill, planted it with the choicest vine, and had done everything possible for its fruitfulness and protection. Yet when fruit was sought, it was found to have brought forth only wild grapes. Eventually God broke down the wall thereof, and the vineyard was trodden down — a picture of the state of Israel until now. Ps. 80; Isa.5: 1-10.

The Lord when He was upon earth said He was the true Vine, and His disciples were the branches. There could not and cannot be any fruit-bearing but by abiding in Him. John 15: 1-5.

Vine of Sodom.

Many suggestions have been made as to what tree this refers to. Josephus speaks of some fruits that grew near the Dead Sea, which "have a colour as if fit to be eaten, but if plucked they dissolve into smoke and ashes." Many have sought for such fruit. Some judge the vine alluded to in scripture to be the poisonous *colocynth*, which

grows near the Dead Sea. May not the term be symbolical of that which leads to destruction, which was the doom of Sodom? Deut. 32: 32.

Vinegar.

This was a thin sour wine, that might be called either wine or vinegar, there being other words for wine of a better quality. It was the drink of the reapers and of the Roman soldiers. It is represented as intoxicating, and as irritating to the teeth. "As vinegar upon nitre [natron, an alkali], so is he that singeth songs to a heavy heart." Prov. 25: 20. Its acidity is referred to in Prov. 10: 26.

Vinegar was offered to the Lord mingled with myrrh or gall, and He refused it; but He received the vinegar when He had said, 'I thirst,' according to the prophecy "In my thirst they gave me vinegar to drink." Num. 6: 3; Ruth 2: 14; Ps. 69: 21; Matt. 27: 34, 48, etc.

Vineyard.

See VINE.

Vintage.

The time of rejoicing when the grapes were gathered. As there were different elevations in the land, the grapes would not be all ripe at the same time. In reference to the future time of blessing for Israel it is said, "Your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time." Lev. 26: 5; Judges 8: 2; Job 24: 6; Isa. 24: 13; Isa. 32: 10; Jer. 48: 32; Micah 7: 1; Zech. 11: 2. See SEASONS.

Viol.

A stringed instrument. The word is *nebel*, and is often translated 'PSALTERY.' Its exact form is not known. Isa.5: 12; Isa.14: 11; Amos 5: 23; Amos 6: 5.

Viper,

epheh, ἔχιδνα. All we learn from the passages that speak of the viper

is that its bite was poisonous: "the viper's tongue shall slay him." When one fixed on Paul's hand they expected that he would drop down dead. What species of serpent is alluded to is unknown. It is only otherwise referred to in the N.T. as symbolical of evil ones. John the Baptist called the multitude who came to be baptised 'a brood of vipers,' and the Lord applies the same term to the scribes and Pharisees, showing the deadly character of their opposition. Job 20: 16; Isa. 30: 6; Isa. 59: 5; Matt. 3: 7; Matt. 12: 34; Matt. 23: 33; Luke 3: 7; Acts 28: 3.

Virgin, Virginitv,

παρθένοϋ. Used symbolically for those in separation from evil. Paul had espoused the saints at Corinth to one husband to 'present them as a chaste virgin to Christ.' 2 Cor. 11: 2; cf. Rev. 14: 4. In their natural application the words apply to both sexes, and in 1 Cor. 7: 36, 37 it is perhaps better translated 'his virginitv.'

Visions.

By means of visions God often vouchsafed to make known His will. When Samuel was a child, before the word of Jehovah was revealed to him, for a time 'there was no open vision.' 1 Sam. 3: 1, 15. With the prophets they were frequently employed: more than twenty times we read of them in Daniel. In the future when the Spirit will be poured out, Israel's sons and daughters will prophesy; the old men will dream dreams, and the young men will see visions. Joel 2: 28; Acts 2: 17. The book of Revelation is a series of visions. Rev. 1: 2.

Vocation.

See CALLING.

Vophsi. [Voph'si]

Father of Nahbi, of the tribe of Naphtali. Num. 13: 14.

Vows.

The Israelites were not told to make vows, but if they voluntarily

made them, God said they must conscientiously perform them. Man is ever ready to boast of his strength, not being conscious of his own weakness. Israel, on hearing the law, did not hesitate to say, "all that the Lord hath said we will do;" but they alas, miserably failed. The law made vows binding, and gave directions as to exceptional cases where it was impossible to perform them. Num. 30: 2-14; Deut. 23: 21-23; Ps. 1: 14; Ecc. 5: 4, 5; Nahum 1: 15; etc.

The only instances of vows in the N.T. are those of Paul (or Aquila, as some judge) at Cenchrea, which is shrouded in mystery, and the four men at Jerusalem. Acts 18: 18; Acts 21: 23. These were probably the vows of Nazariteship, by the head being shaven. According to the law the final shaving must be at the tabernacle or temple. Num. 6: 18.

Vulgate, The.

This is the name usually given to the Latin version of the scriptures, signifying that it is commonly received, and it is the book used and accredited by the Romish church; but there was a Latin version long before that church assumed any authority: indeed the apostle Paul wrote (about A.D. 58) that for 'many years' he had desired to visit the saints at Rome, and it is probable that during those many years the saints there had early copies of the Old Testament in the Latin tongue, and of the New Testament as the Gospels and the Epistles came into existence.

It is known by the evidence of Jerome [346-420] and Augustine [354-430] that in the fourth century there was a great variety of Latin interpretations, though more modern scholars have judged that many of them may be traced to some one unknown recension.

Augustine, however, judged that one of them differed from the rest in its clearness and fidelity, and it was distinguished by the name of *Itala* or *Italic*. This has led to the earliest Latin codices being associated with Italy, where, as already observed, there were certainly assemblies in the days of the apostles. Heb. 13: 24.

Some nevertheless, by comparing the earliest copies with the writings of the Latin Fathers, are convinced that the primitive

translation into Latin was of *African* origin. This opinion was accepted by Lachmann, Tischendorf, Davidson and Tregelles; but others still refer the translation to Italy. May there not have been one made in each place?

The principal MSS quoted by the Editors as dating before the time of Jerome (called *Old Latin* as well as *Italic*, though the distinction is not clearly marked) are

a. Cod. Vercellensis. Contains the Gospels. Century IV.

b. Cod. Veronensis. The Gospels. A little later than *a.*, a good specimen of the Old Latin.

c. Cod. Colbertinus. All the N T., but only the Gospels in the Old Latin. XI.

d. Cod. Bezae. The Latin that accompanies the Greek D, the Gospels, Acts. VI. or VII.

d. Cod. Claromontanus. Paul's Epistles of the same. VI. or VII. It ranks higher than the Gospels and Acts.

e. Cod. Palatinus. The Gospels. IV. or V. A mixed text.

e. Cod. Laudianus. The Acts of the Greek Codex E.

e. Cod. Sangermanensis. Paul's Epistles. The Latin text of the Greek Codex E, but is judged to be a copy of *d.*

g. Cod. Boernerianus. Paul's Epistles. The Latin interlinear text of the Greek Codex G. IX. or X.

h. Cod. Claromontanus. The Gospels, but Matthew only is the Old Latin. IV. or V.

k. Cod. Bobbiensis. Parts of Matthew and Mark. Judged by some to be the oldest representative of the African type. IV. or V.

m. From a "speculum," a remarkable ancient work. It contains a number of doctrines as heads, under which are quoted passages from

the O.T. and N.T. without note or comment. The text is considered to be generally African as distinguished from Italic. It contains twice 1 John 5: 7, known as "the heavenly witnesses." VI. or VII.

There are many other portions, some of which are described as European, but it is judged impossible to class some either as African, European, or Italian.

In the fourth century, the Latin copies having multiplied, with obvious corruptions in some of them, a revision was deemed necessary, and Damasus, Bishop of Rome, laid the duty upon Jerome.

Jerome saw the difficulties he would have to encounter in the prejudices that such a work would excite, nevertheless it had to be done. He said there were errors "by false transcription, by clumsy corrections, and by careless interpolations." The evils could only be remedied by going back to the original Greek.

The Gospels having suffered most, he began with them, not, however, making a new translation, but revising the Old Latin. His revision of the Gospels appeared in A.D. 384, with his preface to Damasus, who died in the same year. It is probable that he completed the rest of the New Testament in 385.

In his Commentary on Galatians, Ephesians, Titus, and Philemon, in 386, he acted as a translator with more freedom than he had exercised as a reviser. And in his new version of the Old Testament, except the Psalms, which had been made from the LXX, he translated from the Hebrew. Of this freedom Augustine disapproved. The people generally resisted alterations: quite a commotion in a church is recorded, the prophet Jonah being read, because Jerome had used the word *hedera*, 'ivy,' in his translation, for they had been accustomed to the word *cucurbita*, 'gourd.' But the agitation gradually subsided.

In the 400 years that followed, as the MS copies multiplied so did the errors, until Charlemagne sought a remedy in getting Alcuin to revise the text for public use. This was accomplished about A.D. 802: and was called Charlemagne's Bible. A copy of this is in the

British Museum, but is of later date than Charlemagne.

Copies still increased, and variations were again multiplied; and as soon as printing was invented, several editions were published, all more or less differing. At length the Popes undertook to prepare a correct edition, it was finished by Sixtus V. in 1590, but this proved to be so incorrect, that others were contemplated. In 1592 Clement VIII. published one, and in 1593 another, and in 1598 a third, with a list of errata for the three. The modern printed copies bear the date of 1592. In giving the Vulgate as an authority for various readings in the N.T. the printed editions are not often referred to, but the manuscripts that are still in existence of Jerome's revision. The principal of these are:

am. Cod. Amiatinus, containing the whole Bible. VI.

fuld. Cod. Fuldensis. The New Testament. VI.

tol. Cod. Toletanus. The whole Bible, in Gothic letters.

for. Cod. Forojuliensis. Portions of the Gospels.

per. Fragments of Luke.

harl. Cod. Harleian. The Gospels. VII.

With portions and fragments of many others.

The passage in John 7: 53 — John 8: 11, "the woman taken in adultery" (which is omitted in many Greek MSS., including _ A B C L T X Δ, but in L and Δ is a blank space), is found in Codices *c.* and *e.* of the Old Latin, and was in *b.*, but had been erased. Verses 10 and 11 are here quoted, along with Cod. Amiatinus.

c. COD. COLBERTINUS.

Cumque se erexisset Jesus, dixit ad mulierem: Ubi sunt? nemo te condemnavit? Quae dixit, Nemo Domino. Dixit autem illi Jesus: Nec ego te condemnabo: Vade, et ex hoc jam noli peccare.

e. COD. PALATINUS.

Cum adlevasset autem capud *ih̄s* dixit ei. mulier ubi sunt nemo te judicavit. Dixit et illa, nemo *dne* dixit autem *ih̄s* ad illam nec ego te judico. i et amplius noli peccare.

am. COD. AMIATINUS.

Erigenſ autem ſe Jeſuſ dixit ei mulier, ubi ſunt? nemo te condemnavit? Quae dixit, Nemo domine. Dixit autem Jeſuſ Nec ego te condemnabo: vade et amplius jam noli peccare.

This paſſage gives an illuſtration of how the Old Latin, preſerved in the Vulgate, may be the means of authenticating true readings that would otherwiſe be condemned becauſe of the ſuppoſed preponderance (of *weight*, not *number*) of Greek MSS againſt it. Auguſtine (A.D. 354-430) and Nicen (cent. x.) both gave as the reaſon why this paſſage was omitted that it was thought to give a liſenſe to ſin!

The Latin text therefore ſhould not be ignored ſimply becauſe it has been adopted by Rome. It exiſted long before papal ſupremacy and for many centuries was the only copy of the New Teſtament that was available to the maſſ of Chriſtians, and was largely uſed by the Reformers until they could obtain a copy of the Greek, and were able to read it.

Vulture.

There are three words ſo tranſlated.

1 . *ayyah*, a bird of keen ſight. Job 28: 7. It is ſuppoſed to be a ſpecies of KITE, as the Hebrew is tranſlated in Lev. 11: 14; Deut. 14: 13.

2 . *dayyah*, a bird inhabiting ruins: ſuppoſed to be another ſpecies of KITE. Deut. 14: 13; Iſa. 34: 15.

3 . *daah*, a bird of rapid flight, Lev. 11: 14; ſuppoſed to be the FALCON; the word occurs here only. Theſe are all claſſed among the unclean birds. For the true vulture ſee EAGLE.

Wagon.

See CART.

Wanderings of the Israelites.

The Israelites were always directed by God as to their journeyings and when and where to pitch their tents. It was God who caused them to 'wander' because of their sin. Num. 32: 13.

The accounts of the journeys of the children of Israel have not escaped the unwarrantable attacks to which many parts of scripture have been subjected. Though many of the places mentioned cannot now be identified, and therefore the actual path trodden cannot be traced, yet enough is recorded to show in the main what their route was, and to prove that the several records do not clash one with another. The passage quoted above speaks of the wanderings occupying forty years, yet it was after their first visit to Kadesh-barnea in the 2nd year that their real 'wanderings' began.

Travellers have visited the districts along which the Israelites are supposed to have travelled, and have not hesitated to say that the cattle and sheep of the Israelites could not possibly have found pasture or fodder on which to have lived.

We read that they brought out of Egypt 'flocks and herds,' and in Ex. 12: 38 "very much cattle" is mentioned. Before crossing the Jordan the two and a half tribes are described as having "a great multitude of cattle," but this was after the Midianites had been destroyed, and most of the cattle and sheep may have fallen to these tribes, the other tribes taking "the gold, and the silver, the brass, the iron, the tin, and the lead" with other spoils.

The Israelites were forbidden to graze their flocks and herds "before the mount." And this implies that there was pasture there for them; the Amalekites also dwelt there, and doubtless had cattle. Ex. 17: 8; Ex. 34: 3. The actual state of the desert now is no proof of what it was then. It is well known that the Bedouins do not encourage cultivation, and they have destroyed the trees extensively in order to make charcoal, which they can always sell, and this decreases the

fertility. A traveller records that "the gardens at the Wells of Moses, under the French and English agents from Suez, and the gardens in the valleys of Jebel Musa, under the care of the Greek monks of the Convent of St. Catherine" are proofs of the fertility of the ground under culture.

The barren state of the desert in general does not preclude the fact that parts of it are fertile. There are few parts of the Sinai Peninsula that do not show signs of vegetation. The numerous valleys of the Sinaitic group of mountains are full of shrubs and grass.

Much farther north, near Kadesh, the Amalekites and Canaanites were able to live in the mountain. Num. 14: 40-45.

It is therefore useless and unbelieving to draw conclusions from the present aspect of the land through which the Israelites travelled. If they continued to have much cattle, God could as easily have provided for their cattle as have given them manna from heaven for themselves.

The first part of their journey from Egypt was from Rameses to the Red Sea. Rameses was on the east of the Nile, but some place it farther north than others. The western branch of the Red Sea doubtless then extended farther north than it does at present, and it cannot be ascertained at what point the sea was crossed. The stations are

Ex. 12. Num. 33.

Rameses, Ex. 12: 37. | Rameses, Num. 33: 3.

Succoth, Ex. 12: 37. | Succoth, Num. 33: 5.

Etham, Ex. 13: 20. | Etham, Num. 33: 6.

Pi-hahiroth, Ex. 14: 2. | Pi-hahiroth, Num. 33: 7.

Passage through the Red Sea, | Passage through the Red Sea

Ex. 14: 22, and three days' march | and three days' march in the

into the desert of Shur, Ex. 15: 22 | desert of Etham, Num. 33: 8.

It will be noticed that in Numbers, Etham is mentioned on both sides of the Red Sea. The word has been interpreted 'boundary of the sea' (a meaning which Fürst thinks doubtful, but gives no other): if so, it might apply to either side. The desert of Etham may have swept round the end of the Gulf of Suez, as in some maps.

The second part of their journey was from the Red Sea to Mount Sinai, on the east side of the Gulf of Suez. The wilderness of Sin, Mount Sinai, and Horeb are in the main identified. The stations are

Marah Ex. 15: 23. | Marah, Num. 33: 8.

Elim, Ex. 15: 27. | Elim, Num. 33: 9.

| Encampment by the Red Sea,

| Num. 33: 10.

Desert of Sin, Ex. 16: 1. | Desert of Sin, Num. 33: 11.

| Dophkah, Num. 33: 12.

| Alush. Num. 33: 13.

Rephidim, Ex. 17: 1. | Rephidim, Num. 33: 14.

Desert of Sinai, Ex. 19: 1, in the | Desert of Sinai, Num. 33: 15.

third month of the first year. |

In the wilderness of Sinai the Israelites remained until the second month of the second year, during which period the law was given. Num. 10: 11; Num. 33: 16.

The third part of their journey was from Sinai to Kadesh-barnea, some eighty miles farther north. In this journey only three intermediate stations are mentioned.

Taberah, Num. 11: 3; Deut. 9: 22 |

Kibroth-hattaavah, Num. 11: 34. | Kibroth-hattaavah, Num. 33: 16.

Hazereth, Num. 11: 35. | Hazereth, Num. 33: 17.

Kadesh in the wilderness of Paran | Rithmah, Num. 33: 18.

Num., 12: 16; Num.13: 1-26. |

At Taberah the fire of the Lord burnt among them. At Kibroth-hattaavah the people lusted for flesh: quails were given them, and then God sent upon them a very great plague. Num. 11: 4, 31-34. At Hazereth Miriam and Aaron spoke against Moses, and Miriam was smitten with leprosy. Num. 12: 10. The above shows that Kadesh is in the same locality as Rithmah, from whence the spies were despatched. The spies are not mentioned in Num. 33.

There was a prolonged stay at Kadesh or Rithmah in the wilderness of Paran. The return of the spies was waited for. The rebellion broke out on the report of the faithless spies, and God swore they should not enter the land, but should wander in the wilderness that all the men who came out of Egypt might die except Caleb and Joshua. In defiance of this they invaded the land, and were attacked by the Amalekites. Num. 14: 33-45. Then followed the rebellion of Korah. Num. 16.

Apparently the Israelites spent about thirty-seven years in travelling *three* times between Kadesh and Ezion-gaber, at the corner of the Gulf of Akaba, but many of the stations cannot be identified; some may have been situated farther to the west. It is not, however, recorded how long they remained at the various places, and it is possible that some of them are not included in the lists.

By comparing Num. 20: 22-29 with Deut. 10: 6 it will be seen that Mosera and Mount Hor are regarded as the same place, Mosera, or Moseroth, being situated at the foot of Mount Hor. Mosera is therefore a recognised place to which they travelled when the real 'wanderings' began. They removed from Kadesh, or Rithmah, to Rimmon-parez, and then to other stations till they arrived at Mosera,

or Mount Hor, the first time, though it seems but a short distance. Num. 33: 19-30.

From Mosera they travelled southward to Ezion-gaber, there being four stations between. Num. 33: 31-35.

From Ezion-gaber they turned and travelled northward again and arrived at Kadesh or Kadesh-barnea *a second time*, no stations being mentioned between those two distant places. At Kadesh Miriam died. The people murmured, and the rock was smitten, on which occasion Moses and Aaron offended. Num. 20: 1-13.

From Kadesh they travelled to Mount Hor, without any station being mentioned between them, unless Beeroth in Deut. 10: 6 comes in here. At Mount Hor Aaron died and was buried. Num. 33: 37, 38. They were attacked by King Arad the Canaanite, who was defeated and his cities destroyed. Num. 21: 1-3.

The King of Edom having refused to let the Israelites pass through his land necessitated their journeying again to the Red Sea in order to compass the land of Edom (perhaps passing Gudgodah and Jotbath, Deut. 10: 7, in the route). Num. 20: 14-21; Num. 21: 4. From the Red Sea their route is plainly on the east of Edom and the Salt Sea until they arrived opposite Jericho, where their wanderings ended.

From Mount Hor by the way of the | By Elath and Ezion-gaber, Deut. 2: 8.

Red Sea, Num. 21: 4. |

| Zalmonah, Num. 33: 41.

| Punon, Num. 33: 42.

Oboth. Num. 21: 10. | Oboth, Num. 33: 43.

Ije-abarim, Num. 21: 11. | Ije-abarim, or Iim, Num. 33: 44, 45.

The Brook Zared, Num. 21: 12; |

Deut. 2: 13, 14. |

The Brook Arnon, Num. 21: 13; |

Deut. 2: 24. |

| Dibon-gad, Num. 33: 45,

| Almon-diblathaim, Num. 33: 46,

Beer, in the desert, Num. 21: 16, 18. |

Mattanah, Num. 21: 18. |

Nahaliel, Num. 21: 19. |

Bamoth. Num. 21: 19. |

Pisgah, Num. 21: 20 (on Abarim). | Mountains of Abarim, before

| Nebo, Num. 33: 47.

Plains of Moab, by Jordan, near | Plains of Moab, by Jordan, near

Jericho, Num. 22: 1. | Jericho, Num. 33: 48.

The many failings and murmurings of the Israelites are recorded in scripture, and stand as solemn warnings to the Christian, as we see in 1 Cor. 10: 1-14. For the typical signification of the journey of the Israelites see under WILDERNESS.

Wars.

War is the natural consequence of sin being in the world, and men and nations coveting the possessions of others. James 4: 1-3. The principal wars recorded in scripture are, however, different: they are those of Israel in taking possession of Canaan for Jehovah as the Lord's host, and in maintaining their position in His land, for which they had divine instruction. Their warfare is typical of the conflict of Christians against principalities, powers, and the rulers of the darkness of this world and against spiritual wickedness in the

heavenlies. Eph. 6: 12. There are also the wars *against* Israel, when God used other nations to punish them. But God always maintained His rights in His own people and in His own land.

When Jehovah destroyed the army of Pharaoh in the Red Sea, He was called 'a man of war,' and this and other victories were recorded in "the book of the wars of Jehovah." Ex. 15: 3; Num. 21: 14. David could say of God, "He teacheth my hands to war." 2 Sam. 22: 35; Ps. 18: 34.

There are still wars on the earth, for sin is here, and nation rises against nation; and Israel again in the land will be persecuted by their enemies. The kings of the habitable world will be gathered at Armageddon to the battle of that great day of God the Almighty. Rev. 16: 14, 16. The Lord must reign until He hath put all enemies under His feet. This will be followed by a time when they "shall learn war no more," when warlike weapons will be beaten into agricultural instruments, and the Prince of Peace will reign over the whole earth.

Washing.

A requirement of frequent literal recurrence under the law, but in the N.T. a term bearing commonly a moral force and application. Important truth may be learned from the different significations of the Greek words used for 'washing' in John 13. The word in John 13: 10 is λούω, 'to cleanse, wash thoroughly.' One who is cleansed in this sense never needs to be thus washed again; he is, as the Lord said, 'clean every whit,' yet in order to have 'part with' Christ, he needs, because of the defilement of the way, that his feet should be washed (here the word is νίπτω), John 13: 5-14, an action which is applied to *parts* of the body only. The same difference was typified in the cleansing of Aaron and his sons. They were at their consecration *once* 'washed' by Moses, but were thenceforward required continually, when executing their service, to wash only their hands and feet in the laver. Ex. 40: 12, 30-32.

Washing of Regeneration.

This term occurs only in Titus 3: 5. 'Regeneration' is not used in

scripture in the modern ecclesiastical signification of the word, as may be seen from the only other occurrence of it in Matt. 19: 28, where it evidently refers to an order of things still future. In Titus the believer is said to be saved by the cleansing in connection with the new order of things introduced by Christianity, as indicated in baptism, and the renewal of the Holy Spirit.

The words "saved us by the washing of regeneration, and renewing of the Holy Ghost," show that there is a present escape and deliverance from the world and its course, and an entrance into those things which characterise the world to come, of which the Holy Ghost is now the revealer and power, even as Israel escaped from Egypt and its shame through the Red Sea, and anticipated Canaan in their song of praise.

Washpot.

Twice used by the Psalmist in the sentence, "Moab is my washpot." Ps. 60: 8; Ps. 108: 9. Moab is to be brought down to the lowest servile subjection.

Watches, Night.

There were with the Israelites *three* night watches:

1. From sunset (about 6 P.M.) to 10 P.M. Lam. 2: 19.

2. The middle watch, from 10 P.M. to 2 A.M. Judges 7: 19.

3. From 2 A.M. till sunrise. 1 Sam. 11: 11. Under the Romans there were four night watches, agreeing with the changes of the Roman guards, each being of three hours' duration, from sunset to sunrise. They were sometimes called evening, midnight, cock-crowing and morning. Matt. 14: 25; Matt. 24: 43; Mark 6: 48; Mark 13: 35; Luke 12: 38.

Water of Separation.

Used for purification in cases of ceremonial defilement, without the re-application of blood. Num. 19: 9-21. See HEIFER, RED.

Wave-offering.

See OFFFRING.

Wayfaring Man.

A traveller. Judges 19: 17; 2 Sam. 12: 4; Isa. 33: 8; Isa. 35: 8; Jer. 9: 2; Jer. 14: 8.

Weasel.

This occurs only in Lev. 11: 29 as one of the unclean animals. The word is *choled*, and occurs nowhere else. Gesenius translates it 'weasel,' so called from its swift gliding motion, or its gliding into holes. Some, however, judge it to be the mole, the Arabic name of which is *chuld*, and the Syriac *chuldo*. This latter interpretation is probably the right one.

Weaver, Weaving.

This art was early practised in Egypt, and though the looms were of the simplest description, some Egyptian productions were very fine. Weaving was known to the Israelites, and by it they produced fine work for the tabernacle and the priests' robes. A weaver's beam is often referred to as a heavy thing for a man to use as a weapon. Ex. 28: 32; Ex. 35: 35; Ex. 39: 22, 27; 1 Sam. 17: 7; Job 7: 6, etc. Of the wicked it is said, they "weave the spider's web . . . their webs shall not become garments." Isa. 59: 5, 6.

Wedding.

See MARRIAGE.

Weeks, Feast of.

See PENTECOST.

Weeks, Seventy.

See SEVENTY.

Weights and Measures.

In the O.T. money was weighed. The first recorded transaction in scripture is that of Abraham buying the field of Ephron the Hittite for four hundred shekels of silver, which Abraham 'weighed' to Ephron. Gen. 23: 15, 16. The shekel here was a weight. Judas Maccabaeus, about B.C. 141, was the first to coin Jewish money, though there existed doubtless from of old pieces of silver of known value, which passed from hand to hand without being always weighed. Herod the Great coined money with his name on it; and Herod Agrippa had some coins; but after that the coins in Palestine were Roman. The following tables must be taken approximately only: the authorities differ.

WEIGHTS.

The principal weights in use were as follows with their approximate equivalents:

AVOIRDUPOIS.

Pounds ozs. drams.

Gerah (1/20 of a shekel)..... - - 0.439

Bekah (½ of a shekel) - - 4.390

Shekel..... - - 8.780

Maneh or pound (60 shekels)..... 2 0 14.800

Talent, *kikkah* (50 maneh)..... 102 14 4.000

Talent of Lead (Zech. 5: 7), 'weighty piece,' *margin*.

Talent (Rev. 16: 21): if Attic = about 55 lbs.

Pound, λίτρα (John 12: 3; John 19: 39) about 12 oz. avoirdupois.

It must be noted that there are two shekels mentioned in the Old Testament: one according to 'the king's weight,' probably the

standard shekel used for all ordinary business, as in Ex. 38: 29; Joshua 7: 21; 2 Sam. 14: 26; Amos 8: 5; and another called the 'shekel of the sanctuary,' of which it is said in Ex. 30: 13; Lev. 27: 25; Num. 3: 47; Num. 18: 16, 'the shekel is 20 gerahs,' implying perhaps that the common shekel was different. Michaelis says that the proportion was as 5 to 3, the business shekel being the smaller.

This seems confirmed by the word *maneh* in the following passages. By comparing 1 Kings 10: 17 with 2 Chr. 9: 16 it will be seen that a *maneh* equals 100 shekels (probably, for the word 'shekels' has been added by the translators); whereas in Ezek. 45: 12 the *maneh* equals 60 shekels, because the latter would be shekels of the sanctuary. The passage in Ezekiel is obscure, but the sense appears to be that *three* weights (20, 25, and 15 shekels) should be their *maneh*, which makes, as in the above table, a *maneh* = 60 shekels. Some modern tables give the *maneh* as equal to 50 shekels, from the supposition that this is what is meant in Ezek. 45: 12 in the LXX. The *maneh* is translated 'pound' in 1 Kings 10: 17; Ezra 2: 69; Neh. 7: 71, 72.

The word *bekah* occurs in Ex. 38: 26; it signifies 'half,' and is 'half shekel' in Ex. 30: 13.

MONEY.

If the weights in the foregoing list be approximately correct, and silver be taken at ??? per ounce, and gold at £ ??? per ounce Troy, the money value will be about

£

Gerah (1/20 of a shekel)..... ??? Ex. 30: 13.

Bekah, *beqa* (½ of a shekel)..... ??? Gen. 24: 22.

Shekel..... ??? Gen. 23: 15.

Dram (daric, a Persian gold coin) about ??? 1 Chr. 29: 7.

Maneh or pound, 60 shekels..... ??? Ezek. 45: 12.

Talent of Silver..... ??? Ezra 7: 22.

Talent of Gold..... ??? Ex. 25: 39.

NOTE the above is a ^ "chart"^\ but it should be OK to insert whatever values you decide under ??? without upsetting the layout

With respect to 'Piece of money' (Gen. 33: 19; Job 42: 11) and 'Piece of silver' (Joshua 24: 32) *qesitah*, Gesenius compares Gen. 33: 19 with Gen. 23: 16 and supposes the weight to equal 4 shekels.

£

Mite, λεπτόν..... ??? Mark 12: 42.

Farthing, κοδράντης ??? Matt. 5: 26.

Farthing, ἀσσάριον..... ??? Matt. 10: 29.

Penny, δηνάριον..... ??? Matt. 20: 2.

Piece of silver, δραχμή..... ??? Luke 15: 8, 9.

Tribute money, δίδραχμον..... ??? Matt. 17: 24.

Piece of money, στατήρ..... ??? Matt. 17: 27.

Pound, μνᾶ ??? Luke 19: 13-25.

Talent (Roman) τάλαντον..... ??? Matt. 18: 24.

Piece of silver, ἀργύριον ??? in Matt. 26: 15.

Money, ἀργύριον indefinite Matt. 25: 18.

The Greek word ἀργύριον is the common word for 'silver,' and 'money,' as *l'argent* in French. 'Piece of silver' in the A.V. is always ἀργύριον except in Luke 15: 8, 9, where it is δραχμή.

The above gives no idea of the *purchasing* value of these sums,

which often varied. A penny (δηνάριον) was the usual daily wages of a working man: its purchasing value then must have been considerably more than it is now.

LIQUID MEASURE.

Caph.....	0.552 pints
Log (1.3 caphs).....	0.718 " Lev. 14: 10-24.
Cab (4 logs).....	2.872 " 2 Kings 6: 25.
Hin (12 logs).....	1.077 gallons Ex. 29: 40.
Bath, Ephah (72 logs).....	6.462 " 1 Kings 7: 26.
Cor, Homer (720 logs).....	64.620 " Ezek. 45: 14.
Pot, ξέστης.....	0.96 pints Mark 7: 4, 8.
Measure, βάτος	7.5 gallons Luke 16: 6.
Firkin, μετρητής.....	8.625 " John 2: 6.
Measure, κόρος.....	64.133 " Luke 16: 7.

DRY MEASURE.

Log	0.718 pints
Cab (4 logs)	2.872 " 2 Kings 6: 25.
Omer (1.8 cabs)	5.169 " Ex. 16: 16, 36.

Tenth deal (tenth of an Ephah)	5.169 "	Ex. 29: 40.
Measure, <i>seah</i> (6 cabs)	2.154 gallons	1 Sam. 25: 18.
Ephah (18 cabs)	6.462 "	Lev. 5: 11.
Half Homer, <i>letheh</i> (90 cabs)	4.040 bushels	Hosea 3: 2.
Homer, <i>chomer</i> (180 cabs)	8.081 "	Lev. 27: 16.
Measure, χοῖνιξ	2.000 pints	Rev. 6: 6.
Bushel, μόδιος	2.000 gallons	Matt. 5: 15.
Measure, σάτον	2.875 "	Matt. 13: 33.

LONG MEASURE.

Finger or Digit, <i>etsba</i>7584 inches	Jer. 52: 21.
Handbreadth or Palm (4 digits), <i>tephach</i>	3.0337 "	1 Kings 7: 26.
Span, <i>zereth</i> (3 palms)	9.1012 "	Ex. 28: 16.
Cubit, <i>ammah</i> , πήχυς (2 spans)	18.2025 "	Gen. 6: 15.
Fathom, ὀργυιά (4 Cubits)	6.0675 feet	Acts 27: 28.
Reed, <i>qaneh</i> , (6 cubits)	9.1012 "	Ezek. 40: 3-8.
Furlong, στάδιον (400 cubits)	606.750 "	Luke 24: 13.
Sabbath-day's journey (2000 cubits)	3033.75 "	Acts 1: 12.
Mile, μίλιον (3,200 cubits)	4854.0 "	Matt. 5: 41.

Acre. As much land as a yoke of oxen would plough in a day. 1 Sam. 14: 14.

The above measures are calculated from the cubit being the same as the Hebrew *ammah* and the Greek *πῆχυς*, which latter is found in Matt. 6: 27; Luke 12: 25; John 21: 8; Rev. 21: 17. This may be called the *short* cubit (perhaps not the shortest: See CUBIT). In Ezek. 41: 8 is the expression, 'a full reed of six great cubits.' The 'great cubit' is supposed to be a cubit and a handbreadth. This would make Ezekiel's reed to be about 10.618 feet. By adding a sixth to any of the above measurements they will correspond to the great cubit. There can be no doubt, however, that the 'furlong' and the 'mile' were Greek measures.

Though all these reckonings are only approximate, they help to throw light upon many passages of scripture. Thus Isaiah 5: 10 shows that there is a curse resting upon the fields of a covetous man. In Revelation 6: 6 the quantities prove that the time then spoken of will be one of great scarcity, etc.

Wells to Zechariah

Wells.

There are several Hebrew words for the wells that were in Palestine. Some may have been dug in connection with springs of water and others have been principally supplied by water from the surrounding land. The word *ayin* differs from either of the above: it signifies literally 'an eye,' and was like an eye in the ground from which the waters sprang up, and is not said to be dug, and yet is called 'a well' in the A.V. It occurs in Gen. 24: 13-45; Gen. 49: 22; Ex. 15: 27; Neh. 2: 13, and the same word is often translated 'fountain.' From the same is *mayan*. Ps. 84: 6; Isa. 12: 3; etc. The words *beer*, *bor* refer to any well, cistern, or pit. Gen. 16: 14; Gen. 24: 11, 20; Deut. 6: 11; etc.

There is the same difference in the N.T., and the two words *πηγή*, 'spring' or 'fountain,' and *φρέαρ*, 'well,' are both used respecting Jacob's well; so that apparently it was a fountain (John 4: 6) within the well. John 4: 11, 12.

In John 4: 14 (πηγή) is used symbolically: it is 'a fountain' which Christ gives that springs up into eternal life. It is the Holy Spirit, the power of life that springs up in the soul towards its heavenly source.

In 2 Peter 2: 17 an apostate is a spring or fountain 'without water:' he has left the only source of life.

Wen.

A suppurating sore. Lev. 22: 22.

West.

This was expressed by

1. *yam*, 'the Sea,' referring to the Mediterranean, which lies on the west of Palestine, Gen. 12: 8, etc.

2. *maarab*, δυσμή, 'sun-setting,' because the sun sets in the west. 1 Chr. 7: 28; Matt. 8: 11; etc.

3. *maarabah*, 'sun-setting,' only in Isa. 45: 6.

4. *mebo hashshemesh*, from the 'going down of the sun,' only in Joshua 23: 4; Zech. 8: 7.

Whale.

The word *tannin*, Gen. 1: 21; Job 7: 12; Ezek. 32: 2; and κήτος Matt. 12: 40; refer to any sea monsters, without defining any particular one. In the case of Jonah the Hebrew word is *dag*, or *dagah*, a fish; it may not have been a whale: sharks have been known to swallow men entire, and whatever fish it was that swallowed him, it was a miracle that preserved him alive, and caused him to be safely landed on shore again. It is only by denying the miracle that any difficulty arises. The Hebrew word *tannin* is also translated in the A.V. 'dragon,' 'sea monster,' and 'serpent.'

Wheat.

This cereal was extensively grown in Palestine; the harvest was in

May and June. In the parable it is used by the Lord as representing the children of the kingdom, the fruit of the good seed that He was sowing on the earth, in contrast to the tares, or darnel, which Satan secretly sowed among the good seed.

The Lord Himself, being the second Man 'out of heaven,' is compared to the grain of wheat that must have remained alone unless it had died, but which in dying would bring forth much fruit. This clearly shows that there was no union of Christ and natural man by His incarnation alone, and that through the death of Christ the fruit produced by His resurrection is of the same order as Christ Himself. Matt. 13: 25-30; John 12: 24; 1 Cor. 15: 48, 49.

There are three or four varieties of *Triticum* grown in Palestine.

Wheels.

These are used symbolically in Ezekiel in connection with the living creatures of God's providential administration on earth. The Spirit was in the wheels, and the wheels had the appearance of a beryl, and were full of eyes: typical of the controlled but intelligent motion of events: wheels were within wheels, which mark the control of the events as mysterious and hidden.

Whirlwind.

This is often referred to in the Old Testament as one of the means wielded by God in His judgements on the earth. It is twice connected with the south. Job 37: 9; Isa. 21: 1; Isa. 40: 24; Isa. 41: 16; Jer. 23: 19; Jer. 30: 23.

Wilderness.

This term and that of DESERT do not usually refer in scripture to such places as the vast sand-plains of Africa, though there are some such in Palestine, but the words mostly refer to non-arable plains where the vegetation but thinly covers the limestone with patches of verdure. In places where the ground is not worth cultivating it can be used for pasture. Some of such deserts are comparatively small, but others are extensive. The wilderness of JUDAH is a plain extending

the whole length of the Dead Sea; but some of it can be used for pasture land. It may be said to include the wilderness of EN-GEDI, that of MAON, and probably that of ZIPH and of JERUEL.

The wilderness of BETH-AVEN and of GIBEON were in the allotment of Benjamin.

The wilderness of DAMASCUS was far north, and that of BEER-SHEBA far south; and that of SHUR, still farther south-west.

Those of KEDEMOTH, of EDOM, and of MOAB were east of the Dead Sea.

The rest were not in Palestine proper, but were the deserts through which the Israelites passed or were located in their wanderings: namely, ETHAM, KADESH, PARAN, SIN, SINAI, and ZIN. See WANDERINGS OF THE ISRAELITES.

Typically the wilderness was outside Canaan, and stands in contrast to it. The wilderness was the place of testing to the Israelites, and it is the same to the Christian, to humble him, and to prove what is in his heart. Deut. 8: 2. He has to learn what he is in himself, and the God of all grace he has to do with. There is need of constant dependence or there is failure, while the experience is gained of knowing One who never fails to succour. Canaan is figuratively a heavenly position and conflict, corresponding with the need of the armour of Eph. 6: 11, to stand against the wiles of the devil. For this one needs to realise what it is to be dead and risen with Christ. It is association in spirit with Christ in heaven.

Will-worship.

Worship that springs from the will of man and which satisfies the flesh. Col. 2: 23. Ordinances commanded by man come under this category, though their observance may be thought to be acceptable to God by the worshippers.

Willow,

ereb. Supposed to be the *Salix Babylonica*. Its boughs were used at

the Feast of Tabernacles, a season of joy; but at the captivity and since, it is a symbol of sorrow. It was on such that the captives hung their harps when in captivity, of which the Psalmist spoke prophetically. Lev. 23: 40; Job 40: 22; Ps. 137: 2; Isa. 15: 7; Isa. 44: 4. In Ezek. 17: 5 the word is *tsaphsaphah*, supposed by some to be the Arabic *safsâf*, a willow or osier which grows by the water.

Wimple.

See GARMENTS.

Wind.

The wind, as all else, is used by God to work out His purposes with man. Ex. 10: 13; Ps. 135: 7; Ezek. 13: 13. As the unseen wind comes and goes we know not whither, "so is every one that is born of the Spirit." John 3: 8. Its power is felt, and the result abides. The wind is also used as a symbol of the unseen influence of Satan, Jude 12; and where permitted he carries out his evil designs by the wind. Job 1: 19 .

Window.

There are several Hebrew words so translated. Windows were openings to admit light and for ventilation; not glazed, but furnished with latticed work, through which persons could, though themselves unobserved, see what was passing outside. Some had shutters attached. There was a window in the ark Noah built, and windows in the temple; and many are to be made in the temple described by Ezekiel. Gen. 6: 16; Gen. 8: 6; 1 Kings 7: 4, 5; Ezek. 40: 16-36.

In the East windows were usually made to open horizontally, which explains how a person sitting in a window could fall out. Acts 20: 9. The passage in Isa. 54: 12, "I will make thy windows of agates" is better translated, "I will make thy battlements, or pinnacles, of rubies." At the flood the expression the 'windows of heaven' is in the sense of the 'floodgates,' as in the margin. Gen. 7: 11.

Wine.

There are several Hebrew words translated wine, and though various expressions are attached to it as 'sweet,' 'new,' 'strong,' 'good,' 'mixed,' 'spiced,' 'on the lees,' all are *wine*; and the wine was intoxicating, as seen already in the days of Noah. Gen. 9: 21. Intemperance is the abuse of it, and against such abuse there are abundant protests and warnings in the scripture. Wine is mentioned with corn and oil, among the good gifts wherewith God would bless His earthly people. Deut. 7: 13; Ps. 104: 15. It was daily offered in the temple as a drink offering. Num. 28: 7.

Wine was created by the Lord in His first recorded miracle. John 2: 3-10. He was blasphemously spoken of as a wine-bibber; and He said at the last Passover, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14: 25. He also instituted the Lord's Supper with the cup of wine. Paul recommended Timothy to take a little wine for his frequent sickness; and a bishop must not be given to *much* wine. There is therefore adequate evidence that wine is regarded as a beneficent gift of God, of which man may make a moderate use. If, however, a man has no power over his appetite, doubtless he had better abstain from wine altogether. Drunkards shall not inherit the kingdom of God. 1 Cor. 6: 10.

Wine-press, Wine-fat.

These are said to be 'trodden,' which signifies that the grapes were placed in a receptacle, and were trodden on by the feet, a pipe conveying the juice into a vessel at the side. Places have been found which apparently were used for this purpose: they are hewn out of a rock with a shallow channel by which the juice could escape. Judges 6: 11; Neh. 13: 15; Job 24: 11; Isa. 5: 2; Isa. 63: 2; Mark 12: 1; etc. In Egypt the grapes were also pressed in a bag by its being twisted tighter and tighter.

Symbolically the wine-press is used as a figure of the execution of God's judgements: the people, as grapes, are placed in the press, and there crushed: "and blood came out of the winepress, even unto the horses' bridles, by the space of 1600 furlongs" (about the extent of

Palestine) Rev. 14: 19, 20; Rev. 19: 15.

Wings.

Used as a symbol of protection. Under 'the shadow of God's wings' is referred to in the Psalms; and the Lord said He would often have gathered Israel as a hen gathereth her chickens under her wings, but they would not. Ps. 17: 8; Ps. 36: 7; Ps. 57: 1; Matt. 23: 37; etc. Wings were given for rapid motion. The living creatures in Ezek. 1, had each four wings, and those in Isa. 6: 2 and Rev. 4, had each of them six wings. God's executives are swift messengers.

Winked.

The former times of ignorance God 'overlooked,' but now commandeth all men everywhere to repent, for a day has been appointed when the Lord Jesus will judge the habitable world in righteousness. Acts 17: 30.

Winnowing.

This was accomplished in the open air, by throwing up the grain with a shovel, or a fan (*λίκνος*, really a kind of shallow basket); the wind carried away the chaff. Boaz winnowed his barley in the evening, when there would be more wind. Ruth 3: 2; Isa. 30: 24. John the Baptist said of the Lord that His fan was in His hand, and He would thoroughly purge His floor; gather His wheat into the garner; and burn up the chaff with unquenchable fire. Matt. 3: 12; Luke 3: 17. It is now a day of grace, a sowing time, but the harvest will come, and the winnowing will surely follow.

Winter.

See SEASONS.

Wise Men.

See MAGI.

Wit, To, Wot, Wist.

'To know.' Gen. 24: 21; Ex. 16: 15; Acts 3: 17; Acts 23: 5; etc. From the Anglo-Saxon *witan*, 'to know.'

Wit, To.

'How.' 2 Cor. 5: 19.

Witch, Witchcraft.

The word *kashaph* is 'to use magical formulas or incantations,' 'to practise sorcery.' A witch was not suffered to live. Ex. 22: 18; Deut. 18: 10; 2 Kings 9: 22; 2 Chr. 33: 6; Micah 5: 12; Nahum 3: 4. In 1 Sam. 15: 23 the word is *qesem*, divination. In Gal. 5: 20 it is *φαρμακεία*, sorcery. See DIVINATION.

Withs.

Slender twigs twisted into a rope. Judges 16: 7-9.

Witness.

The testimony or evidence adduced or given in confirmation of an assertion, and so often used judicially. The term also sometimes speaks simply of an expression of mind or feeling. Until God intervenes in power to establish His own purpose in regard to this world, He maintains a testimony to that which He will assuredly accomplish.

The words *μαρτυρέω*, *μαρτυρία*, and *μαρτύριον* are translated both 'testimony' and 'witness.' The idea runs all through the scriptures in respect both to God Himself and to His people. Paul declared before the heathen at Lystra that God 'had not left himself without witness' as to His existence and His goodness, in giving rain and fruitful seasons, filling their 'hearts with food and gladness,' Acts 14: 17. The invisible things of God are testified of, "being understood by the things that are made, even His eternal power and Godhead, or divinity." Rom. 1: 19, 20.

God having for fifteen hundred years manifested His patience

towards the guilty antediluvian world, He, after warning the people by the preaching of Noah, bore witness to His righteousness and His power by the deluge, and at the same time manifested His grace in saving Noah and his family in the ark.

The witness which God vouchsafed of Himself to Abraham was that He was 'THE ALMIGHTY GOD'; to Moses it was 'I AM THAT I AM'; and to Israel, 'JEHOVAH.' The ark was often called the "Ark of the testimony," and the tabernacle was the "Tent of witness," the witness of good things to come. To Nebuchadnezzar God was witnessed to as the 'GOD OF HEAVEN.' To the Christian He is 'GOD AND FATHER.'

Israel were of old God's witnesses, and will also be in the future.

When Christ was on earth He bore witness to God as LOVE and LIGHT. The Lord Jesus is declared to be "the faithful and true witness," Rev. 3: 14; and His works and His words were witnesses that He had come from God. The Father also bore witness to Him as His beloved Son, in whom He was well pleased. The Lord Jesus confessed before the Jewish council that He was the Son of God, and before Pilate that He was the King of the Jews. Matt. 26: 63, 64; Matt. 27: 11.

Peter and John were witnesses of the truth before the council, so that they took knowledge of them that they had been with Jesus. Acts 4: 13. Stephen also was a true witness, and his testimony led to his becoming a martyr (μάρτυς). In Heb. 11 is given a 'great cloud' of witnesses to the principle of faith in Old Testament saints, some of whom were also martyrs. God will to the last have a testimony on earth as seen in His 'two witnesses' of Rev. 11.

In Christianity there are said to be three witnesses — "the Spirit and the water and the blood: and these three agree in one" — they affirm that God has given to the believer "eternal life, and this life is in his Son." "He that believeth on the Son of God hath the witness in himself." 1 John 5: 8-11.

The Church, in the absence of the Lord Jesus, is the vessel of the testimony of Christ, hence Christians should be in their whole life

and deportment true witnesses to the rejected Christ. The testimony of the church is characterised by — separation from the world; devotedness to the interests of the Lord Jesus on earth; faithfulness to the truth; unblamable moral conduct; and indeed, as the pillar and ground of the truth, by everything that becometh godliness.

Under the law of Moses it was enacted that in all charges of guilt two or three witnesses were necessary. Deut. 17: 6. In the church the same order is maintained, "in the mouth of two or three witnesses shall every word [or matter] be established." Matt. 18: 16; 2 Cor. 13: 1; 1 Tim. 5: 19.

Wives' Fables, Old.

A term of contempt for anything not worth listening to, associated with what is profane. Timothy was warned against such. 1 Tim. 4: 7.

Wizard.

See DIVINATION.

Woe.

A declaration of 'woe' on man is frequently found in scripture. It is especially pronounced on those who have had privileges and have not answered to them. In the Prophets there are many woes against Israel and Judah, and also against the nations which had to do with Israel. The Lord when on earth pronounced woes upon those who should have been the leaders of His people. The Revelation shows that God's 'woes' will fall with mighty power on those denounced. Rev. 18: 13; etc.

Woe worth.

'Woe be to the day.' Ezek. 30: 2. From the Anglo-Saxon *weorthan*, 'to be, become.'

Wolf.

The well-known animal, described in scripture as 'ravening,' and seeking its prey in the evening. They are very destructive among the

sheep, worrying and destroying more than they can eat. This makes the wolf a fit emblem of the wicked, who molest the sheep and lambs of God's flock, and even creep in among them. How great will be the change in the millennium is denoted, among other things, by the wolf and the lamb dwelling together. Gen. 49: 27; Isa. 11: 6; Isa. 65: 25; Jer. 5: 6; Ezek. 22: 27; Hab. 1: 8; Zeph. 3: 3; Matt. 7: 15; Matt. 10: 16; Luke 10: 3; John 10: 12; Acts 20: 29. The Hebrew is *zeeb*, Arabic *dhib*, the common *Canis lupus*.

Woman.

It is evident from scripture that women were anciently held in much more honour and esteem in Eastern countries than they are now. Solomon, speaking of women, said that such as his soul sought for he did not find one in a thousand. Ecc. 7: 28. This tells of fallen human nature; but the true thought of woman is that she is the glory of the man, his true helpmeet. This is fulfilled in the relationship of the church to Christ.

In the N.T. the true place of the woman in subjection to the man is plainly stated, as indicated in creation; and in the assembly the woman is to be silent, and not to teach. Her bearing and deportment are expressive of what she learns as taught of Christ. 1 Cor. 11: 3-15; 1 Cor. 14: 34, 35; 1 Tim. 2: 11, 12. Nevertheless women were greatly honoured in ministering to the Lord, and are accredited as helping on the work of the Lord in the gospel and among the saints. Luke 8: 2, 3; Luke 23: 27, 55, 56; Rom. 16: 1, 3, 6; Phil. 4: 2, 3; 2 John 1, 10.

Wood.

See FOREST.

Wool.

The fleece of sheep and other animals. That of sheep was used for weaving into cloth, and is generally referred to as 'wool.' In the figurative language of Isa. 1: 18 undyed wool represents the state resulting from the removal of sin by Jehovah from His people; the sin being compared to that which had been dyed crimson. The law

forbade the wearing of a garment made of linen and wool: it was an unnatural mixture, figurative of the working of the Spirit and the flesh in a Christian. Lev. 19: 19; Deut. 22: 11.

Word, The.

A designation of the Lord Jesus, employed by John in the opening of his gospel, and mentioned in Luke 1: 2. The word is *λόγος*, which occurs constantly in the N.T. and is translated 'word, saying, speech,' etc. In John 1 it is '*the* Word who is in view,' and what is stated asserts clearly three things concerning the Person of the Lord Jesus Christ.

1. His eternal existence: "in the beginning was the Word;" "all things were made by him."
2. His true deity: "the Word was God."
3. His distinct personality: "the Word was *with* God."

As the Word, the Lord Jesus is the substance and expression of the mind of God in regard of man; and the term covers what He was on earth for man — life, light, and love. See also Rev. 19: 13.

It has been said that *λόγος* presents "the intelligent and the intelligible." The same Greek (translated 'the word') is used to express the scriptures and the truth preached. Acts 16: 6; Acts 17: 11; Gal. 6: 6; Phil. 1: 14; 1 Thess. 1: 6; 1 Peter 2: 2, 8; 1 Peter 3: 1; 2 Peter 3: 7; 1 John 2: 7; Rev. 3: 8.

Works.

These are activities, divine or human, which may proceed from good or evil. We read of 'dead works': acts of mere ceremony, and the religious efforts of the flesh (the flesh profiteth nothing). Heb. 6: 1; Heb. 9: 14. These stand in contrast to 'works of faith,' which are the expression of life by the operation of the Holy Spirit. Heb. 11. The works of the flesh are detailed in Gal. 5: 19-21.

Man is justified by faith apart from the 'works of the law' (Rom. 3:

20; Gal. 2: 16), but real faith will produce 'good works,' and these can be seen of men, though the faith itself be invisible. James 2: 14-26.

The Lord Jesus when on earth declared that His works gave evidence that He was Son of God, and had been sent by the Father, and that the Father was in Him, and He in the Father. John 9: 4; John 10: 37, 38; John 14: 11.

When the Jews were persecuting Christ because He had healed a man on the Sabbath day, He said, "My Father worketh hitherto, and I work." John 5: 17. God had rested from His works of creation on the seventh day, but sin had come in, and in the O.T. allusions are frequent as to the activity of Jehovah for the spiritual blessing of man.

The apostle Paul, in writing to Titus, insists strongly on good works, that Christianity might not be unfruitful.

Every one will have to give an account of himself to God, Rom. 14: 12; and the wicked dead will be raised and *judged* according to their works. Rev. 20: 12, 13.

World, The.

The word commonly so rendered in the O.T. is *tebel*, signifying 'the habitable earth:' it is an expression of limited bearing, applied to that sphere which comes more directly under divine dealings. Ps. 90: 2; and to the inhabitants, who will be judged. Ps. 9: 8. The word in the N.T. answering to the above, is οἰκουμένη: its various applications can be seen in Luke 2: 1; Acts 11: 28; Acts 17: 6, 31; Acts 19: 27; Heb. 2: 5. In the last passage it is the coming world, that is, that which is put under the Son of Man, that is spoken of.

In the N.T. κόσμος is the more general word, which in Greek writers signifies 'order, regularity, ornament'; it is translated 'adorning' in 1 Peter 3: 3. The heaven and the earth, because of their order and beauty, are called *cosmos*, 'the world.' This word is employed for 'world' in its various meanings, as for instance the material earth, Rom. 1: 20; the inhabitants of the world that will be judged, Rom. 3:

6; and in a moral sense as the condition and spirit which is opposed to God. 1 Cor. 2: 12; James 4: 4; 1 John 2: 16.

Another word, *αἰών*, 'age, duration,' is applied both to the present age, the course of this world, and to age-enduring, or eternity, Rom. 12: 2; Gal. 1: 4; Eph. 1: 21; Eph. 6: 12. With a preposition it is translated 'for ever,' and when the word is repeated, 'for ever and ever,' or 'to the ages of ages.' 2 Cor. 9: 9; Gal. 1: 5; Phil. 4: 20; 1 Tim. 1: 17, etc. In two passages this word refers to the material worlds. Heb. 1: 2; Heb. 11: 3.

World to Come.

The word translated 'world' in the following passages is *αἰών* (see WORLD): it may therefore be rendered 'the age to come.' The Lord declared that the blasphemy against the Holy Ghost of attributing His miracles to the power of Satan, should not be forgiven in the present age, nor in the age to come. Matt. 12: 32. He also promised that those who gave up property or earthly relations for the sake of the kingdom of God, should, beside present blessing, have eternal life in the age to come. Mark 10: 30; Luke 18: 30. Christ has been exalted above every name named in this world or in the world to come. Eph. 1: 21. In Heb. 6: 5 Paul speaks of some who had tasted of the powers of the age to come, doubtless alluding to miracles.

The word in Heb. 2: 5 is *οἰκουμένη*, 'habitable earth.' The habitable earth to come is not put in subjection to angels, but to the Son of man.

The 'present age' was well understood by the Jews to be in contrast to that age which should be introduced by the Messiah. Saints in O.T. times looked forward to this, as for example Abraham. John 8: 66; Rom. 4: 13; Heb. 11: 10. Christians are able by faith to enjoy even now the blessings of that coming age, when the Lord with universal sway will establish His kingdom on earth, and have everything under His administration. Cf. Rom. 14: 17. Every moral question will be settled then. The world to come will usher in eternity. 1 Cor. 15: 24, 28.

Worms.

The worm is used symbolically to show the extreme feebleness of man. Job 17: 14; Job 25: 6. In blessing Israel Jehovah said, "Fear not, thou worm Jacob," Isa. 41: 14; and the Lord, to indicate the low estate in which He was, said, "I am a worm and no man." Ps. 22: 6. In the grave man's body becomes the companion of worms, if they do not actually feed upon it. Job 21: 26; Job 24: 20; Isa. 14: 11. Of the eternal punishment of the wicked it is recorded "*their* worm dieth not." Mark 9: 44, 46, 48; cf. Isa. 66: 24. Herod Agrippa, being smitten by an angel, was literally 'eaten of worms.' Acts 12: 23. In Job 25: 6 man is compared to a worm — literally 'a maggot' — an apt figure of moral corruption.

Wormwood,

laanah, ἄψιθος. This occurs in scripture only in a metaphorical sense. Turning to idolatry is compared to being a root that beareth gall and wormwood. Deut. 29: 18. Some turned 'judgement to wormwood,' probably alluding to the unrighteous judges. Amos 5: 7. Because of the wickedness of His people, God said He would feed them with wormwood, and give them water of gall to drink. Jer. 9: 15; Jer. 23: 15. Jeremiah, in lamenting over the condition of Israel, compared it to being drunk with wormwood. Lam. 3: 15, 19. On the sounding of the third trumpet in the Revelation, a star named Wormwood fell from heaven, and the third part of the waters were turned to wormwood, of which many men died: the moral sources of life will become destructive. Rev. 8: 10, 11. There are several species in Palestine: the *Artemisia absinthium* and *A. chinensis* are the wormwood of commerce.

Worship.

The worship of God has been described as 'the honour and adoration which are rendered to Him by reason of what He is in Himself, and what He is to those who render it.' It is pre-supposed that the worshipper has some relation with God, and that the order of service or worship is prescribed. The Israelites had been redeemed out of Egypt by God, and thus as a ransomed people could draw near to His appointed place to worship according to His order. The Psalmist

could say, "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation . . . for the Lord is a great God, and a great King above all gods . . . O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God, and we are the people of his pasture, and the sheep of his hand." Ps. 95: 1-7.

The worshippers could not enter God's sanctuary in O.T. times: their place of approach was its outer courts; and even the priests, except once a year, went no further than the holy place. All this is now changed: redemption has been wrought, the veil has been rent from top to bottom, God has come out, and worshippers, as priests, have boldness for entrance to the holiest. God has been revealed in the counsels of His love as Father, and the Holy Spirit has been given. The language of the Psalms therefore is hardly fitting for Christian worship, because of the nearness into which the believer is brought. In the millennium the *people* will not have access in the same sense: the true figure for the Christian attitude is that of the priest, not that of the people.

They that worship God must worship Him in spirit and in truth, and the Father seeketh such to worship Him. John 4: 24. They delight in what He is: they "joy in God," and they love Him. To worship 'in spirit' is to worship according to the true nature of God, and in the power of that communion which the Holy Spirit gives. It thus stands in contrast to worship consisting in forms and ceremonies, and to the religiousness of which the flesh is capable. To worship 'in truth' is to worship God according to the revelation which He has been pleased to give of Himself. It would not therefore *now* be worshipping God 'in truth' to worship Him simply as 'a great God,' 'our Maker,' and 'a great King above all gods,' as in Psalm 95; for He has been pleased to reveal Himself in another light, even as 'Father' to those who are His. They enter into His presence in the spirit of sonship, and in the sense of the love which has given them a place before Him in Christ, as sons according to His good pleasure: the sense of this love, and of the good pleasure of God in having us before Him in Christ, is the spring of worship. The Father and the Son are known, the Father's will is that the Son should be honoured as revealing the fountain of love, and the Son leading the hearts of the many sons into the

Father's love. Worship is thus distinguished from ascriptions of praise and thanksgiving: it is the homage of love. Rom. 8: 15.

Wot.

See WIT.

Wrath.

The wrath of God against all ungodliness and unrighteousness of men is plainly declared in scripture, and will surely fall upon the children of disobedience. Rom. 1: 18; Col. 3: 6. The fierceness of that wrath is spoken of. Rev. 16: 19. How vain then for the false teachers to speak only of the love of God, and to say that because 'God is love' there will be mercy for all eventually. There is grace for all *now*, but there is as surely a day of wrath coming, for God is righteous.

Wrestling.

For the wrestling of Jacob with 'a man' see JACOB. The conflict of the Christian is compared to wrestling: it is not with flesh and blood, but is against principalities, powers, and the rulers of the darkness of this age; against spiritual wickedness in the heavenlies. For this the whole armour of God is needed. All this phalanx of evil is against Christians, first to prevent them from keeping the place that God has given to them in grace, and then from fighting the Lord's battles in the absence of the Lord Himself, both in the spread of the gospel in its heavenly character, the maintenance of the truth connected with a glorified Christ, and the perfecting of His saints. Eph. 6: 11, 12.

Writing.

The earliest intimation of writing in scripture is when Amalek was defeated, and it is significant that the first thing Moses was instructed to write, as far as is revealed, should be respecting *judgement* upon Amalek, an enemy of God's people: his remembrance was to be utterly put out from under heaven. Ex. 17: 14. This incident took place some 2500 years after the creation of Adam and we cannot suppose that there had not been writing before

this. Moses was "learned in all the wisdom of the Egyptians," and writing is found in or on all their ancient monuments.

Hales puts the date of Menes, the first king of Egypt, B.C. 2412, but even this is more than 1500 years from the creation. God created an intelligent man, and may have instructed him in the art of writing, as He surely also gave him a language by which He could Himself hold intercourse with him.

God brought the animal creation to Adam that he might name them and in them he had before him forms far more numerous than were needed for an alphabet, such as was adopted by the Egyptians long after. The Hebrew letters were originally symbolical, as some of their names infer: as *aleph*, an ox *beth*, a house; *gimel*, a camel; etc. For the earliest Egyptian letters derived from nature see the table below.

The Aztecs, who preceded the Mexicans, were able to record their laws, their ritual, and a complete system of chronology, etc. A Mexican MS looks like a collection of pictures, each a separate study. The Chinese, who profess to have had the art of writing from time immemorial, with endless genealogies, have kept their records in their 80,000 symbolical characters, to which there are 214 radical keys.

The history and book of Job is judged to have been quite early, and he speaks not only of writing, but of a book: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" Job 19: 23, 24. This refers to his words being engraved on a rock and filled in with lead.

Engraving on stones was practised in ancient Egypt, a specimen of which may be seen on Cleopatra's Needle in London, on the banks of the Thames. Ancient engraving on stone has rendered service in modern times, as in the Rosetta Stone, the writing of which, being in Egyptian and Greek, gave the first key to the deciphering of Egyptian hieroglyphics. See also under MOAB, respecting the Moabite Stone.

In the Sinai peninsula there are many inscriptions cut in the rocks, which have never yet been satisfactorily explained. Some of them have been taken to be of Israelitish origin when Israel 'wandered' in those parts; others judge them to be simply the greetings and names of travellers; and others are of the opinion that Christian pilgrims wrote them, while some believe them to be of an earlier date than this and assign them to Pagan pilgrims to Serbal. Many of the inscriptions are in an Arabic dialect, but interspersed with rude engravings of horses, asses, dogs, and ibexes.

As already intimated, the Israelites may in the first instance have had a system of hieroglyphics, by means of which they (as did the Egyptians and others) recorded all necessary things. All existing alphabets have been traced by Gesenius to the Phoenician, thus:-

It is generally stated that the Phoenician alphabet was derived from the Egyptian Hieratic. From the Phoenician is traced the ancient Hebrew, thence the Samaritan, and thence the modern square Hebrew, as shown in the accompanying table.

The connection however between the Egyptian and the Phoenician alphabets is doubted by some. Dr. Poole, in the Encyclopaedia Britannica, judges that if the latter had been derived from the former, their names would have described the original signs: whereas Aleph signifies an ox, not an eagle; Beth a house, not a bird; Gimel a camel, not a basket; and so on, as far as it is known, to the end.

It may be noticed that God Himself wrote the Ten Commandments on the stones that He gave to Moses, and He may have given the ancient Hebrew characters. It will be found that the whole Hebrew alphabet, except *teth*, is in those 'ten words.'

Writing was needed on other substances besides stones. When a man put away his wife he had to give her a "bill of divorcement." Deut. 24: 1. Papyrus was early used as paper, but being very fragile, it gave place to parchment and vellum, being written on with reeds. It is on the two latter that nearly all the ancient MSS of the scriptures have been preserved to this day. But the skins were expensive and could not be always obtained, which resulted in some of the copies

of the New Testament being rubbed out, and something of much less importance being written on the same surface, as in the specimen here given. To enable such erased writing to be read, chemical means have to be resorted to. Such copies are called *Palimpsests* 'rubbed a second time,' or Rescripts.

Writing is such an abstruse thing that no barbarous people has been known to commence any system of writing before seeing specimens of this wonderful art. It is well known that a missionary once wrote on a piece of wood the name of a tool that he needed, and handed it to a chief, asking him to take it to his wife. He asked what he was to say. He was to say nothing; only take the wood. He took it and was amazed when the missionary's wife threw the wood away and gave him the tool. It was entirely beyond his comprehension that the marks on the piece of wood could convey a message. It was altogether a deep mystery: he hung the piece of wood round his neck, and could often be seen telling the wonderful thing it had done.

Yet we are so familiar with writing that we think it no mystery at all; still there are hidden intricacies in it. Our thoughts have to be expressed in words, our words are composed of letters; each of those letters has a distinct sound; and each sound needs some character to represent that sound, which must call forth the *same* sound, and rapidly form those sounds into words which again convey to the one who reads exactly the same thoughts that were passing through the mind of the writer. Is there no work of God in that?

Again, writing expresses decision and purpose. We may have many thoughts pass through our minds in a day, but none may need or deserve to be written. "It is written" implies a decision one has arrived at as an individual; or what has been recorded as an Act of Parliament; or much higher still, what God has been pleased to cause to be written as His revealed will in the holy writings, for which man can never be too grateful.

Yarn, Linen.

Mentioned in the A.V. only in 1 Kings 10: 28 and 2 Chr. 1: 16, as being brought out of Egypt; but as 'horses' are mentioned just before

and just after, it is improbable that 'linen yarn' is intended. The Masoretic punctuation makes the above two passages different from any other occurrences. Many Jewish interpreters translate "a web," and the LXX, Vul., Syr., and Arab. versions treat it as a proper name. The passage as translated in the R.V. — similarly to what it had been previously translated by others — reads "And the horses which Solomon had were brought out of Egypt; and the king's merchants received them 'in droves,' each 'drove' at a price." This is no doubt the best translation. The Hebrew word is *miqve*, or *miqveh*.

Year.

Under the word MONTHS it has been stated that the Jews reckoned the months to consist alternately of twenty-nine and thirty days, being therefore in twelve months eleven and a quarter days short of the year. To remedy this an additional month was added about every three years. In the various data given for the last half of the last of Daniel's Seventy Weeks, it will be seen that all the months are reckoned as having thirty days; thus 'a time, times, and a half' in Dan. 12: 7 and Rev. 12: 14 point out three and a half years: this period is again called forty two months in Rev. 11: 2; Rev. 13: 5; and again twelve hundred and sixty days in Rev. 11: 3; Rev. 12: 6. The prophetic year may therefore be called three hundred and sixty days. See MONTHS and SEASONS.

Yesterday, Yesternight.

The word yesterday is used for the previous day, Ex. 5: 14; John 4: 52; Acts 7: 28; and for past time indefinitely, as "a thousand years in thy sight are but as yesterday;" and as when the Lord Jesus is said to be "the same yesterday, to-day, and for ever." Ps. 90: 4; Heb. 13: 8. It is used also as if of 'no duration,' as "we are but of yesterday." Job 8: 9. Yesternight is the same as would now be called 'last night.' Gen. 19: 34; Gen. 31: 29, 42.

Yoke.

The harness that secures an animal to a cart or plough; and the beam to which two animals are fastened for any purpose of labour; it is also used to denote the number two, as 'a yoke of oxen.' 1 Sam. 11:

7. It is employed as a symbol of servitude and slavery. Jer. 28: 2-14; 1 Tim. 6: 1. Also of the grievous bondage of being under the law. Acts 15: 10; Gal. 5: 1. The Lord Jesus invites the believer to take *His* yoke upon him, and to learn of Him; that is, giving up self-will, to be in submission to the will of God, content to be in the lowest place; and such will find rest to their souls. His yoke is easy, and His burden is light. Matt. 11: 29, 30.

Zaanaim. [Zaana'im]

Instead of 'the Plain of Zaanaim' it is more accurately translated the 'oak of Zaanaim.' Judges 4: 11. It is the same place as ZANANNIM in Joshua 19: 33. It is only known as being somewhere near Kadesh in Naphtali.

Zaanan. [Zaanan']

City in the lowlands of Judah. Micah 1: 11. Probably the same as ZENAN in Joshua 15: 37. Not identified.

Zaananim. [Zaanan'nim]

See ZAANAIM.

Zaavan. [Zaavan']

Son of Ezer, a descendant of Seir. Gen. 36: 27. Called ZAVAN in 1 Chr. 1: 42.

Zabad. [Za'bad]

1. Son of Nathan, a descendant of Judah. 1 Chr. 2: 36, 37.
2. Son of Tahath, an Ephraimite. 1 Chr. 7: 21.
3. Son of Ahlai and one of David's mighty men. 1 Chr. 11: 41.
4. Son of Shimeath, an Ammonitess: he assisted in slaying Joash, king of Judah. 2 Chr. 24: 26. He is called JOZACHAR in 2 Kings 12: 21.

5, 6, 7. Three who had married strange wives. Ezra 10: 27, 33, 43.

Zabbai. [Zab'bai]

1. One who had married a strange wife. Ezra 10: 28.

2. Father of Baruch, who earnestly helped to repair the wall of Jerusalem. Neh. 3: 20.

Zabbud. [Zab'bud]

Son of Bigvai: he returned from exile. Ezra 8: 14.

Zabdi. [Zab'di]

1. Son of Zerah and ancestor of Achan. Joshua 7: 1, 17, 18.

2. Son of Shimhi, a Benjamite. 1 Chr. 8: 19.

3. 'The Shiphmite,' overseer of David's wine stores. 1 Chr. 27: 27.

4. A Levite, son of Asaph the minstrel. Neh. 11: 17. Apparently the same as ZACCUR in Neh. 12: 35 and ZICHRI in 1 Chr. 9: 15.

Zabdiel. [Zab'diel]

1. Father of Jashobeam, one of David's captains. 1 Chr. 27: 2.

2. 'Son of one of the great men,' and overseer of the priests in Jerusalem. Neh. 11: 14.

Zabud. [Za'bud]

Son of Nathan, and 'principal officer and friend of Solomon.' 1 Kings 4: 5.

Zabulon. [Za'bulon]

See ZEBULUN.

Zaccai. [Zacca'i]

Ancestor of some who returned from exile. Ezra 2: 9; Neh. 7: 14.

Zacchaeus. [Zacchae'us]

A chief of the tax-collectors, who, in his anxiety to see Jesus, climbed a tree; he was agreeably surprised to hear that Jesus wished to abide at his house. On being called a sinner, Zacchaeus said "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold," showing apparently that he had a tender conscience and a generous heart; but the Lord declared that He had brought *salvation* to the house; for though a tax-gatherer, he was a son of Abraham. Luke 19: 1-10.

Zacchur. [Zac'chur]

Son of Hamuel a Simeonite. 1 Chr. 4: 26.

Zaccur. [Zac'cur]

1. A Reubenite, father of Shammua. Num. 13: 4.
2. Son of Jaaziah, a Merarite. 1 Chr. 24: 27.
3. Son of Asaph: he and his sons were among the singers. 1 Chr. 25: 2, 10; Neh. 12: 35. See ZABDI No. 4.
4. Son of Imri: he helped to repair the wall of Jerusalem. Neh. 3: 2.
5. A Levite who sealed the covenant. Neh. 10: 12.
6. Son of Mattaniah, a Levite. Neh. 13: 13.

Zachariah. [Zachari'ah]

1. Son and successor of Jeroboam 2, king of Israel. He reigned only six months in B.C. 773. Apparently there was an interregnum of eleven years before he reigned. He did that which was evil before the Lord. He was the fourth in the dynasty of Jehu, and this, according to the word of the Lord, was to be the extent of that

house. It was then cut off by Shallum, who smote Zachariah, and reigned in his stead. 2 Kings 14: 29; 2 Kings 15: 8-12.

2. Father of Abi, or Abijah, wife of Ahaz, king of Judah. 2 Kings 18: 2. He is called ZECHARIAH in 2 Chr. 29: 1.

Zacharias. [Zachari'as]

1. Son of Barachias, who was slain between the temple and the altar. Matt. 23: 35; Luke 11: 51. This probably refers to Zecharias the son of Jehoiada, who was thus slain by order of the king. 2 Chr. 24: 20-22; 'son' in one of the places may signify 'grandson.' As the Book of Chronicles closes the *Hebrew Bible*, this assassination of a righteous man may well be deemed the last as that of Abel was the first.

2. Priest of the course of Abia, and father of John the Baptist. Because of his unbelief he was dumb until the child was born. When his son was circumcised, his voice was restored, and being full of the Holy Ghost he praised God and prophesied. His friends proposed the same name for his son; but he objected, and the babe was named John, as directed by the angel. Luke 1.

Zacher. [Za'cher]

Son of Jehiel and father or founder of Gibeon. 1 Chr. 8: 31. Called ZECHARIAH in 1 Chr. 9: 37; cf. 1 Chr. 9: 35.

Zadok. [Za'dok]

1. Son of Ahitub, of the house of Eleazar. He was priest in the reign of David, and though Abiathar was called high priest, at times Zadok is named before him. Abiathar was set aside by Solomon, and Zadok became high priest. 2 Sam. 8: 17; 2 Sam. 15: 24-36; 2 Sam. 17: 15; 2 Sam. 18: 19-27; 2 Sam. 19: 11; 2 Sam. 20: 25; 1 Kings 1: 8-45; 1 Kings 2: 35; 1 Kings 4: 2, 4; 1 Chr. 6: 8, 53, etc.; Ezek. 40: 46; Ezek. 43: 19; Ezek. 44: 15; Ezek. 48: 11.

2. Son of another Ahitub, a priest. 1 Chr. 6: 12; Ezra 7: 2.

3. Father of Jerusha, or Jerushah, wife of Uzziah king of Judah. 2

Kings 15: 33; 2 Chr. 27: 1.

4. A descendant of Levi and a man of valour who joined David at Hebron. 1 Chr. 12: 28.

5, 6. Son of Baana, and son of Immer: they helped to repair the wall of Jerusalem. Neh. 3: 4, 29.

7. One who sealed the covenant. Neh. 10: 21.

8. Son of Meraioth, a priest. 1 Chr. 9: 11; Neh. 11: 11. This may be the same as No. 1 or 2.

9. A scribe who was made one of the treasurers for the Lord's house. Neh. 13: 13.

Zaham. [Za'ham]

Son of Rehoboam. 2 Chr. 11: 19.

Zair. [Za'ir]

Place in Edom where Joram attacked the Edomites. 2 Kings 8: 21; cf. 2 Chr. 21: 9. Not identified.

Zalaph. [Za'laph]

Father of Hanun who helped to repair the wall of Jerusalem. Neh. 3: 30.

Zalmon. [Zal'mon]

An Ahobite, one of David's mighty men. 2 Sam. 23: 28. Apparently called ILAI in 1 Chr. 11: 29.

Zalmon, Mount.

Place near Shechem from whence Abimelech brought boughs of trees with which he destroyed the Shechemites by fire. Judges 9: 48. Not identified. The Hebrew is the same as SALMON in Ps. 68: 14.

Zalmonah. [Zalmo'nah]

One of the halting places of the Israelites, Num. 33: 41, 42.

Zalmunna. [Zal'munna]

One of the two Midianite kings who were defeated and slain by Gideon. Judges 8: 5-21; Ps. 83: 11.

Zamzummims. [Zamzum'mims]

See ZUZIMS.

Zanoah. [Zano'ah]

1. City in Judah. Joshua 15: 34; Neh. 3: 13; Neh. 11: 30. Identified with ruins at *Zanua*, 31 43' N, 35 E.

2. City in the highlands of Judah. Joshua 15: 56. Identified with ruins at *Zanuta*, 31 22' N, 34 59' E.

3. Son of Jekuthiel. 1 Chr. 4: 18. The Rabbis interpret "Jekuthiel was chief of Zanoach," referring to No. 2.

Zaphnathpaaneah. [Zaph'nath-paa'neah]

Name given to Joseph by Pharaoh. Gen. 41: 45. The learned Jews translate it as a Hebrew name, 'Revealer of secrets,' as in the margin of the A.V.; but as an Egyptian name, which it is, it has been interpreted 'Prince of the life of the world.' In the LXX the name stands Ψονθομφανήχ an equivalent to the Coptic *Psotempheneh*, which has been thus explained: *p* represents the article; *sote* is 'saviour,' *m* is sign of the genitive case; *ph* the article; and *eneh* is 'world.' 'The saviour of the world.' The two latter meanings suit Joseph well, as being a type of Christ.

Zaphon. [Za'phon]

City in Gad. Joshua 13: 27. Identified with ruins at *el Hammeh*, .

Zara, [Za'ra] Zarah, [Za'rah] Zerah. [Ze'rah]

Son of Judah and Tamar. Gen. 38: 30; Gen. 46: 12; Num. 26: 20; Joshua 7: 1, 18, 24; Joshua 22: 20; 1 Chr. 2: 4, 6; 1 Chr. 9: 6; Neh. 11: 24, Matt. 1: 3.

Zareah. [Za'reah]

See ZORAH.

Zareathites. [Za'reathites]

See ZORATHITES.

Zared, [Za'red] Zered. [Ze'red]

Valley in which the Israelites encamped at nearly the end of their wanderings. Num. 21: 12; Deut. 2: 13, 14. Identified with the *Wady el Hessi*, which runs into the Salt Sea at its extreme south, and bears other names in its long course.

Zarephath. [Zar'ephath]

City belonging to Zidon, where Elijah stayed with a widow during part of a time of drought and famine, being sustained by the miraculous increase of the widow's meal and oil. 1 Kings 17: 9, 10; Oba. 20. Called SAREPTA in Luke 4: 26. Identified with *Sarafend*,

Zaretan, [Zar'etan] Zarthan. [Zar'than]

Place in the Jordan valley, apparently near Succoth. Joshua 3: 16; 1 Kings 7: 46. The Hebrew is the same as ZARTANAH. The place is possibly the same as ZEREDATHAH. Not identified.

Zarethshahar. [Za'reth-sha'har]

City in Reuben. Joshua 13: 19. Identified with *Zara*, .

Zarhites. [Zar'hites]

1. Family of Zerah, a Simeonite. Num. 26: 13.

2. Family of Zarah, or Zerah, son of Judah. Num. 26: 20; Joshua 7: 17; 1 Chr. 27: 11, 13.

Zartanah. [Zart'annah]

Place named to define the position of Beth-shean. 1 Kings 4: 12. Not identified.

Zarthan. [Zar'than]

See ZARETAN.

Zatthu. [Zat'thu]

One who sealed the covenant. Neh. 10: 14. The Hebrew is the same as ZATTU.

Zattu. [Zat'tu]

Ancestor of some who returned from exile. Ezra 2: 8; Neh. 7: 13. Several of the family married strange wives. Ezra 10: 27.

Zavan. [Za'van]

See ZAAVAN.

Zaza. [Za'za]

Son of Jonathan, a son of Jada. 1 Chr. 2: 33.

Zebadiah. [Zebadi'ah]

1. Son of Beriah, a Benjamite. 1 Chr. 8: 15.

2. Son of Elpaal, a Benjamite. 1 Chr. 8: 17.

3. A warrior who joined David at Ziklag. 1 Chr. 12: 7.

4. Son of Meshelemiah, a Korhite. 1 Chr. 26: 2.
5. Son of Asahel, the brother of Joab. 1 Chr. 27: 7.
6. Levite sent by Jehoshaphat to teach the people. 2 Chr. 17: 8.
7. Son of Ishmael of the house of Judah, and one of Jehoshaphat's rulers 'for all the king's matters.' 2 Chr. 19: 11.
8. Son of Michael: he returned from exile. Ezra 8: 8.
9. Priest who had married a strange wife. Ezra 10: 20.

Zebah. [Ze'bah]

One of the two Midianite kings who were defeated and slain by Gideon. Judges 8: 5-21; Ps. 83: 11.

Zebaim. [Zeba'im]

Place to which Pochereth, a servant of Solomon, belonged. Ezra 2: 57; Neh. 7: 59. The R.V. has 'Pochereth-hazzebaim.' It is probably the same as ZEBOIM, ZEBOIIM.

Zebedee. [Zeb'edee]

Father of James and John, two of the apostles of the Lord, but only mentioned as such. Zebedee was probably the husband of Salome (comp. Matt. 27: 56 with Mark 15: 40.) Matt. 4: 21; Matt. 10: 2; Mark 1: 19, 20; Luke 5: 10; John 21: 2; etc.

Zebina. [Zebi'na]

One who had married a strange wife. Ezra 10: 43.

Zeboim, [Zebo'im] Zeboiim. [Zeboi'im]

One of the five 'cities of the plain' destroyed with Sodom and Gomorrah. Gen. 10: 19; Gen. 14: 2, 8; Deut. 29: 23; Hos. 11: 8. Not identified.

Zeboim, [Zebo'im] Valley of.

Place apparently in the vicinity of Michmash. 1 Sam. 13: 18; Neh. 11: 34.

Zebudah. [Zebu'dah]

Daughter of Pedaiah and wife of Josiah. 2 Kings 23: 36.

Zebul. [Zebul']

Governor of Shechem for Abimelech while the latter was absent. Judges 9: 28-41.

Zebulonites, [Zeb'ulonites] Zebulunites. [Zeb'ulunites]

Descendants of Zebulun. Num. 26: 27; Judges 12: 11, 12.

Zebulun. [Zeb'ulun]

The tenth son of Jacob and the youngest son of Leah: father of the tribe bearing his name. He entered Egypt with his three sons, but of himself personally nothing is recorded. At the Exodus those numbered of the tribe were 57,400, and at the entrance into the land there were 60,500. Jacob, when he foretold what should befall his sons in the last days, said, "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon," Gen. 49: 13; Zebulun is thus representative of Israel having intercourse with the Gentiles for profit. Moses blessed the tribes thus, "Rejoice, Zebulun, in thy going out"; and then, classing him with Issachar, said, "They shall call the people unto the mountain; there they shall offer sacrifice's of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Deut. 33: 18, 19.

This tribe, like others, did not drive out all the old inhabitants from their possession, but made them tributary. Judges 1: 30. In Barak's conflict with Sisera they fought bravely and 'jeopardied their lives.' Elon the judge was of this tribe. Judges 4: 6; Judges 5: 18; Judges 12: 11, 12. Of those who rallied round David on the death of Saul

were 50,000 of this tribe, expert in war, who could keep rank, not of double heart. 1 Chr. 12: 33. And when Hezekiah invited all the tribes to come to Jerusalem to keep the Passover, 'divers' of Zebulun humbled themselves and responded to the call. 2 Chr. 30: 11.

Their lot fell towards the north, its centre being about 32 45' N.; and though it did not extend either to the Mediterranean or the Sea of Galilee, they may have pushed forward to both seas. Jacob spoke of their reaching unto Zidon, and the Evangelist says, "Capernaum, which is upon the sea coast [Sea of Galilee], in the borders of Zabulon and Nephthalim." Called ZABULON in Matt. 4: 13, 15; Rev. 7: 8.

Zebulun. [Zeb'ulun]

Border city of Asher. Joshua 19: 27. Identified by some with *Neby Sebelan*, .

Zebulunites. [Zeb'ulunites]

See ZEBULONITES.

Zechariah. [Zechari'ah]

1. A chief man among the Reubenites. 1 Chr. 5: 7.
2. Son of Meshelemiah, a Korhite. 1 Chr. 9: 21; 1 Chr. 26: 2, 14.
3. Son of Jehiel, a Benjamite. 1 Chr. 9: 37. Called ZACHER in 1 Chr. 8: 31.
4. Levite engaged in the service of song. 1 Chr. 15: 18, 20; 1 Chr. 16: 5.
5. One of the priests in the time of David. 1 Chr. 15: 24.
6. Son of Isshiah, a Levite. 1 Chr. 24: 25.
7. Son of Hosah, a Merarite. 1 Chr. 26: 11.
8. Father of Iddo of the tribe of Manasseh. 1 Chr. 27: 21.

9. One of the princes of Judah whom Jehoshaphat sent with priests and Levites to teach the people. 2 Chr. 17: 7.

10. Levite, father of Jehaziel. 2 Chr. 20: 14.

11. Son of Jehoshaphat king of Judah. 2 Chr. 21: 2.

12. Son of Jehoiada the priest: he rebuked the people for their idolatry, and by commandment of the king he was stoned by the people in the court of the temple. 2 Chr. 24: 20. He is probably the ZACHARIAS spoken of in Matt. 23: 35.

13. One who 'had understanding in the visions of God.' 2 Chr. 26: 5.

14. Father of Abijah, wife of Ahaz king of Judah. 2 Chr. 29: 1. Called ZACHARIAH in 2 Kings 18: 2.

15. Levite, descendant of Asaph. 2 Chr. 29: 13.

16. Kohathite, one of the overseers at the repairing of the temple. 2 Chr. 34: 12.

17. Prince of Judah, and one of the rulers of the house of God. 2 Chr. 35: 8.

18. Son of Berechiah, and one of the 'minor prophets.' Ezra 5: 1; Ezra 6: 14; Zech. 1: 1, 7; Zech. 7: 1, 8.

19-21. Three who returned from exile. Ezra 8: 3, 11, 16; Neh. 8: 4.

22. One who had married a strange wife. Ezra 10: 26.

23, 24. Two ancestors of some who dwelt at Jerusalem on the return from exile. Neh. 11: 4, 5.

25. Priest, the son of Pashur. Neh. 11: 12.

26. Priest, 'of Iddo.' Neh. 12: 16.

27. Son of Jonathan, a priest: he assisted in the dedication of the wall of Jerusalem. Neh. 12: 35, 41.

28. Son of Jeberechiah, taken by Isaiah as a witness. Isa. 8: 2.

Zechariah, Prophecy of.

Nothing personal is revealed concerning the prophet except that he was the son of Berechiah, the son of Iddo the prophet. The dates mentioned are the eighth and eleventh months of the second year, and the ninth month of the fourth year of Darius, answering to 519 and 517 B.C., Zech. 1: 1, 7; Zech. 7: 1. Haggai's prophecy was in the second year of the same Persian king, so the two prophets were contemporary, and, according to Ezra 5: 1; Ezra 6: 14, they both roused and encouraged the Jews to go on with the building of the temple. Zechariah's prophecy is much occupied with the great Gentile kingdoms under which the Jews were placed: there is also much respecting Jerusalem, and it reaches on to the time of the Messiah and His rejection, and to the last days when Israel and Judah shall be blessed in the land.

Zech. 1. The introduction calls upon the people to turn to the Lord: not to be like their fathers who refused to hearken to the warnings, but who when God's punishments had fallen upon them, had been forced to acknowledge the truth of the prophet's words. The point of the chapter is that Jehovah had returned to Jerusalem with mercies, and God's providential ordering of the nations would favour the building of the city. The first vision is in Zech. 1: 7-17. A man, the angel of Jehovah, on a red horse (the horse is a symbol of the energy of God's providential government in the earth) stands in the shade among the myrtle trees, and there were other horses, red, speckled, and white, as symbols of God's agency in the government of the earth: cf. Zech. 6: 5. "The powers that be are ordained of God" and were used by Him. If the 'red' horse signifies Persia (having the same colour as the horse of the angel, possibly because Persia was at that time ruling and was favouring God's people), doubtless the 'speckled' and the 'white' point to the two nations that were to succeed — the Greek and the Roman. All were under the control of God. Babylon is not seen here: it had received its punishment.

God was angry with the surrounding nations that were at ease when Israel was being punished. The seventy years of indignation (not here the seventy years' captivity, though both periods partially

synchronised) had then run their course, and a remnant of the Jews had been in grace restored, as seen in the book of Ezra; but that was only a few drops of the shower of blessing that was to descend upon them.

Zech. 1: 18-21 refer to the four kingdoms as horns, so fully prophesied of in Daniel — the Babylonian, the Median and Persian, the Greek, and the Roman. These nations, used as instruments of discipline upon God's people, were to be subdued in due time by God's 'carpenters' or 'artificers.' Notice that Judah and Israel are both mentioned in Zech. 1: 19.

Zech. 2. concerns the city and the deliverance of God's elect people, reaching on to the future. Jerusalem is to be measured with the end in view of its being enlarged and inhabited as towns without walls — without limits: Jehovah will be a wall of fire round it, and will be the glory in its midst: cf. Isa. 49: 19, 20. "After the glory" of Jehovah has been manifested on the earth (Zech. 2: 8), He will send to the nations and make a spoil of them that have spoiled Israel, whom He values as the apple of His eye: cf. Deut. 32: 10. Jehovah will dwell in the midst of His people, and many nations will be joined to the Lord: Jerusalem will be His earthly centre. All flesh is to be silent before the Lord, Israel were to know that though He providentially ordered things in the earth, yet that the prophet — a figure of Messiah — was the sent one of Jehovah. It is perfectly clear that nothing answering to this has taken place since the captivity.

Zech. 3. This chapter sets forth the sanctuary and active grace: in order however for Jerusalem to be thus blessed the people must be cleansed. They are represented in Joshua the high priest standing before the angel of Jehovah, Satan standing to resist him. God takes up the defence of His people: Satan is rebuked, the filthy garments are taken away, the iniquity is removed; Joshua is clothed with festive robes, and a pure tiara or diadem is set upon his head: cf. Isa. 62: 3. He then is in a position of responsibility: if he is faithful he shall judge Jehovah's house, and have a place in His presence. The restored remnant is blessed, but left under responsibility till the time when Christ will make good God's counsels in the last days. The rest of the chapter refers to those days.

In Zech. 3: 8 Joshua is typical of Christ as the branch: cf. Isa. 11: 1. Zech. 3: 9. A stone is laid before him, also typical of Christ with the full divine intelligence for government: cf. Zech. 4: 10 and Rev. 5: 6. The iniquity of the land will be taken away in one day, and each shall repose under his own vine and his own fig-tree. Peace shall reign.

Zech. 4: 1-3 present symbolically the divine light and order of the future kingdom. Zech. 4: 6-10 give the *then* state of the returned remnant, the Spirit with them, and the providential (not yet direct) government of God for them. Thus the prophet was to assure Zerubbabel that he would be able to finish the house that had been begun (Zech. 4: 7): this was also typical of the future: cf. Zech. 6: 12. Zech. 4: 11-14. The royalty and priesthood of Christ will maintain by the power of the Spirit (golden oil), a perfect display of God's light and glory in connection with Israel. In principle this was to be seen in the remnant returned from Babylon. It will be also in the remnant of the last days: cf. Rev. 11: 4.

Zech. 5: 1-4. A flying roll brings judgement (according to the holiness of God's sanctuary, 20 × 10) upon the 'land' (rather than the 'earth'), and into the houses of those that sin against God (swearing falsely), and against their neighbour (stealing), that is, the mass of the Jews. Zech. 5: 5-11. Their wicked and corrupt state is represented by a woman sitting in an ephah (one of the dry measures) upon which a weight of lead, as if to restrain her, is cast. Subsequently *two* women (emblematic of commercial covetousness) come forth (doubtless typical of twin forms of the development of evil), and carry it to the land of Shinar, where Babylon, the mother of idolatry, was built, there to build the ephah a house. It doubtless points to the apostasy of the Jews in the last days: its character is Babylonian. Rev. 18: 4, 5.

Zech. 6: 1-8 introduce the administrative spirits of God's providential government connected with the four Gentile empires as horses: the red (Babylon), the black (Medes and Persians), the white (Greek), and the grisled and bay (Roman), the latter probably having *two* horses because of the double character of its government, relics of which exist in various forms until revived again before the Lord comes to reign. (Some translate 'strong,' as in the *margin*, instead of

'bay,' in Zech. 6: 3 and Zech. 6: 7. The Hebrew is not the same as that translated 'bay' in Zech. 1: 8 *margin*.) These are called "the four spirits of the heavens which go forth from standing before the Lord of all the earth" (Zech. 6: 5), because during the time of the Gentiles these nations are the instruments of God's providential governing power in the earth. The empires run on in some form, notwithstanding their failures, till God by Christ overrules, no longer providentially but in direct government. In Daniel 2: 45 it is said that the Stone will break "in pieces the iron, the brass, the clay, the silver, and the gold." More detail as to these powers themselves, and what they accomplish, is given in Daniel. Zech. 6: 6 probably refers to the battle of Actium (B.C. 31, the date of the establishment of the Roman empire), and Zech. 6: 8 to the fall of Babylon.

Zech. 6: 9-15. Christ as the Branch is again introduced. He will build the temple of Jehovah, will sit upon His throne as ruler and priest. He will reign in His Melchisedec character of King and Priest. Apparently the three men mentioned in Zech. 6: 10 brought gold and silver on their return from captivity, of which crowns were made for Joshua; and these crowns were hung "for a memorial in the temple of Jehovah." They should know that the prophet had been sent to them, but all depended on their obedience: comp. Zech. 1: 2-6.

Zech. 7. From this chapter onward the prophecy has a distinct bearing upon the consciences of the people, the Messiah is introduced, and the consequences of His rejection. The people are challenged as to whether they had been sincere in their fasts during the seventy years: the fast "in the fifth month" was in memory of the destruction of Jerusalem, 2 Kings 25: 8; and in the "seventh month" for the murder of Gedaliah. Jer. 41: 1, 2. God had scattered them for their sins and because of their refusal of the former prophets.

Zech. 8. God however returns to Zion in grace and in such blessing as will be only fully realised in the millennium. Israel and Judah are both embraced in the blessing, Zech. 8: 13. Their fast days should be turned into feasts: the fourth month doubtless refers to the time when Jerusalem was taken, and the tenth month to when the siege began: cf. Jer. 52: 4, 6; and Zech. 7: 5.

Zech. 9, Zech. 10. Here the 'burden' is announced, God's vengeance that will come upon the nations in order that Israel may have possession of Syria. Zech. 9: 3-8 had a partial fulfilment by the instrumentality of Alexander the Great. Zion is called upon to rejoice, for Messiah her King cometh riding upon an ass. This passage is quoted in the Gospels: but it is only cited there as far as was true at that time, omitting the judgements that are to be fulfilled when Christ comes again, and which will result in great prosperity and blessing: the harvest and the vintage shall make them flourish. This is continued in Zech. 10, where again all Judah and Israel are included in the blessing. Hindrances shall be removed, and the pride of their enemies be brought down. They shall be strong in Jehovah and walk in His name.

Zech. 11 treats of the rejection of the Messiah; its commencement is a great contrast to the end of Zech. 10. Here the people are under Gentile rule. The whole flock (nation) is given over to slaughter, and Jehovah takes up their cause, for their own shepherds (scribes, elders, rulers, priests) did not pity them. He raises up the true Shepherd, who feeds the remnant (the *poor* of the flock).

The two staves represent His authority, as gathering all the nations; unto Him (Gen. 49: 10), and binding Judah and Israel together (Ezek. 37: 15-28). The staff BEAUTY is cut asunder, and He renounces His covenant with the nations (the peoples in Zech. 11: 10): cf. John 12: 20-24. It is in Israel He will take possession. The faithless shepherds in Israel are cut off: cf. Matt. 22: 15-46, and the poor of the flock have intelligence as to what God is doing. The Messiah is valued at thirty pieces of silver, as related in the Gospels.

The other staff, BANDS, was then broken, and the reunion of Judah and Israel was for the time postponed. The true Shepherd having been refused, Jehovah speaks (Zech. 11: 15-17) of the false shepherd, Antichrist, thus passing over unnoticed the whole of the present period, which makes it evident that the church is *not* alluded to in Zechariah: cf. John 5: 43.

Zech. 12. Following the rejection of Christ and the acceptance of Antichrist, this chapter introduces the events concerning Jerusalem in the last days. The nations that molest God's earthly people will

find Jerusalem a burden that will crush them. Judah will see and acknowledge that the One they crucified was their true Messiah, and great sorrow will pierce their hearts: comp. Zech. 12: 11 with 2 Chr. 35: 22-25. Each family will mourn apart and their wives apart: the king (David), the prophet (Nathan), and the priest (Levi), with whom is associated Shimei. Perhaps this should be Simeon as in the LXX, the Syriac, and the Arabic versions, as representing the most cruel: cf. Gen. 49: 7; or possibly Shimei, the enemy of David, as representing the basest of the people, may be referred to.

Zech. 13: 1-4. A fountain is opened and all is cleansed. All idols and false prophets are banished. Zech. 13: 5. Christ's was the humble place of a husbandman, a slave to man, and no humanly accredited prophet. Zech. 13: 6. His rejection by 'his own' is evidenced by the wounds in His hands, which He received when among His friends. Zech. 13: 7. Jehovah owns Him as His Fellow, but His sword smote Him, and the sheep (the nation) were scattered, while the remnant were blessed. Matt. 26: 31. Zech. 13: 8, 9. In the last days Judah will be brought into judgement, and a third part, after being refined in the fire, will be owned as God's people, and they will own Jehovah as their God. Israel, as not having been immediately guilty of the death of their Messiah, will be dealt with differently: cf. Ezek. 20: 34-38.

Zech. 14 announces the day of the Lord. All nations will be gathered by God against Jerusalem, the city will be taken, the houses rifled, and half the inhabitants go into captivity. Then Jehovah will go forth and fight against those nations. The feet of Jehovah-Jesus shall stand on Mount Olivet, from whence He ascended, and the mount will cleave in two, causing great fear. The latter part of Zech. 14: 5 begins a sentence, Jehovah will come with all His saints. Zech. 14: 6 is obscure (see *margin*), and the MSS differ: it may signify, "There shall not be light; the shining [or luminaries] shall be obscured." The next verse shows that it will not be an ordinary day, but light will be at evening time.

Living waters will issue from Jerusalem, part going to the east sea, and part to the west sea; and there will be physical changes in the land. The enemies will be consumed, and Judah will share the spoil. Those of the nations who survive will go up to Jerusalem to worship the king, Jehovah of hosts, or, if they fail thus to worship, they will

be punished. "Holiness to the Lord" will be on the bells of the horses, and all in Jerusalem will be sanctified. There will be no 'Canaanite,' or trafficker, in God's house, as there were when the Lord was on earth.

The whole prophecy concerns God's earthly people, and is full of detail with respect to their punishment; their blessing; their Messiah, and their rejection of Him; also their future reception of Him, and His glory in their midst. It will be noticed that Jehovah, and their Messiah (in whatever way prefigured), are often spoken of as one and the same.

Zedad to Zuzims

Zedad. [Ze'dad]

The northern border of the promised land. Num. 34: 8; Ezek. 47: 15. Probably *Sudud*, ., about 50 miles E.N.E. of Baalbec.

Zedekiah. [Zedeki'ah]

1. The name given by Nebuchadnezzar to Mattaniah, son of Josiah, whom he set on the throne of Judah. Zedekiah reigned eleven years, B.C. 599-588, and was the last king of Judah. His reign was evil; he did not humble himself before the prophet Jeremiah, and profaned the name of Jehovah by breaking his oath to the king of Babylon. The chief priests and the people also transgressed greatly. On Zedekiah revolting from Nebuchadnezzar, he formed an alliance with Egypt (cf. Ezek. 17: 3-20); but Egypt was defeated, and then Nebuchadnezzar pushed on the siege of Jerusalem.

Zedekiah was many times warned by Jeremiah against his course, and was advised to submit to Babylon; but for this Jeremiah was persecuted by the princes of Judah. When the city was taken, Zedekiah, with his wives and children, attempted to escape, but he was captured. Two prophecies respecting him are remarkable: one that he shall speak with the king of Babylon, and "his eyes shall behold his eyes," Jer. 32: 4; and the other that "he shall be brought to Babylon, yet shall he *not* see it, though he shall die there." Ezek. 12: 13. And thus it came to pass: on being carried before

Nebuchadnezzar at Riblah, his sons were slain before his face, then his eyes were put out, and he was carried to Babylon. 2 Kings 24: 17, 20; 2 Kings 25: 2, 7; 1 Chr. 3: 15; 2 Chr. 36: 10, 11; Jer. 1: 3; Jer. 21: 1-7; Jer. 24: 8; Jer. 27: 3, 12; Jer. 28: 1; Jer. 29: 3; Jer. 32: 1-5; Jer. 34: 2-21; Jer. 37 — Jer. 39; Jer. 44: 30; Jer. 49: 34; Jer. 51: 59; Jer. 52: 1-11.

2. Son of Chenaanah: he was a false prophet, and an adviser of Ahab. He arrogantly smote Micaiah in the face and asked, "Which way went the Spirit of Jehovah from me to speak unto thee?" Micaiah told him his question would be answered when he went into an inner chamber to hide himself. 1 Kings 22: 11, 24; 2 Chr. 18: 10, 23.

3. Son of Jeconiah, or Jehoiachin, king of Judah. 1 Chr. 3: 16.

4. Son of Maaseiah: he was a false prophet in Babylon among the captives: with Ahab he was burnt to death. Jer. 29: 21, 22.

5. Son of Hananiah and a prince of Judah. Jer. 36: 12.

Zeeb.

Prince of Midian, slain by Gideon. Judges 7: 25; Judges 8: 3; Ps. 83: 11.

Zelah. [Ze'lah]

City in Benjamin, where Saul and his sons were buried. Joshua 18: 28; 2 Sam. 21: 14. Not identified.

Zelek. [Zel'ek]

An Ammonite, one of David's mighty men. 2 Sam. 23: 37; 1 Chr. 11: 39.

Zelophehad. [Zeloph'ehad]

Son of Hopher, of the tribe of Manasseh. He had died without leaving any sons, but had five daughters, who claimed an inheritance in the tribe. A law was made allowing this, but they were

not to marry out of their own tribe. Num. 26: 33; Num. 27: 1-7; Num. 36: 2-11; Joshua 17: 3; 1 Chr. 7: 15.

Zelotes. [Zelo'tes]

See SIMON No. 2.

Zelzah. [Zel'zah]

City in Benjamin. 1 Sam. 10: 2. Not identified.

Zemaraim. [Zemara'im]

City in Benjamin. Joshua 18: 22: Identified with ruins at *es Sumrah*,

Zemaraim, [Zemara'im] Mount.

This was situate on some part of the highlands of Ephraim. 2 Chr. 13: 4. Not identified.

Zemarite. [Zem'arite]

A tribe descended from Ham, and described as one of 'the families of the Canaanites,' or descendants of Canaan. Gen. 10: 18; 1 Chr. 1: 16. The Jerusalem Targum and the Arabic Version place them at Emesa, the modern *Hums*, .

Zemira. [Zem'ira]

Son of Becher, a Benjamite. 1 Chr. 7: 8.

Zenan. [Ze'nán]

See ZAAMAN.

Zenas. [Ze'nás]

A believer and a 'lawyer' (probably one skilled in the law of Moses), whom Titus was to help on his journey. Titus 3: 13.

Zephaniah. [Zephani'ah]

1. Son of Maaseiah and 'second' priest in the reign of Zedekiah; he was carried captive to Nebuchadnezzar and slain at Riblah. 2 Kings 25: 18; Jer. 21: 1; Jer. 29: 25, 29; Jer. 37: 3; Jer. 52: 24.

2. Son of Tahath, a Kohathite. 1 Chr. 6: 36, 37.

3. Son of Cushi, and one of the 'minor prophets.' Zeph. 1: 1.

4. Father of Josiah and of Hen. Zech. 6: 10, 14.

Zephaniah, Prophecy of.

The only personal detail given of this prophet is his ancestry for four generations: he was the son of Cushi, a descendant of Hizkiah. The date to the prophecy is 'the days of Josiah' king of Judah, who reigned B.C. 641-610. The prophecy gives the judgement of God with respect to the testimony that was being borne when there was an outward reformation under a pious king who trembled at God's law. The Spirit of God could read the hearts of the people, and could see what moral corruption was associated with the outward worship of God: cf. Jer. 3: 6-10. The prophet proclaims the judgements that must fall upon the land, and upon Judah and Jerusalem, though with grace to the faithful remnant at the end. Within four years of the close of Josiah's reign Jerusalem was taken by Nebuchadnezzar, the holy vessels carried away, and the captivity of Judah commenced.

Zeph. 1. The prophecy opens with "I will utterly consume all things from off the land, saith Jehovah." God could see the followers of Baal still there, and the Chemarim (idolatrous priests, mentioned in 2 Kings 23: 5 and Hosea 10: 5, *margin*), and those who worshipped the host of heaven; and those that swore by Jehovah and by Malcham, or 'their king,' that is, Baal: cf. Jer. 49: 1, *margin*. Judgement would surely overtake them, and their gold and silver should not deliver them in the great day of God's wrath upon the whole land of Judah and Jerusalem. *Maktesh* in Zeph. 1: 11 is literally 'of a mortar' or 'hollow place' as in a rock (cf. Judges 15: 19; Prov. 27: 22, where the same Hebrew word occurs), probably signifying Jerusalem, where, as in a mortar, they would be pounded

by their enemies.

Zeph. 2. The people are addressed as a nation 'without shame' (instead of 'not desired'): they are called to seek Jehovah, if haply a remnant might be hidden in the day of His wrath. Then the various nations are denounced that had been hostile to the land and to God's people. God had from time to time used some of them as the means whereby He punished His chosen people; but they had been filled with pride and had abused their power, therefore His judgements should surely fall upon them: the prophecy however looks on to the future great day of God's wrath.

Zeph. 3. Here Jerusalem, the filthy and polluted city, is treated of. The princes, judges, prophets, and priests were all corrupt. The nations of those mentioned in the previous chapter would be completely cut off; and then Jehovah says, Surely Judah will listen to Me! In the future, Jehovah, after punishing the nations, will turn to His people, and a remnant will be brought into blessing. Israel will then be called upon to sing. The King of Israel, even Jehovah, will be in her midst, and she shall have a name and a praise among all the people of the earth. Christ is not, as in other prophecies, introduced here as the Messiah, but as Jehovah. The 'times of the Gentiles' and their four great kingdoms are passed over.

Zephath. [Zephath']

See HORMAH.

Zephathah. [Zepha'thah]

The valley in which the battle with Zerah was fought. 2 Chr. 14: 10. Identified with *Wady Safieh*, .

Zephi, [Zephi'] Zepho. [Zepho']

Son of Eliphaz, a son of Esau, and a duke of Edom. Gen. 36: 11, 15; 1 Chr. 1: 36.

Zephon, [Zephon'] Zephonites. [Zepho'nites]

Son of Gad and his descendants. Num. 26: 15. Called ZIPHION in Gen. 46: 16.

Zer.

Fortified city in Naphtali. Joshua 19: 35. Not identified.

Zerah. [Ze'rah]

1. Son of Reuel, a son of Esau, and one of the dukes of Edom. Gen. 36: 13, 17; 1 Chr. 1: 37.

2 . Father of Jobab one of the early kings of Edom. Gen. 36: 33; 1 Chr. 1: 44. Perhaps the same family as No. 1.

3. Son of Judah. See ZARA.

4. Son of Simeon. Num. 26: 13; 1 Chr. 4: 24. Called ZOHAR in Gen. 46: 10; Ex. 6: 15.

5. Son of Iddo, or Adaiah, a Gershonite. 1 Chr. 6: 21, 41.

6. King of Ethiopia, or a general in the Egyptian army, who came against Asa with a million troops and three hundred chariots. His army was smitten by Jehovah, and Asa took much spoil. 2 Chr. 14: 9-15. See EGYPT.

Zerahiah. [Zerahi'ah]

1. Son of Uzzi, a priest. 1 Chr. 6: 6, 51; Ezra 7: 4.

2. Ancestor of some who returned from exile. Ezra 8: 4.

Zered. [Zer'ed]

See ZARED.

Zereda. [Zere'da]

Native place of Jeroboam I. 1 Kings 11: 26.

Zeredathah. [Zereda'thah]

Place in the Jordan valley, near to which the foundries of Solomon were established. 2 Chr. 4: 17. See ZARETAN.

Zererath. [Zere'rath]

Place in or toward which the Midianites fled before Gideon. Judges 7: 22. Not identified.

Zeresh. [Zer'esh]

Wife of Haman the Agagite. Esther 5: 10, 14; Esther 6: 13.

Zereth. [Zer'eth]

Son of Ashur, a descendant of Judah. 1 Chr. 4: 7.

Zeri. [Ze'ri]

See IZRI.

Zeror. [Zer'or]

Son of Bechorath, an ancestor of Saul. 1 Sam. 9: 1.

Zeruah. [Zeru'ah]

Mother of Jeroboam who became the first king of Israel. 1 Kings 11: 26.

Zerubbabel. [Zerub'babel]

Probably son of Pedaiiah, and nephew and heir of Salathiel, or Shealtiel, though called his son. He was a 'prince of Judah,' and he apparently held some office in Persia as he is called SHESHBAZZAR. Ezra 1: 8-11. He was head of the Jews who

volunteered to return from exile, under the decree of Cyrus. To Zerubbabel was also committed the charge of 5,400 vessels of gold and silver that had been carried away from Jerusalem.

An altar was erected, and sacrifices offered; but the foundation of the temple was not laid till the second year. Then the adversaries of Judah and Benjamin came and wanted to assist in the building of the temple; but Zerubbabel and those with him declined their help. This act of faithfulness drew upon them the open opposition of their enemies, who also obtained authority from Persia to stop the work, though apparently they had ceased to build before this took place.

It was not resumed for about fifteen years, till Zerubbabel's faith was roused to renewed energy by the rebukes and appeals of the prophet Haggai, and by the glorious promises addressed to him by Zechariah.

Zerubbabel was aided by Jeshua the high priest, and at once began to build. When questioned by the Persian governors as to their authority for so doing they nobly replied, "We are the servants of the God of heaven and earth." Cyrus had made a decree that the temple should be built; but God's word to Zerubbabel was "not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

Darius was now on the throne, and on the rulers writing to Persia, he ordered them to let the work alone, and directed that the expenses of the Jews should be paid out of the royal revenue. The house was finished in the sixth year of Darius, and dedicated with joy. Jehovah had said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Zech. 4: 6-10.

We do not read of Zerubbabel after this. In Zechariah 4 this son of David is taken as a type of Christ, the promised Son of David, who will be the cause in a yet future day of the temple being built with shoutings, of "Grace, grace unto it." The name Zerubbabel has been interpreted both 'dispersed in Babylon,' and 'blessed in Babylon.' 1 Chr. 3: 19; Ezra 2: 2 to Ezra 5: 2; Neh. 7: 7; Neh. 12: 1, 47; Hag. 1: 1, 14; Hag. 2: 2-23. He is called ZOROBABEL in Matt. 1: 12, 13; Luke 3: 27.

Zeruiah. [Zerui'ah]

Described with Abigail as 'sisters of the sons of Jesse.' They may have been half-sisters (Abigail was the daughter of Nahash, 2 Sam. 17: 25). Zeruiah had three sons, Joab, Abishai, and Asahel, the leaders of David's army; but it is not stated who was her husband. David declared, after the murder of Abner, that the sons of Zeruiah were too hard for him. 1 Sam. 26: 6; 2 Sam. 2: 13, 18; 2 Sam. 16: 9, 10; etc.

Zetham. [Ze'tham]

Son or grandson of Laadan, a Gershonite. 1 Chr. 23: 8; 1 Chr. 26: 22.

Zethan. [Ze'than]

Son of Bilhan, a Benjamite. 1 Chr. 7: 10.

Zethar. [Ze'thar]

One of the chamberlains at the Persian court. Esther 1: 10.

Zia. [Zi'a]

Head of a family in Gad. 1 Chr. 5: 13.

Ziba. [Zi'ba]

Originally a servant or slave of the house of Saul. When Mephibosheth was invited to the court of David, and the possessions of Saul were made over to him, Ziba was instructed with his fifteen sons and twenty servants, to manage the estates for Mephibosheth. This subordinate service may have been galling to Ziba's pride, and may account for his after conduct. On the insurrection of Absalom, Ziba went with provisions for David, and said that Mephibosheth, hoping to have the kingdom restored to him, had remained in Jerusalem. Whereupon David gave to Ziba all the inheritance of Mephibosheth. On David's return Mephibosheth declared that Ziba had deceived him and slandered him to the king, and the sacred historian says Mephibosheth had neglected his person and his

clothes all the while that David had been from Jerusalem. Having given all that was Mephibosheth's to Ziba, David now divided the possessions between the two. Nothing more is recorded of Ziba. 2 Sam. 9: 2-12; 2 Sam. 16: 1-4; 2 Sam. 19: 17, 29.

Zibeon. [Zib'eon]

1. A Hivite, father of Anah and grandfather of Aholibamah, a wife of Esau. Gen. 36: 2, 14.

2. Son of Seir and one of the dukes of the Horites. Gen. 36: 20-29; 1 Chr. 1: 38, 40. Some judge Nos. 1 and 2 to be the same person.

Zibia. [Zib'ia]

Son of Shaharaim, a Benjamite. 1 Chr. 8: 9.

Zibiah. [Zib'iah]

Wife of Ahaziah king of Judah. 2 Kings 12: 1; 2 Chr. 24: 1.

Zichri. [Zich'ri]

1. Son of Izhar, a Kohathite. Ex. 6: 21. (See ZITHRI).

2. Son of Shimhi, a Benjamite. 1 Chr. 8: 19.

3. Son of Shashak, a Benjamite. 1 Chr. 8: 23.

4. Son of Jeroham, a Benjamite. 1 Chr. 8: 27.

5. Son of Asaph, a Levite. 1 Chr. 9: 15. See ZABDI.

6. Son of Joram, a Levite. 1 Chr. 26: 25.

7. Father of Eliezer, a ruler of the Reubenites. 1 Chr. 27: 16.

8. Father of Amasiah, a captain of Jehoshaphat. 2 Chr. 17: 16.

9. Father of Elishaphat, one of the captains of hundreds. 2 Chr. 23: 1.

10. A mighty man of Ephraim who slew Maaseiah son of king Ahaz, and Azrikam, and Elkanah. 2 Chr. 28: 7.

11. Father of Joel who returned from exile. Neh. 11: 9.

12. Priest of the family of Abijah. Neh. 12: 17.

Ziddim. [Zid'dim]

Fortified city in Naphtali. Joshua 19: 35. Identified with *Hattin*, .

Zidkijah. [Zidki'jah]

Priest who sealed the covenant. Neh. 10: 1.

Zidon, [Zi'don] Sidon. [Si'don]

Eldest son of Canaan, son of Ham, and the city in Phoenicia founded by his descendants. Gen. 10: 15, 19. In scripture Tyre is nearly always mentioned first, though it is probable that in early days Zidon had the supremacy, which led to the district of Phoenicia being called Sidon, and the people thereof Zidonians. In Joshua 11: 8; Joshua 19: 28, it is called 'great Zidon.' It fell to the lot of Asher, but they did not drive out the inhabitants, which led to the Israelites serving the gods of the place. Judges 1: 31; Judges 10: 6. Solomon also loved some of their women, and imitated their form of idolatry. 1 Kings 11: 1, 33.

Zidon is denounced by the prophets for destruction. It is charged with being a 'pricking brier' to the house of Israel, and a 'grieving thorn' around them. Ezek. 28: 21-24. Jehovah says of Zidon, in conjunction with Tyre, that they had taken His gold and silver and pleasant things, and carried them into their heathen temples, and had also sold the children of Judah unto the Grecians, to remove them far from their border. Joel 3: 4-8. A warning message from Jeremiah was sent to the king of Zidon and neighbouring kings, exhorting them to submit to Nebuchadnezzar, who was Jehovah's servant. Jer. 27: 3. We do not read that Nebuchadnezzar took Zidon, indeed his lengthy siege of Tyre probably enriched Zidon. The city is mentioned in Gen. 49: 13; Isa. 23: 2-12; Jer. 25: 22; Jer. 47: 4; Ezek.

27: 8; Zech. 9: 2, etc.

The Lord Jesus visited its coasts, and said that it should be more tolerable in the day of judgement for Tyre and Sidon than for the cities in which He had done his mighty works. Matt. 11: 21, 22; Matt. 15: 21; Acts 12: 28; Acts 27: 3.

The destruction of Zidon was remarkable. They revolted from the Persians, but Tennes their king turned traitor and betrayed them. When the place was besieged, many of the citizens went out in submission, but were cruelly butchered. They had burnt their ships that none might escape, and seeing no effectual means of defence, in despair they shut themselves up in their houses, set them on fire, and perished in the flames. This was in B.C. 351. It gradually recovered from this destruction and became again a flourishing town. It is now called *Saida*, 33 34' N, there are many ruins.

In the Hebrew the name is Tzidon, as in the margin of Gen. 10: 15. Sidon is the Greek form of the name.

Zidonians, [Zido'nians] Sidonians. [Sido'nians]

The inhabitants of Zidon and its neighbourhood. At times the term was applied to the Phoenicians generally. They were renowned for cutting timber and as being fishermen and seamen. Deut. 3: 9; Joshua 13: 4, 6; Judges 3: 3; Judges 10: 12; Judges 18: 7; 1 Kings 5: 6; 1 Kings 11: 1, 5, 33; 1 Kings 16: 31; 2 Kings 23: 13; 1 Chr. 22: 4; Ezek. 32: 30. The Zidonians were idolators: Baal and Ashtoreth were their gods. This is mentioned on the sarcophagus of Ashmanezzer, apparently one of their kings.

Zif.

See MONTHS.

Ziha. [Zi'ha]

1. Ancestor of some Nethinim who returned from exile. Ezra 2: 43; Neh. 7: 46.

2. Ruler of the Nethinim in Ophel (Jerusalem). Neh. 11: 21.

Ziklag. [Zik'lag]

City in the south of Judah given to David by Achish, one of the Philistine kings. It was burned down by the Amalekites, and the inhabitants carried away during the absence of David; but the captives and the spoil were recovered. It afterwards returned to the tribe of Judah. A list is given of the warriors who resorted to David at Ziklag while Saul was yet alive, and therefore while David was in rejection by the nation. 1 Chr. 12: 1-22. Amasai, chief of the captains, said "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Cheering words to one thus placed! They were apparently a type of those who follow the Lord Jesus now while He is still rejected by the world at large. Joshua 15: 31; Joshua 19: 5; 1 Sam. 27: 6; 1 Sam. 30: 1-26; 2 Sam. 1: 1; 2 Sam. 4: 10 , 1 Chr. 4: 30; Neh. 11: 28. Identified by some with *Asluj*, .; but ruins at *Zuheilikah*, some 17 miles N.W. of Beersheba have been preferred by others.

Zillah. [Zil'lah]

One of the wives of Lamech, and mother of Tubal-cain and Naamah. Gen. 4: 19-24.

Zilpah. [Zil'pah]

Handmaid of Leah, by whom Jacob became father of Gad and Asher. Gen. 29: 24; Gen. 30: 9-12; Gen. 35: 26; Gen. 37: 2; Gen. 46: 18.

Zilthai. [Zilthai']

1. Son of Shimhi, a Benjamite. 1 Chr. 8: 20.

2. A captain of Manasseh who resorted to David at Ziklag. 1 Chr. 12: 20.

Zimmah. [Zim'mah]

1. Son of Jahath, a Gershonite. 1 Chr. 6: 20.
2. Son of Shimei, a Gershonite. 1 Chr. 6: 42.
3. A Gershonite, father of Joah. 2 Chr. 29: 12.

Zimran. [Zim'ran]

Son of Abraham and Keturah. Gen. 25: 2; 1 Chr. 1: 32. His descendants have not been traced.

Zimri. [Zim'ri]

1. Son of Salu, a Simeonite: with a Midianitish woman he was slain by Phinehas. Num. 25: 14.
2. A captain of Elah king of Israel: he conspired and slew the king and all his family, and usurped the throne. He was speedily attacked by Omri, but Zimri retreated into the late king's palace, set it on fire, and perished in the flames. 1 Kings 16: 9-20; 2 Kings 9: 31.
3. Son of Zerah, a son of Judah. 1 Chr. 2: 6.
4. Son of Jehoadah, a Benjamite. 1 Chr. 8: 36; 1 Chr. 9: 42.
5. An unknown place or tribe mentioned among the nations to be destroyed. Jer. 25: 25.

Zin, Wilderness of.

A district far south of Judah, lying between the Dead Sea and the Gulf of Akaba, in which Kadesh was situated, and in which a great part of the wanderings of the Israelites occurred. Num. 13: 21; Num. 20: 1; Num. 27: 14; Num. 33: 36; Num. 34: 3, 4; Deut. 32: 51; Joshua 15: 1, 3. It must not be confounded with the Wilderness of Sin (which lies along the south-east coast of the Red Sea).

Zina. [Zi'na]

Son of Shimei, a Gershonite. 1 Chr. 23: 10. Called ZIZAH in 1 Chr. 23: 11.

Zion, Sion, Mount Zion.

This was in reality a part of Jerusalem, being one of the mountains on which Jerusalem was built. Zion is often called 'the city of David,' it was where he dwelt. 2 Sam. 5: 7; 1 Chr. 11: 5; Micah 3: 10, 12. Which part of Jerusalem was thus designated is now a disputed point: some few contend for the north-west; but most believe it to have been on the south-west, and to have extended farther south than the present wall of the city. It would in this case have been in proximity to the temple on the south-east, which could have been reached by a bridge over the Tyropoeon valley. 2 Chr. 5: 2. In Ps. 48: 2, occur the words "the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King." This has been thought to mean that mount Zion was in the north of the city; but may it not signify that on the north side of Zion is the city of the great King, that is, Jerusalem? The psalm is clearly millennial. Zion, having failed as a part of Jerusalem, was to be ploughed as a field. Micah 3: 12.

The term Zion has constantly in scripture a metaphorical sense. It represents the intervention of sovereign grace in the person of God's elect king, when Israel were utterly helpless, and the ark had been given into the hands of the enemy. The ark was brought by David to the city of David, and this may have led to Zion being regarded as the centre of blessing, and as a source from whence blessing proceeded, as it often is in the Psalms. Ps. 87: 2; Ps. 149: 2; etc. The favoured people of God are often spoken of as DAUGHTERS OF ZION, Israel are constantly thus addressed in the Prophets, whether to be blamed for their waywardness and punished; or to be cheered with the prospect of future prosperity. And in these prophecies of their coming exaltation, Zion is referred to as the *seat of the Messiah's royal power on earth*, as in Isa. 52: 1-8; Isa. 60: 14; Heb. 12: 22. In scripture Zion never means the church: it always signifies blessing on *earth*, and is specially in connection with Israel, when the ultimate blessing of the nations will be through Israel;

nevertheless Christians now enter into its spiritual import as being under the reign of grace while here on earth.

Zior. [Zi'or]

City in Judah. Joshua 15: 54. Identified by some with *Siair*, .

Ziph.

1. City in the south of Judah. Joshua 15: 24. Not identified.

2 . City in the highlands of Judah: with its 'wilderness' it was connected with some of the stirring events in the life of David. Joshua 15: 55; 1 Sam. 23: 14, 15, 24; 1 Sam. 26: 2; 2 Chr. 11: 8. Identified with the ruins of *Tel ez Zif*, .

3. Son of Mesha, a son of Caleb. 1 Chr. 2: 42.

4. Son of Jehaleleel, of the tribe of Judah. 1 Chr. 4: 16.

Ziphah. [Ziph'ah]

Son of Jehaleleel, of the tribe of Judah. 1 Chr. 4: 16.

Ziphims, [Zi'phims] Ziphites. [Zi'phites]

The inhabitants of Ziph, No. 2. 1 Sam. 23: 19; 1 Sam. 26: 1; Ps. 54: *title*.

Ziphion. [Ziph'ion]

See ZEPHON.

Ziphron. [Ziph'ron]

Place on the northern boundary of Palestine. Num. 34: 9. Not identified.

Zippor. [Zip'por]

Father of Balak king of Moab. Num. 22: 2-16; etc.

Zipporah. [Zip'porah]

Daughter of Reuel, or Jethro, and wife of Moses. Apparently she circumcised her second son, and declared that Moses was 'a husband of blood' to her. She had been sent back during the tribulation and deliverance of Israel, and then was brought by Jethro with her two sons to Moses. Jethro is a type of the Gentile rejoicing in the deliverance of Israel, and bringing back the loved remnant thereof in the last days. Ex. 2: 21; Ex. 4: 25; Ex. 18: 2.

Zithri. [Zith'ri]

Son of Uzziel, a son of Kohath. Ex. 6: 22. The name is really SITHRI. In Ex. 6: 21 the name Zithri should be ZICHRI, as in the A.V. of 1611.

Ziz.

Cliff or pass in Judah by which the hordes of Moabites, etc. made their way up from the shores of the Dead Sea to the Wilderness of Jeruel. 2 Chr. 20: 16. Identified with the *Wady Husasah*, 31 28' N, 35 23' E.

Ziza. [Zi'za]

1. Son of Shiphi, a Simeonite. 1 Chr. 4: 37.
2. Son of Rehoboam king of Judah. 2 Chr. 11: 20.

Zizah. [Zi'zah]

Son of Shimei, a Gershonite. 1 Chr. 23: 11. Called ZINA in 1 Chr. 23: 10.

Zoan. [Zo'an]

City in Lower Egypt, built seven years after Hebron. It was the capital of the Hyksos or shepherd kings of Egypt. It was here that Moses and Aaron met with Pharaoh and here the 'plagues' were wrought; for it was in the 'field of Zoan' that God did marvellous things. The place was denounced by God, and He said its princes

had become fools. Num. 13: 22; Ps. 78: 12, 43; Isa. 19: 11, 13; Isa.30: 4; Ezek. 30: 14. Identified with the site of the ancient city TANIS, built over the ruins of Zoan, and now called *San*, about .

Zoar. [Zo'ar]

One of the five cities of the plain in the land of Canaan, and which alone survived when they fell under the judgement of God. It was formerly called BELA. Lot fled to it when Sodom was destroyed, but feared to remain there. Gen. 13: 10; Gen. 14: 2, 8; Gen. 19: 22-30; Deut. 34: 3; Isa. 15: 5; Jer. 48: 34. Identified by some with ruins at *Tell esh Shaghur*, .

Zoba, [Zo'ba] Zobah. [Zo'bah]

District in the north of Syria lying between Hamath and Damascus. Saul fought against its kings, and David subdued them; but they were still troublesome in Solomon's time. 1 Sam. 14: 47; 2 Sam. 8: 3-12; 2 Sam. 10: 6, 8; 2 Sam. 23: 36; 1 Kings 11: 23; 1 Chr. 18: 3-9; 1 Chr. 19: 6; 2 Chr. 8: 3; Ps. 60: *title*.

Zobebah. [Zobe'bah]

Son of Coz, of the tribe of Judah. 1 Chr. 4: 8.

Zohar. [Zo'har]

1. Father of Ephron the Hittite. Gen. 23: 8; Gen. 25: 9.

2. Son of Simeon. Gen. 46: 10; Ex. 6: 15. Called ZERAH in Num. 26: 13; 1 Chr. 4: 24.

Zohemoth. [Zohe'leth]

'The Stone' by En-rogel, near Jerusalem, where Adonijah made a feast when he sought to be king. 1 Kings 1: 9. It has been identified with a projecting rock, called *Zahweileh*.

Zoheth. [Zo'heth]

Son of Ishi, a descendant of Judah. 1 Chr. 4: 20.

Zophah. [Zo'phah]

Son of Helem, a descendant of Asher. 1 Chr. 7: 35, 36.

Zophai. [Zo'phai]

See ZUPH.

Zophar. [Zo'phar]

A Naamathite, one of Job's three friends. Job 2: 11; Job 11: 1; Job 20: 1; Job 42: 9. See JOB.

Zophim. [Zo'phim]

A 'field' near the top of Pisgah to which Balak brought Balaam to curse Israel. Num. 23: 14. It is supposed to be at the top of the modern *Talat es Safa*, .

Zorah, [Zo'rah] Zareah, [Za'reah] Zoreah. [Zo'reah]

City in the west of Judah, but reckoned to Dan, on the Philistine frontier: it was the birth-place of Samson, and he was buried in its neighbourhood. Joshua 15: 33; Joshua 19: 41; Judges 13: 2, 25; Judges 16: 31; Judges 18: 2, 8, 11; 2 Chr. 11: 10; Neh. 11: 29. Identified with *Surah*, .

Zorathites. [Zo'rathites]

Family descended from Shobal, son of Judah: probably so called because of inhabiting Zorah. 1 Chr. 4: 2. Called ZAREATHITES in 1 Chr. 2: 53.

Zoreah. [Zo'reah]

See ZORAH.

Zorites. [Zo'rites]

Family descended from Salma, a descendant of Judah. 1 Chr. 2: 54. The derivation of the name is unknown.

Zorobabel. [Zorob'abel]

See ZERUBBABEL.

Zuar. [Zu'ar]

Father of Nethaneel a chief of Issachar. Num. 1: 8; Num. 2: 5; Num. 7: 18, 23; Num. 10: 15.

Zuph.

1. An Ephrathite (and Kohathite). Ancestor of Samuel the prophet. 1 Sam. 1: 1; 1 Chr. 6: 35. Called ZOPHAI in 1 Chr. 6: 26.

2. Land adjoining the portion of Benjamin. 1 Sam. 9: 5. Not identified.

Zur.

1. Father of Cozbi and a prince of Midian, slain with four other princes by Moses. Num. 25: 15; Num. 31: 8; Joshua 13: 21.

2. Son of Jehiel, a Benjamite. 1 Chr. 8: 30; 1 Chr. 9: 36.

Zuriel. [Zu'riel]

Son of Abihail, a Merarite. Num. 3: 35.

Zurishaddai. [Zurishad'dai]

Father of Shelumiel, a chief of Simeon. Num. 1: 6; Num. 2: 12; Num. 7: 36, 41; Num. 10: 19.

Zuzims, [Zu'zims] Zamzummims. [Zamzum'mims]

A giant race who inhabited the district afterwards held by the Ammonites: they were smitten early by Chedorlaomer. The meaning of the term is doubtful: Gesenius says the first name is perhaps from the *fertility* of their country, and the second signifies 'noisy nations.' Fürst judges the first to signify 'prominent ones, giants,' and the second 'powerful, vigorous.' Gen. 14: 5; Deut. 2: 20.

APPENDIX: NEW TESTAMENT SYNONYMS.

A short list of Synonyms is added, embracing some Greek and English words which could not well be considered in the Dictionary. It is important that those who believe in the verbal inspiration of scripture should study the *words* used by the Holy Spirit as far as they have the means.

The few Synonyms here given may be regarded as samples, and may lead the reader into a new and interesting field of study, which if followed out would embrace the careful consideration of hundreds of other words. Such a study will not merely tend to the acquisition of a more correct knowledge of the letter of the divine oracles, but it will form the mind in the thoughts of the God who deigns to use human language to convey to our souls what the Holy Spirit Himself calls "the deep things of God." 1 Cor. 2: 10. One who carefully studies such subjects in a proper spirit will be ever learning more of the mind of God as expressed in the scriptures.

Some words not considered here will be found briefly treated in the Dictionary under 'Author, Begotten, Children, Eternal, Godhead, Godliness, Hell, Knowledge, Lord, Man, Natural, New, Ordain, Power, Redemption, Servant, Sin, Washing, etc.'

1. TO TOUCH, HANDLE.

The words *ἅπτομαι*, *θιγγάνω*, and *ψηλαφάω* are all translated 'touch' in the A.V.; the two latter are also rendered 'handle.'

ἅπτομαι (from *ἅπτω*, 'to connect') signifies 'to touch freely, handle.' This was the touch the Lord gave to the leper, but was not defiled, Luke 5: 13; and this was the grasp of faith of the woman who touched the border of His garment, and was healed, Luke 8: 44-47; and this was the touch that the Lord bade Mary to refrain from after His resurrection. John 20: 17.

θιγγάνω is 'to touch lightly.' The sprinkling of the blood prevented the destroying angel from in any way touching the Israelites. Heb. 11: 28. *ἅπτομαι* and *θιγγάνω* occur in Col. 2: 21, but the meanings are transposed in the A.V. The philosophers say "Handle not, taste

not, touch not." θιγγάνω occurs elsewhere only in Heb. 12: 20.

ψηλαφάω (from ψάλλω, 'to touch,' and ἀφάω, 'to feel') is 'to feel after with the fingers handle.' It is used of what is palpable. It occurs only in Luke 24: 39; Acts 17: 27; Heb. 12: 18; 1 John 1: 1.

2. UNLEARNED. IGNORANT.

Both ἀγράμματος and ιδιώτης are translated 'unlearned,' but there is a difference between them. Both words occur in Acts 4: 13; the rulers of Israel perceived Peter and John to be "unlearned (ἀγ.) and ignorant (ιδ.) men. ἀγράμματος (from a neg. and γράμμα, 'a letter') occurs nowhere else in the N.T., but γράμμα occurs in John 7: 15: "how knoweth this man 'letters'?" and in Acts 26: 24; "much 'learning' doth make thee mad." These instances show that ἀγράμματος signifies 'unlettered.'

ιδιώτης (from ἴδιος, 'one's own') has a different signification: it is applied to private persons in distinction from those who are officials or professionals, and so to simple or uninstructed persons. The apostle asks how such a one could say Amen to the giving of thanks by one speaking in a tongue, not understanding what was said, 1 Cor. 14: 16; and in 1 Cor. 14: 23, 24 he is classed with unbelievers. The word occurs also in 2 Cor. 11: 6, where Paul maintains that though he may be simple, or untrained, in speech, he is not so in regard to knowledge.

3. TO DRAW, DRAG.

Both ἐλκύω and σύρω are translated 'to draw,' but in the use of the word σύρω there has been observed the character of violence or coercion, which does not necessarily belong to ἐλκύω (from ἔλκω, 'to draw'). The two words are found in John 21: 6-11, in the account of the miraculous draught of fishes. They could not draw (ἐλ.) the net full of fishes: another boat assisted, and they dragged (σύ.) the net towards the shore, and there they drew (ἐλ.) it to land. Saul, in his zeal, dragged (σύ.) men and women for imprisonment, Acts 8: 3.

There are two beautiful passages where ἐλκύω is used in the Gospel

of John: "No man can come to me except the Father which hath sent me draw him;" and "I, if I be lifted up from the earth, will draw all unto me." John 6: 44; John 12: 32. The attraction in these two cases is of a moral kind; there is not coercion, but there is power exercised.

4. OLD. ANCIENT.

Both ἀρχαῖος and παλαιός are translated 'old,' but there appears to be a marked distinction between them. ἀρχαῖος is from ἀρχή, 'beginning,' and anything connected with the beginning may often be called 'old.' Now in scripture there are several beginnings referred to, the scope of which can only be arrived at from the context of each passage; but perhaps the word ἀρχαῖος always conveys the idea of 'ancient.'

The Lord in Matt. 5: 21, 27, 33 speaks of 'the ancients' ('them of old time,' A.V.), which may well apply to those who taught the law under Moses. The Apostle James referred to Moses having 'from generations of old' ('of old time,' A.V.) those who preached him, Acts 15: 21. Peter in Acts 15: 7 speaks of God having chosen him to preach the gospel to the nations from the earliest (or ancient) days — here doubtless referring to the beginning of the church at Pentecost. Satan is that 'ancient' serpent, dating back to the beginning of the present creation, if not to an earlier period. Rev. 12: 9; Rev. 20: 2. One passage may seem to differ: Mnason of Cyprus is called 'an old disciple.' But it may be that his age is not referred to, but his being an ancient disciple — one of long standing. Acts 21: 16.

παλαιός (from πάλαι, 'long ago, formerly') on the other hand, refers to things having grown old, or become old by some great recent change. In the Gospels it is employed for the old garments and the old bottles, which had become unfit because of the new order of things which Christ had introduced. It twice refers to the 'old man' in contrast to the 'new man.' Eph. 4: 22; Col. 3: 9. In Rom. 6: 6 the old man is looked at as crucified with Christ, that Christians might be free to walk in newness of life. The saints at Corinth were to purge out the 'old leaven,' which was opposed to the 'new lump' into which they had been formed. 1 Cor. 5: 7, 8. The Apostle John speaks of an

'old commandment' which they had heard from the beginning of Christianity, but which was now a 'new commandment,' that is, under new conditions. 1 John 2: 7, 7. The 'old covenant' ('old testament') is referred to in 2 Cor. 3: 14. It is in contrast with the new (καινή) covenant in 2 Cor. 3: 6 — the entirely new and different one that had been introduced.

5. COVETOUSNESS. LOVE OF MONEY.

Both *πλευνεξία* and *φιλαργυρία* -ρος refer to covetousness, but there appears to be a marked distinction between them. *πλευνεξία* (from *πλέον* and *ἔχω*, 'to have more') is not confined to money, and is often connected with open wickedness, the force of the word being 'desiring more (than is necessary),' and hence 'an over-reaching to get,' and is thus applied to the lusts of the flesh, Rom. 1: 29; Eph. 4: 19, where it is translated 'greediness'; Eph. 5: 3; etc. It is declared to be idolatry, Col. 3: 5.

On the other hand, *φιλαργυρία* (from *φίλος* and *ἄργυρος*) literally 'love of money,' is the miser's sin, and may be indulged in with a profession of religion. Thus in Luke 16: 14 it is applied to the Pharisees, and in 2 Tim. 3: 2 to those who had a form of godliness, but denied the power thereof. This love of money is a root of all kinds of evil, 1 Tim. 6: 10, and those who go after it are liable to wander away from the faith, and to pierce themselves through with many sorrows.

6. HOLINESS. SANCTIFICATION.

The word *ἀγιασμός* is translated in the A.V. both 'sanctification' and 'holiness;' but there is another word, *ἀγιωσύνη*, always translated 'holiness,' and it is well to see the distinction between them.

Both words may be traced to *ἅγιος*, 'holy,' but *ἀγιωσύνη* is holiness in its nature and quality. It occurs but three times: "the Spirit of holiness" in Rom. 1: 4; the Christian should be "perfecting holiness in the fear of God," 2 Cor. 7: 1; and Paul prayed for the Thessalonian saints that their hearts might be established "unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints." 1 Thess. 3: 13.

ἁγιασμός is more the result and activity of sanctification that produces holiness. It occurs in Rom. 6: 19, 22; 1 Cor. 1: 30; 1 Thess. 4: 3, 4, 7; 2 Thess. 2: 13; 1 Tim. 2: 15; Heb. 12: 14; 1 Peter 1: 2.

ἀγιότης, a kindred word to the above, also signifies 'holiness' in its *essence*, perhaps in the most absolute way, ἀγιωσύνη having a kind of middle place between ἀγιότης and ἁγιασμός. It occurs only in Heb. 12: 10, unless it should be read in 2 Cor. 1: 12, 'holiness' instead of 'simplicity,' as adopted by several Editors and the R.V. It is *His* holiness, the holiness of God Himself in its own nature, of which believers are to be partakers — the end of all His gracious discipline.

7. TO EAT.

The words φαγεῖω and τρώγω are translated 'to eat,' but the occurrence of both words in John 6 shows a difference in their signification.

φαγεῖν is used in John 6: 53 and in that part of John 6: 58 where it says "not as the fathers ate and died." It refers to eating for the sake of present hunger. The Lord says in John 6: 53, ἐὰν μὴ φάγητε, etc.: their case would be hopeless unless they ate the flesh and drank the blood of the Son of Man.

τρώγω occurs in John 6: 54, 56, 57, and in the latter part of John 6: 58 ("he that eateth this bread shall live for ever"): it may imply the leisurely and habitual enjoyment of what is eaten. It is applied generally to the grazing of cattle (ruminating), and in the case of human beings supposes a slower process of mastication than merely 'eating.' This would have a peculiar force in these verses where the figure is not merely (as in John 6: 49 and John 6: 58) that of taking food to keep oneself alive, but the more quiet appreciation and feeding upon what is within reach. Christ is the food.

ἐσθίω 'to eat,' is often used in the general sense of taking food.

βιβρώσκω 'to eat,' occurs but in one place, John 6: 13.

8. TO LOVE, HAVE AFFECTION FOR.

For both ἀγαπάω and φιλέω the A.V. translators have only one word 'love'; and, though it might be hard to find another rendering, a very real distinction of scripture is sometimes thus lost. ἀγαπάω is the word of ordinary use, φιλέω being found but seldom. It is not the strength or intensity of the love that makes the difference, but rather the character and scope of it.

The usual meaning of ἀγαπάω in classical Greek in regard to *persons* is 'to welcome:' it is the broad generic term for loving, capable of many applications. It is used of the love of God toward the world, John 3: 16, as well as toward His people, 1 John 4: 10, 11; also of the love of man toward God, Matt. 22: 37; Rom. 8: 28; 1 Cor. 2: 9; 1 Cor. 8: 3. It is the word for Christ's love to His own, John 13: 1, to the individual as well as to the church, Gal. 2: 20; Eph. 5: 25. It is used by the Spirit of God in scripture to express the sovereignty of God's love. God loves because He is love, and apart from any consideration of the worthiness of the object:

φιλέω (from φίλος, 'friend, dear'), on the other hand, is of narrower bearing; it describes the *intimacy* of love, and is more instinctive and emotional, the love of feeling and endearment, of personal affection: hence this last is never the subject of command as ἀγαπάω often is. The two verbs are found together in Prov. 8: 17 (LXX.) Wisdom says, "I love (ἀγ.) them that love (φι.) me." And, once the distinction is grasped, it may be traced through the use of them, even where apparently they are interchangeable. It is used for the *expression* of love, and may sometimes mean (as καταφιλέω) 'to kiss.'

In John 3: 35 we learn that "the Father loveth (ἀγ.) the Son, and hath given all things into his hand:" the English is alike in John 5: 20; but here, in presence of the sanguinary enmity of those of Jerusalem, the Lord Jesus retreats into His known place in the most intimate love of the Father: "the Father loveth (φι.) the Son;" and we have the Father's resulting resolve that all men shall honour Him, and the measures taken to secure it. In John 11: 5 we have the formal statement of the place the little circle at Bethany had for the heart of the Lord Jesus: "Jesus loved (ἀγ.) Martha," etc. But the sisters' appeal (John 11: 3) goes upon the ground of what they had the best

right to know, namely, the personal affection of the Lord for their brother "he whom thou lovest (φι.) is sick," and it is this that comes home to the Jews when they see Him weep, "Behold how he loved (φι.) him," John 11: 36. In John 14, as all through these wonderful chapters of intercourse with His own, the general word for love, ἀγαπάω, is used except at John 16: 27, which makes the change the more marked; indicating the very special character, personal and intimate, of the Father's love for those who have found a common object of love in His beloved Son, "the Father himself loveth (φι.) you because ye have loved (φι.) me," etc.

But perhaps our greatest loss has been in missing, through the one translation 'love,' the delicate and subtle forces of grace that appear in the ways of the Lord with Peter in John 21 by the use of the two words. Peter, though in a way restored after his failure, had need to be restored to communion with the Lord. Not a word had passed as to it during the meal; but now, probably in allusion to Peter's boastful confidence in himself that had been the root of his fall, "Jesus saith, Simon, son of Jonas, lovest (ἀγ.) thou me more than do these?" using the ordinary word. Peter can only cast himself upon the Lord and answer, "Thou knowest that I am attached (φι.) to thee," using the word of endearing affection. Again the Lord puts the question, using still the general word "lovest (ἀγ.) thou me?" Peter replying by φιλέω. "He saith unto him the third time, Simon, son of Jonas" — but now, in grace adopts Peter's word as appropriate — "art thou attached (φι.) to me?" "And he said unto him, Lord, thou knowest all things, thou knowest that I am attached (φι.) to thee."

The force thus given to the word φιλέω, may be further seen in its being used of father and mother in Matt. 10: 37, and one's own life in John 12: 25. Paul uses it only twice: 1 Cor. 16: 22, in full keeping with what we have found to be the rule in other passages, and in Titus 3: 15.

There is one other rendering of φιλέω in the three synoptic gospels in the awful case of Judas' 'kiss,' the outward sign of endearment, made possible by the terms of familiar intimacy to which he had been admitted with the Lord: "mine own familiar friend . . . hath lifted up his heel against me."

It may be noted that the substantive ἀγάπη, 'love,' from the same root as ἀγαπάω, first appears as a current term in the LXX of the Song of Solomon (in eleven places, and also in Jer. 2: 2), from which it passes into its full place in the N.T. for "God is love." Divine love was necessarily an unknown thought outside of revelation. It is rendered 'charity' in 1 Cor. 13 and some other places in the A.V., as well as 'love' generally, which ought always to be its translation.

9. HOLY. PIOUS.

Both ἅγιος (connected with ἀγνός, 'pure') and ὅσιος are translated 'holy,' and both are employed in reference to the Lord as "the holy One," Mark 1: 24 (ἅγ.) and Acts 2: 27 and Acts 13: 35 (ὅσ.).

There are two corresponding words in the Hebrew, and both occur in Ps. 89: ὅσιος corresponds with *chasid*, "thy holy One," Ps. 89: 19; and ἅγιος with *qadôsh*, "the holy One" in Ps. 89: 18, the singular of the word translated 'saints' in Ps. 89: 5, 7. ὅσιος, in the neuter plural, is rendered 'mercies' in "the sure mercies of David" in Acts 13: 34.

The difference of the two words has been well expressed thus: God is holy, knowing good and evil perfectly — wills absolutely good and no evil: and we are separated, set apart from evil or common use to Him that is ἅγιος. ὅσιος, on the contrary, is the exercise of gracious suitable affections in the relationships in which we stand to God, to parents, etc.; also God in mercy to us, and Christ in whom they are displayed. Hence however, as suitable affections towards God practically constitute holiness, it is used in this sense for holiness. Its only occurrences are Acts 2: 27; Acts 13: 34, 35; 1 Tim. 2: 8; Titus 1: 8; Heb. 7: 26; Rev. 15: 4; Rev. 16: 5. Thus it is, as is its Hebrew equivalent, employed of God and man. It is goodness and grace in God — piety and recognition of Him on man's part, and is so used of Christ as the One in whom all gracious qualities are concentrated.

ἅγιος is of much more frequent use.

10. FORGIVENESS. REMISSION.

There are two words, ἄφεσις and ἄρεσις, thus rendered, the former being of very constant use, and the latter occurring but once.

ἄφεσις (from ἀφίημι, to 'let go,' hence 'to let go free from a charge') was to be characteristic of John the Baptist's testimony, "to give knowledge of salvation to his people by the remission of their sins." Luke 1: 77. Hence we find him preaching "the baptism of repentance for the remission of sins." Mark 1: 4; Luke 3: 3. To let go free of charge by God is necessarily in righteousness, hence we read in Heb. 9: 22 that "without shedding of blood" there could be "no remission." We also find that the cup at the institution of the Lord's Supper (Matt. 26: 28) was the symbol of "the blood of the new covenant, which is shed for many for the remission of sins." ἄφεσις is identified with redemption in two passages. Eph. 1: 7; and Col. 1: 14. In Luke 24: 47, the ground having been laid in Christ's death, the testimony of it is sent forth by the risen Christ: "repentance and remission of sins" was henceforth to be "preached in his name among all nations, beginning at Jerusalem." Hence in Acts 2: 38, to those who were reached in conscience by the testimony of Peter, remission of sins was presented as the first characteristic blessing which became theirs, by taking upon them Christ's name. For "Him hath God exalted by his right hand," he further witnesses in Acts 5: 31 "to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins:" in Acts 10: 43, opening the door of the kingdom still wider, to the Gentile audience gathered with Cornelius, he is able to bring forward the testimony of all the prophets "that through his name whosoever believeth in him shall receive remission of sins." From Acts 26: 18 we know it was part of Paul's commission, even as he first preached it in the Gentile city of Antioch, Acts 13: 38, 39. One more passage, Heb. 10: 18, identifies it with the remembrance of sins no more, now enjoyed by the Christian, and to be made good to Israel under the New Covenant, Heb. 10: 16, 17. It is ἄφεσις in all these passages, which are all its occurrences save Luke 4: 18, where it occurs twice as 'deliverance' and 'liberty,' and Mark 3: 29, where it is 'forgiveness.'

ἄφεσις is better translated by 'remission': to forgive, as a gracious

act towards another, is *χαρίζομαι* as in Eph. 4: 32; Col. 2: 13; Col. 3: 13; etc.

πάρεσις (from *παρίημι*, 'to let pass, relax') occurs only in Rom. 3: 25, where the A.V. renders it 'remission,' not observing the distinction that the passage makes between God's ways as to the sins of those *before* the cross, and after it, now that propitiation has been made through faith in His blood. The more the place of 'remission' is seen, as in the texts quoted above, the more the importance of the change of word will be felt here where we must read "for the passing over [see margin] of sins done aforetime through the forbearance of God." The cross declared God's righteousness in so passing over the sins of past ages, while at the same time it laid the ground for Him now to be "just and the justifier of him that believeth in Jesus."

It was not that under the law there was not provision by which a sinner of Israel might have the forgiveness of sins, but every fresh sin had to be met with fresh sacrifice and fresh forgiveness. And even on the great day of atonement there was a "remembrance again" made of sins every year. Moreover, the Prophets, as David, in Ps. 32; Ps. 85: 2; Ps. 103 etc.; Isaiah in many passages; Jeremiah in connection with the New Covenant (Jer. 31.) — all of them, as Peter can say, had borne testimony to the forgiveness of God. But it was not the revealed ground upon which they of old stood; there could not have been declared before the cross God's righteousness in sin's judgement: it would have taken out from Judaism before the time, as Heb. 10: 2 shows. Hence the change of word by the apostle in Rom. 3: 25. Theirs was not the *ἄφεσις* of accomplished redemption, not the 'no more conscience of sins' — that is characteristic of the christian position.

11. TO DESIRE, WILL, PURPOSE.

Both *βούλομαι* and *θέλω*, which latter word is of much more frequent use, are translated 'to will' and the latter 'to desire,' with other variations of both in the A.V.

The distinction of the two words seems to be justly designated (at least as to their N.T. use) thus: *θέλω* expresses in general 'to exercise the will' — the will which proceeds from inclination or

desire. βούλομαι is the will which follows from deliberation, and involves a carefully-weighed purpose.

They occur together in Matt. 1: 19; Joseph not desiring (θέ.) to expose Mary publicly, purposed (βο.) to have put her away secretly. In 1 Tim. 5: 11, as to the younger widows not being put on the list, they will (θέ.), their desire is, to marry: in 1 Tim. 5: 14 Paul's deliberate judgement and will is that they should; "I will (βο.) therefore."

In Philemon 13 the apostle "would have" (βο.), was desirous of, keeping Onesimus with him, but without Philemon's mind" willed (θέ.) to do nothing." Also in 1 Tim. 2: 4, as to "God our Saviour, who desires that all men should be saved," it is θέλω: see Ezek. 18: 23 (LXX, *Vat.*) "Have I any pleasure at all that the wicked should die?" (with which may be compared 1 Cor. 12: 18 "as it hath pleased [θέ.] him," and 1 Cor. 15: 38): in 1 Tim. 2: 8 it is βούλομαι as in 1 Tim. 5: 14 "I will therefore," the active wish being implied.

For θέλω see more fully John 6: 67, "Will ye also go away?" not simply the act, but the will to do it: 'is it your will or disposition?' 'are ye also disposed to go away?' Luke 15: 28: "he was angry, and 'would' not go in." Mark 6: 19: "would have killed him." 1 Cor. 10: 27: "and ye be 'disposed' to go." Matt. 17: 12: "whatsoever they listed." Compare the use of θέλω for 'I would' and 'would not' in Rom. 7: 15, 16, 18, 19, 20, 21, in opposition to 'I hate,' 'I do.' Also 1 Cor. 7: 7: "I would that all men were even as myself." Rom. 9: 16: "it is not of him that willeth." Mark 9: 35; Mark 12: 38, may be added where it is 'desire' and 'love.'

For βούλομαι see Matt. 11: 27: "he to whomsoever the Son will (or 'wills to') reveal him." Heb. 6: 17: "wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel." (The word 'counsel' is the substantive βουλή: it occurs ten times so rendered in the A.V.) So 1 Cor. 12: 11 of the "Spirit, dividing to every one severally as he will." James 1: 18: "of his own will" — 'having so purposed or willed:' it was the fruit of His own mind, and so a free gift (James 1: 17). 2 Peter 3: 9: "not willing that any should perish, but that all should come to repentance," thus becomes clear as the expression of His purpose. 2 Peter 3: 5 may be

referred to for the force of θέλω: "this they are willingly ignorant of," or "this is hidden from them through their own wilfulness."

With the above may be compared the judicial 'will' or 'would' (βούλομαι) of Acts 18: 15; Acts 22: 30; Acts 23: 28; Acts 25: 22; Acts 28: 18; and Pilate's use of it in putting the momentous decision to the Jews, John 18: 39. In 1 Tim. 6: 9, it will be seen that "will be rich" (βο.) includes the idea of purpose; as also James 4: 4, with regard to the friendship of the world.

Ephesians 1: 11 brings together the substantives formed from the two words: "after the counsel (βουλή) of his own will (θέλημα)." The latter is used in Eph. 2: 3, "the 'desires' of the flesh and of the mind;" and the consistent distinction of the former is maintained in 1 Cor. 4: 5, "and will make manifest the counsels of the hearts."

βούλημα only occurs in Acts 27: 43, translated 'purpose,' and Rom 9: 19, 'will.'

πρόθεσις is another word connected with 'purpose,' which is its fitting translation: it is, according to the verb προτίθημι, what I set before myself, and so propose and determine. See for the verb Rom. 1: 13 and Eph. 1: 9. The substantive, πρόθεσις, is found in connection with the 'showbread' in its physical force of setting forth, or placing a thing in view, Heb. 9: 2 — the O.T. expression for the rite of the "setting forth of the loaves"; but, following the verb, it is "purpose of heart" in Acts 11: 23 (comp. 2 Tim. 3: 10), and in five other passages applied to the purposes of God's heart, Rom. 8: 28; Rom. 9: 11; Eph. 1: 11 (where it is closely associated with βουλή and θέλημα); Eph. 3: 11; 2 Tim. 1: 9.

12. REST. LIBERTY.

The words ἀνάπαυσις and ἄνεσις are both translated 'rest,' but there is a difference in their application.

ἀνάπαυσις (from ἀναπαύω, 'to give rest') is appropriate to refreshment after labour or fatigue, and also to an intermission of action, and is variously applied. It is the word often adopted in the LXX for the 'rest' of the sabbath. The Lord invited all that laboured

and were heavy laden to come to Him, and He would give them 'rest' (ἀναπαύω). Also to take His yoke, and such should find 'rest.' Matt. 11: 28, 29. The unclean spirit walks through dry places, seeking 'rest,' but finds none. Matt. 12: 43; Luke 11: 24. In Rev. 4: 8 the four living creatures 'cease' not day or night in their ascriptions of praise; and in Rev. 14: 11 those who do homage to the beast will have no 'respite' to their sufferings.

ἀνεσις (from ἀνίημι, 'to loose') is more the relaxing of cords or bonds, or rest from tribulation. Felix ordered the centurion to let Paul have 'liberty' and that his friends might visit him. Acts 24: 23. Paul when waiting for news of the Corinthians, as to the effect of his first epistle to them, had no 'rest' in his spirit until Titus arrived. 2 Cor. 2: 13; 2 Cor. 7: 5. With regard to the collection for the poor saints, Paul said he did not mean the Corinthian saints to be burdened, and others to be 'eased.' 2 Cor. 8: 13. Paul also tenderly speaks of the saints at Thessalonica being delivered from their tribulation, to 'rest' or 'repose' with him and others at the revelation of the Lord Jesus. 2 Thess. 1: 7.

13. TO WORSHIP, SERVE.

The word of most frequent use for worship is προσκυνέω, from προσ and κυνέω, 'to fawn or crouch' and 'to kiss.' Its first use in scripture is in Gen. 18: 2 (LXX), when Abraham *prostrates* himself on the ground. See also Gen. 19: 1. Job 31: 27 may have reference to an act of worship. It takes in (as 'worship' once did in English, see 1 Chr. 29: 20) all acts of outward honour, such as kneeling, prostration, which were paid to kings and other superiors, as well as to a divine person, or one regarded as such: compare Matt. 18: 26; John 4: 22, 23; Acts 7: 43; Acts 10: 25; Rev. 3: 9; Rev. 13: 12, 15; Rev. 16: 2; Rev. 19: 10; etc. So that the word in itself does not determine whether the homage is rendered as to God (which is its most constant use) or not. It might in most passages be translated "do homage."

λατρεύω is another word three times translated 'worship,' of which however the usual rendering is 'to serve.' Connected as the word is with λάτρον, 'hire,' its original force is 'serving for hire,' not of compulsion like a slave. But Biblical Greek has raised the word,

with its substantive *λατρεία*, 'service,' to higher use, so as never to express any other service but that of God, or of false gods. Thus it most fully answers to the present sense of 'worship,' and all true service partakes of this character. The Lord meets Satan's proffer of the kingdoms of the world — "if thou wilt fall down and worship (προσκ.) me" — with "it is written, Thou shalt worship (προσκ.) the Lord thy God, and him only shalt thou serve (*λατρεύω*)," thus using both words. Matt. 4: 9, 10.

Compare, as to the force of *λατρεύω*, Luke 1: 74; Acts 7: 7; Acts 24: 14 (worship); Heb. 9: 14; Heb. 12: 28; Rev. 7: 15; Rev. 22: 3; for the worship of idols, Acts 7: 42; Rom. 1: 25. It is applied also to the services connected with the first covenant, Luke 2: 37; Acts 26: 7; Rom. 9: 4; and Heb. 9: 1, 6 (*λατρεία*), with the omission in the original of 'divine' and 'of God' (as if no longer to be recognised as such), obtruded in each case in the A.V. See also Heb. 8: 5; Heb. 10: 2 ('worshippers'); Heb. 13: 10. Other passages are Phil. 3: 3; Acts 27: 23; Rom. 1: 9; 2 Tim. 1: 3; Rom. 12: 1, and, in total contrast, John 16: 2 (*λατρεία*). These are almost all the occurrences.

'Worship' is also given as the rendering of two words used in Acts 17. In Acts 17: 23 it is for *εὐσεβέω*, with which may be compared the adjective *εὐσεβής*, 'devout,' Acts 10: 2, 7, and Acts 22: 12 and the substantive *εὐσέβεια* so often found as 'godliness,' or perhaps better 'piety' in the Pastoral Epistles and 2 Peter. It embraces not only the reverence well (*εὖ*) and rightly directed to God, but similarly to parents and others, though the first is the general use of the forms of the word in scripture. It may be rendered in Acts 17: 23 "whom therefore ye reverence, not knowing (him)."

θεραπεύω (from *θεράπων*, 'an attendant') in Acts 17: 25 is 'to serve,' 'render service to' (A.V. 'worship'), constantly used for curing and healing in the gospels; it is nowhere else translated 'worship.'

One more word, used in this address of Paul in its substantival form, *σέβασμα*, 'devotions,' Acts 17: 23; and 2 Thess. 2: 4, "that is worshipped," leads us to the only passage where the verb occurs, *σεβάζομαι*, 'worship,' Rom. 1: 25, which is from *σέβας*, 'reverence' or 'awe.' The substantive expresses the object of veneration, altar, image, or shrine, in heathenism, and not 'devotions,' which has

ceased to have this meaning in modern English.

14. WORD. WORDS.

Both $\rho\eta\mu\alpha$ and $\lambda\acute{o}\gamma\omicron\varsigma$ are translated 'word' and 'words.' $\rho\eta\mu\alpha$ is the saying, the thing spoken ($\epsilon\rho\omega$, $\epsilon\acute{\iota}\rho\eta\kappa\alpha$, 'to speak'); it is more individual than $\lambda\acute{o}\gamma\omicron\varsigma$, standing in relation to it rather as a part to the whole. $\lambda\acute{o}\gamma\omicron\varsigma$ includes the thoughts as well as the utterance. Compare the use of the French *mot* with *parole*.

The words have been thus distinguished: $\lambda\acute{o}\gamma\omicron\varsigma$ is the deeper, fuller word; it is the revelation of what is in God, in His nature and character — His love, His ways — in short, all that He communicates: $\rho\eta\mu\alpha$ is the actual communication. $\lambda\acute{o}\gamma\omicron\varsigma$ (from $\lambda\acute{\epsilon}\gamma\omega$, 'to speak') is that which is known in the mind, and known by expressing it. I cannot think without having a thought, and $\lambda\acute{o}\gamma\omicron\varsigma$ is used for that, and the expression of it: it is the matter and form of thought and expression, as well as the expression of it. It is a word so large in sense as to be very hard to express. $\rho\eta\mu\alpha$ is the actual utterance.

If this distinction be borne in mind, the following passages will be the better apprehended. For $\lambda\acute{o}\gamma\omicron\varsigma$, Matt. 13: 19; Mark 14: 39, 'word' not 'words' (compared with Matt. 26: 44); Mark 7: 13; Mark 16: 20; Luke 1: 2; Acts 4: 31; Acts 6: 4; Rom. 9: 6; Heb. 4: 12; Heb. 6: 1; James 1: 18; 1 Peter 1: 23. And it will be understood how characteristic $\lambda\acute{o}\gamma\omicron\varsigma$ is of John's writings: John 1: 1, 14; John 5: 24, 38; John 8: 31, 37, 43; and in John 8: 51, 52, and 55 (where it is the same — 'word,' instead of 'saying' as in the A.V.); John 10: 35; John 14: 23, 24 ('word' and 'words,' not 'words' and 'sayings' as the A.V.); John 15: 3, 20; John 17: 6, 14, 17; 1 John 1: 1.

Yet the apostle also uses $\rho\eta\mu\alpha$: John 3: 34; John 6: 63, 68; John 8: 47; John 12: 47, 48; John 14: 10; John 17: 8. Compare also Matt. 4: 4; Eph. 6: 17 (not the book merely, but the text); Matt. 26: 75; Luke 5: 5; Rom. 10: 8, 17; Heb. 1: 3; Heb. 6: 5; Heb. 11: 3; 1 Peter 1: 25. These will suffice to illustrate the use of the word, which has the force more of individual utterances, divine communications.

$\lambda\alpha\lambda\iota\alpha$ (from $\lambda\alpha\lambda\acute{\epsilon}\omega$, 'to talk, utter a sound') is, as a substantive, of

much more limited use, as it is of meaning, being in fact only found in Matt. 26: 73 = Mark 14: 70; John 4: 42 (comp. λόγος, John 4: 41); and John 8: 43. But the constant use of the verb for the fact of uttering human language (Matt. 9: 33; Mark 16: 17; Acts 2: 4; Acts 18: 9), and in such expressions as "He spoke saying" (cf. Mark 6: 50; Heb. 2: 2) sufficiently defines its force. John 8: 43 brings λόγος and λαλία together in a way that illustrates their respective meanings: λόγος is the matter of those discourses, the word itself; λαλία the outward form and utterance which His word assumes. They did not understand what He said (λαλία), because they did not take in His thought (λόγος); as it has been said, "In divine things one does not learn the definitions of words and then the things: one learns the things, and then the meaning of the words is evident." There could not be a more important principle.

15. PECULIAR (PEOPLE), PURCHASED POSSESSION.

The word 'peculiar' in the phrase a "peculiar people" occurs twice in the New Testament: Titus 2: 14 and 1 Peter 2: 9, as the rendering of two Greek words, περιούσιος (from περί and οὐσία, 'being beyond, abundant'), which only occurs in Titus, and περιποίησις (from περιποιέω, 'to acquire, gain'), of more general application in 1 Peter. There is an intimate link between these two texts in that they are but different renderings, as adopted by the LXX, for the same Hebrew word, περιούσιος being in fact unknown outside Biblical Greek. We must turn then to the Old Testament to enter into its force here. It is to be found at Ex. 19: 5; Ex. 23: 22; Deut. 7: 6; Deut. 14: 2; Deut. 26: 18; and what is but another form of the word (περιουσιασμός) is employed for the same Hebrew in Psalm 135: 4 (Ps. 134) and Ecc. 2: 8, which last passage is the only one without reference to the chosen people of Israel. These are apparently the only places in the LXX where περιούσιος, -ασμός occur. But for the same *Hebrew* word they have used περιποίησις (at least the verb of it) in 1 Chr. 29: 3 (in the A.V. "of mine own proper good" and in Mal. 3: 17, where we may more accurately translate "They shall be unto me for a peculiar treasure, saith the Lord of hosts, in the day that I prepare." Peter's use of the word may be compared with the rendering of the LXX in Isa. 43: 21, which may have been in his mind, where for 'formed' they have the verb of περιποίησις, that is, 'acquired' or

'possessed,' "to tell forth my praises."

The Hebrew word signifies 'to surround on all sides,' hence 'to gather together, set apart, reserve, appropriate.' Applied to property, it would be the private treasure acquired or possessed by the person himself, as distinguished from what is shared with others: with kings (cf. the passages in Ecc. and 1 Chr.) it would be the private purse as distinct from the public treasury. Now the word 'peculiar' comes from the Latin *peculium*, which has very much this force, being used of the private purse which a member of a household was allowed to accumulate and possess for himself, distinct from what must be applied to the good of the family generally. The Greek περιούσιος also has the meaning of 'existing, or possessed over and above,' with the same exception from the common laws of distribution. The Latin word has been used in these passages by more than one translator of the O.T., and hence passed in an English form into our version in all but Deut. 7: 6, where 'special' is put for 'peculiar;' and in Malachi 'jewels' (with 'special treasure' in the *margin*.) Thus the force of these interesting passages in Titus and 1 Peter will be clear — a "people for his own possession."

περιποίησις occurs elsewhere. In Eph. 1: 14 it is rendered "purchased possession," referring to Eph. 1: 10, 11; the inheritance, of all things in heaven and earth which are to be headed up in Christ, and of which in Christ we have been made heirs (not, as in the R.V., "made a heritage," confounding the church with the place of Israel). Till that day of glory the Holy Spirit is given us as the earnest of the inheritance; then redemption will be applied in power to the acquired possession, and Christ and the heavenly saints will formally take the inheritance according to God's purpose (comp. Dan. 7: 13, 14, and 18): hence the expression in Eph. 1: 18 "the riches of the glory of his [that is, God's] inheritance in the saints." In three other passages the word is found much more in its primary meaning of what remains over, is saved, reserved for oneself, and acquired and preserved. We have it thus applied to salvation in 1 Thess. 5: 9, and glory in 2 Thess. 2: 14; and in Heb. 10: 39 to the contrast between those who are "of faith to the saving of the soul" and "the drawers back to perdition."

16. IMAGE. LIKENESS. SIMILITUDE.

The word εἰκὼν (from ἔοικα, 'to seem, resemble') is translated 'image,' and the words ὁμοίωσις and ὁμοίωμα (from ὅμοιος, 'like') are translated 'likeness, similitude.'

In Genesis 1: 26 both εἰκὼν and ὁμοίωσις occur in the LXX: "Let us make man in our image (εἰ.) and after our likeness (ὁμ.)" In the N.T. these two words occur, in a similar use, with reference to man: he has this place in responsibility still: thus man "is the image (εἰ.) and glory of God" (1 Cor. 11: 7); and "men are made after the likeness (ὁμ.) of God." James 3: 9.

To be true to the image there must be moral likeness; but this involves for us a new creation. Hence (Col. 3: 10): "the new man is renewed unto full knowledge after the image (εἰ.) of him that created him;" and Eph. 4: 24 supplies the likeness (though the word is not used) "the new man which after God is created in righteousness and true holiness."

In Rom. 1: 23 the words ὁμοίωμα and εἰκὼν both occur. It is said that men "changed the glory of the incorruptible God into the likeness (ὁμ.) of an image (εἰ.) of corruptible man, and of birds," etc. Both words will also be found in reference to the Lord, He is the image (εἰ.) of God (2 Cor. 4: 4; Col. 1: 15); and He took a place "in the likeness (ὁμ.) of men" (Phil. 2: 7); see also Rom. 8: 3.

'Similitude' in Heb. 7: 15 is the rendering of another word ὁμοιότης, "after the similitude of Melchizedek."

For further remarks, see IMAGE in this Dictionary.

17. TO WALK.

Both περιπατέω and στοιχέω are translated 'to walk,' but there is a difference between them. The latter means to walk by a rule, the more studied following of a prescribed course; whilst the former is either in a physical sense, or as to the manner of life, the general character of the walk — in its regular and practical manifestations. Cf. John 7: 1.

Both words are used for walking by or in the Spirit, Gal. 5: 16 (πε.), Gal. 5: 25 (στ.); but στοιχέω (from στείχω, 'to go in order') is restricted to walking well. In Rom. 4: 12 "in the steps of the faith of Abraham;" by a godly rule, Gal. 6: 16; Phil. 3: 16; and it is once translated "walk orderly." Acts 21: 24. These passages are the only ones in which στοιχέω occurs.

περιπατέω (from περί and πατέω, 'to walk about') is of common occurrence, and is used very generally. For instance, in John 5: 12, for taking up his bed and walking; again, both for walking in darkness and in light, 1 John 1: 6, 7; according to Satan, or according to God. Eph. 2: 2; 1 Thess. 2: 12.

18. ACCEPTED. ACCEPTABLE.

χαριτόω (from χάρις, 'grace') is translated 'made accepted' in the A.V. in Eph. 1: 6; "made accepted in the beloved," where the sense is, 'taken into favour,' or 'made objects of grace.' It has been said that "accepted is too formal a doctrine here." The only other occurrence of χαριτόω is in Luke 1: 28, where the angel declared Mary to be the 'highly favoured' one, or, as in the margin, 'graciously accepted, or much graced.'

εὐάρεστος (lit. 'well-pleasing,' from εὖ, 'well,' and ἀρέσκω, 'to please') signifies 'acceptable' to God, Rom. 14: 18; 'agreeable' to the Lord, Eph. 5: 10; 'well-pleasing' to Him, Col. 3: 20. These passages show that the translation "we may be accepted of him," in 2 Cor. 5: 9, is incorrect: it should be "agreeable to him."

χαριτόω implies that God has brought the believer into favour. εὐάρεστος in the passages quoted, applies to that which is acceptable, or well-pleasing, to God: cf. Rom. 12: 1, 2; Rom. 14: 18; Heb. 13: 21, as of conduct, etc.

δεκτός (lit. 'acceptable,' from δέχομαι, 'to accept') is another word rendered both 'accepted' and 'acceptable' in the A.V. It is associated with εὐάρεστος in Phil. 4: 18, where they are translated "acceptable (δε.), well-pleasing (εὐ.) to God." It has nearly the same force as εὐάρεστος, and should be rendered 'acceptable' in Luke 4: 24; Acts 10: 35; and 2 Cor. 6: 2.

19. TO ACCOMPLISH, FINISH, FULFIL.

The word τελέω (from τέλος, 'end') is 'to accomplish anything by bringing it to an end.' So the Lord was straitened until His death was accomplished. Luke 12: 50. Comp. Luke 18: 31 and John 19: 28; and for the general sense of the word, Matt. 11: 1; Rev. 10: 7; Rev. 11: 7.

τελειόω (from τέλειος, 'perfect') is 'to make perfect, complete,' not merely to bring to an end. See John 17: 23; Heb. 2: 10; Heb. 5: 9; Heb. 10: 1; Heb. 11: 40; James 2: 22. In Acts 20: 24 the apostle Paul uses it of 'completing ' his course.

πληρόω (from πλήρης, 'full') signifies 'to fill, fill up, fulfil.' The Lord said that He did not come to abolish, or make void, the law and the prophets; He came to fulfil, or give the fulness to them — to make good the whole scope of the law and the prophets. Matt. 5: 17. This helps as to the force of Col. 1: 25; not only was the circle of truth, the communication of God's mind, as to the subjects of revelation, complete when the doctrine of the assembly was brought out through the apostle; but the truth as to the mystery gave fulness to the whole revelation of God. See also Matt. 1: 22; Matt. 2: 15, 17, 23, and many other passages. In the sense of 'filling' see Luke 2: 40; the house was filled with the scent of the ointment in John 12: 3; and the house was filled with the sound, in Acts 2: 2.

The apostle prays that the Ephesian saints might be filled unto all the fulness of God. Eph. 3: 19; and in Eph. 4: 10 we read "He that descended is the same that has also ascended up far above all the heavens that he might fill all things."

For 'filling up' see Matt. 23: 32.

20. TO ASK, REQUEST.

Both αἰτέω and ἐρωτάω are translated 'to ask,' and in many passages rightly; but some lose much of their force by the translation not preserving a very real distinction between them. αἰτέω is supplicatory, as of an inferior to a superior — of a beggar seeking alms, Acts 3: 2 (Acts 3: 3, where ἐρωτάω is used, would perhaps

indicate a change in tone from the accustomed begging to the more peremptory demand); of a child asking from his parents, Matt. 7: 9; and the disciples from God and the Father. 1 John 3: 22; James 1: 5, 6. John uses the word αἰτέω for 'prayer,' and never the ordinary word προσεύχομαι, nor προσευχή, 'prayer,' save in Rev. 5: 8; Rev. 8: 3, 4.

ἔρωτάω, on the other hand, carries with it a certain equality or familiarity between those of whom it is used, as of king with king, Luke 14: 32. The Lord uses this word of His own asking of the Father, John 14: 16; John 16: 26; John 17: 9, 15, 20 — never αἰτέω. Martha reveals her unconsciousness of the dignity of His person in applying this last to Him (John 11: 22), which He never uses Himself.

The passage that has suffered most from the obliteration in the A.V. of the distinction between the words is John 16: 23, which seems to substitute prayer to the Father in the name of Christ, for prayer to Christ directly. Whereas the 'ask' (ἔρωτάω) of the first part of the verse refers to John 16: 19, "Jesus knew that they were desirous to ask (ἔρωτάω) him." Here the word is used in its ordinary classical sense of 'question,' not as 'prayer' at all. The Lord is leading on their hearts, from the hour of travail that was before them in His death, to the dawn of a new and endless day in His resurrection, when they would have no more questions, all difficulties would be solved. There had in fact been two difficulties before them in what the Lord had said in John 16: 17. John 16: 18 to the first clause of John 16: 23 complete the Lord's instruction as to the first difficulty. In the latter clause of John 16: 23 He takes up their second difficulty, "Because I go to the Father," and unfolds this first of the consequences of His so going, that now they would be able to 'ask' (αἰτέω) the Father in His name — to come before the Father in the value of His name as they never had done hitherto, as left to represent Him in the place of His rejection.

Help also may be found as to another passage, where there is confessedly more difficulty in preserving the distinction of the Holy Spirit's use of the two words, namely, 1 John 5: 16. In the beginning of the verse αἰτέω is used as in the verses preceding (1 John 5: 14,

15) for prayer. To see a brother sin should lead those who know God's holiness to pray that he might not be cut off as to this life under His government: see 1 Cor. 11: 30-32. But there are cases where the heart of the intercessor is checked, and the apostle would not have the sense of the gravity of sin weakened in such a case. "There is a sin unto death:" this may be the reason of the check. [Peter could not have prayed for the life of Ananias and Sapphira.] But he adds "I do not say that he shall pray for it." (A.V.) 'Pray' is here ἐρωτάω, with the same difference from αἰτέω that we have seen, namely, 'question concerning it.' If there was no question, the apostle would have none raised: "All unrighteousness is sin; and there is a sin not unto death."

21. ANOTHER. DIFFERENT.

Both ἄλλος and ἕτερος are translated in the A.V. by 'other' and 'another;' but their signification is not the same, and in some passages there is a marked difference. ἄλλος is 'another' or 'others' numerically: an officer says to one soldier, "Go, and he goeth; and to another, Come, and he cometh." Matt. 8: 9.

On the other hand, ἕτερος expresses 'a different kind.' John sent his disciples to ask the Lord if He was the coming one, or were they to look for a different one? Was He the One prophesied of in the O.T. Matt. 11: 3? Christ is a priest of a different order, and came of a different tribe from Levi. Heb. 7: 11, 13, 15. In Egypt there arose a different king that knew not Joseph, Acts 7: 18; doubtless referring to one of a different dynasty. See also Acts 8: 34.

Both words occur in Gal. 1: 6, 7; Paul wondered that the Galatians were so quickly changing to a different (ἕτ.) gospel, which was not another (ἄλ.). Lest it should be supposed that Paul was admitting that there could really be another gospel than that he had preached to them, he uses ἄλλος with an emphatic negative, "which is *not* another." It is the absolute assertion that there was no other, nor could be: cf. also 2 Cor. 11: 4.

22. ENVY. ZEAL. EMULATION. JEALOUSY.

Both ζήλος and φθόνος are translated 'envy,' but they are not used

indiscriminately. ζῆλος is sometimes used in a good and sometimes in a bad sense, whereas φθόνος is perhaps always used in a bad sense in the New Testament.

In Gal. 5: 20, 21, both words are among the "works of the flesh," as 'emulations' or 'jealousies' (ζῆ.) and 'envyings' (φθ.).

ζῆλος is used of the Lord in "The 'zeal' of thine house hath eaten me up," John 2: 17; a quotation from Ps. 69: 9, where the LXX (68: 9) has the same word. Paul speaks to the Corinthian saints of the 'zeal' ('fervent mind' A.V.) they had for him, and the 'zeal' they manifested in clearing themselves from the evil amongst them. 2 Cor. 7: 7, 11. Afterwards he says he was jealous (ζηλώω, the verb) over them with a godly jealousy (ζῆ.) 2 Cor. 11: 2; but in 2 Cor. 12: 20, he uses the same word for the 'envyings' or 'jealousies' he feared he might find among them.

Above it is said, 'perhaps' φθόνος always has a bad sense in the N.T. because of James 4: 5. This is a difficult passage, and has been variously translated. Apparently the A.V. and R.V. assume the 'spirit' to be the human spirit, which naturally lusteth to envy; but others believe the spirit to be the Holy Spirit, and if so, may not the sense be, as given by Bengel, "Does the Spirit, which has taken up his dwelling in us, lust enviously?" This latter interpretation is in all probability the right one.

23. LIFE. LIVING.

The words βίος, ζωή, ψυχή and πνεῦμα are all translated 'life,' but there is a great deal of difference between them.

βίος is the manner or means of life, or subsistence in this world. The poor widow cast in all her living. Mark 12: 44. We pray for the powers that be "that we may lead a quiet and peaceable life." 1 Tim. 2: 2. "No man that warreth entangleth himself with the affairs of this life." 2 Tim. 2: 4. "The pride of life is not of the Father." 1 John 2: 16.

ζωή denotes more life in its activity and vigour: not merely existence, but existence in relation to a proper sphere. "In him

[Christ] was life." John 1: 4. The Holy Spirit is "the Spirit of life," and the Lord Jesus is "the Prince of life." Rom. 8: 2; Acts 3: 15. The word is often used in conjunction with everlasting or eternal, Matt. 19: 29; Matt. 25: 46, etc. Of some the Lord said, "Ye have no life in you," John 6: 53; they were spiritually dead, "alienated from the life of God." Eph. 4: 18.

ψυχή is life in the sense of the living soul. See Matt. 10: 28, 39; Matt. 16: 25, 26; John 10: 11, 15, 17; Acts 15: 24, 26; Acts 20: 10, and other passages, where the word is translated both 'life' and 'soul.'

πνεῦμα (from πνέω, 'to breathe') is 'breath,' 'spirit,' and is only once translated 'life' in the A.V., Rev. 13: 15, where it should be 'breath.'

24. TO COMFORT, ENCOURAGE.

The words παρακαλέω and παραμυθέομαι are both translated 'to comfort,' but there is a difference between them. The latter word (from παρά and μῦθος, 'a word, speech') in the four places in which it occurs (John 11: 19, 31; 1 Thess. 2: 11; 1 Thess. 5: 14) is translated 'comfort' in the A.V., and seems to be expressive of more tenderness than the former.

παρακαλέω (καλέω, 'to call'), which it is difficult to render in any uniform way, is calling upon a person in order to stimulate him to something, it may be to comfort; but it often refers to other things — to exhortation in general, as in Rom. 12: 8; Titus 2: 15; and in some passages may well be translated 'encourage,' as in Heb. 3: 13, "Encourage one another daily," also in Heb. 10: 25. See 2 Cor. 1: 3-7 where the word, with the substantive formed from it, occurs several times with a more active force than 'comfort.' In Acts 4: 36 the name Barnabas, υἱὸς παρακλήσεως, should probably be 'son of exhortation' rather than 'of consolation.'

An interesting instance of the two words occurring together is found in 1 Thess. 2: 11, we are "exhorted (παρακ.) and comforted (παραμ.)"

25. BURDEN. WEIGHT.

The words βάρος and φορτίον are both translated 'burden.' The difference between the two words is that with βάρος (from βαρύς, 'heavy') the burden is always heavy and oppressive; whereas the idea in φορτίον (from φέρω, 'to carry') is that it has to be carried, as freight, baggage, etc., though it need not be heavy; as the burden was which the Jewish leaders laid on others, Matt. 23: 4; Luke 11: 46; or it may be light, as the Lord says, "My burden is light." Matt. 11: 30.

In Gal. 6: 2, 5 both words are employed: "Bear ye one another's burdens (βά.) . . . for every man shall bear his own burden (φο.)" We may and should in sympathy bear one another's troubles, and so on; but each one is responsible for his own 'bundle:' he cannot transfer it to another.

Those who had laboured for twelve hours complained of the burden (βάρος) they had borne. Matt. 20: 12. The word is employed also in 2 Cor. 4: 17 for the "exceeding and eternal 'weight' of glory" which the apostle looked forward to in contrast with "our light affliction."

26. TRUE. THE TRUE.

Both ἀληθής and ἀληθινός are translated 'true,' but not with the same sense. The difference may be seen in the two expressions that "God is true" (ἀληθής) in John 3: 33; and "the only true (ἀληθινός) God" in John 17: 3. The Latin language has two words showing the distinction, *verax* and *verus*, as in the Vulgate.

ἀληθής signifies that which is according to truth: "Let God be true!" in contrast to the falsehood of man, Rom. 3: 4; but there is no good word in English by which to translate ἀληθινός. In some passages no doubt 'real,' 'genuine,' or the old English word 'very,' might be used, as Wycliffe translated John 15: 1; "I am the verri vyne." But 'very' would not suit in many places, as in "He that is holy, he that is true." Rev. 3: 7.

Archbishop Trench observes "God is ἀληθής (John 3: 33; Rom. 3: 4; = *verax*) inasmuch as He cannot lie, as He is ἀψευδής (Titus 1: 2)

the 'truth-speaking' and truth-loving God. But He is ἀληθινός (1 Thess. 1: 9; John 17: 3; Isa. 65: 16; = *verus*) very God, as distinguished from idols or all other false gods." He adds that ἀληθινός is not always the *true* as opposed to the *false*. Rather it is very often the *substantial* as opposed to the *shadowy* and *outline*: thus in Heb. 8: 2 we have the σκηνή ἀληθινή, 'true tabernacle,' into which our great High Priest entered, implying that the one in the wilderness was only an earthly copy of that which had a most real existence in heaven. So too Christ is said to be τὸ φῶς τὸ ἀληθινόν, 'the true light,' (John 1: 9), though John the Baptist was also "a burning and shining light" (λύχνος), John 5: 35. Christ is also ἡ ἀμπελος ἡ ἀληθινή, 'the true vine' (John 15: 1), not denying that Israel was God's vine, but implying that none but He realised the name to the full.

Summing up, the Archbishop says, "We may affirm of the ἀληθής that He fulfils the promise of His lips; but of the ἀληθινός, the wider promise of His name. Whatever that name imports, taken in its highest, deepest, widest sense — whatever according to that He ought to be — *that* He is to the full."

27. TO CORRUPT, HANDLE DECEITFULLY.

Both καπηλεύω and δολόω are used to express wrong treatment of the word of God. Each occurs but once, in the Second Epistle to the Corinthians. Doubtless the Apostle Paul as led of the Holy Spirit had some reason for employing different words, though others deem the two words to signify the same; as in both places in the Vulgate they are translated *adulterantes*. They both convey the thought of 'falsifying.'

δολόω (from δόλος, 'guile, cunning') occurs in 2 Cor. 4: 2, where "falsifying the word" gives the true meaning. καπηλεύω conveys more than this. The noun κάπηλος signifies one who sells wine, as may be seen in the LXX in Isa. 1: 22, "wine merchants," but it is immediately added, they "mix the wine with water." This became so common a practice that the word καπηλεύω came to imply 'making a gain by adulterating.' The word occurs in 2 Cor. 2: 17, which may therefore be translated "traffic in," or "make gain by corrupting the

word of God." The passage consequently implies that those referred to falsified the word of God with a view to some advantage to themselves. It is possible therefore that Paul in each passage refers to a different class of persons.

28. TO FEED, SHEPHERD.

Both βόσκω and ποιμαίνω are translated 'feed.' The former word (except in John 21: 15-17) is used for the feeding of swine. Matt. 8: 30, 33; Mark 5: 11, 14; Luke 8: 32, 34; and Luke 15: 15.

ποιμαίνω refers to the feeding of cattle, as in Luke 17: 7, but is used figuratively, as of feeding the flock or church of God. Acts 20: 28; 1 Peter 5: 2. It is four times translated 'rule' as applied to the people of Israel and to the nations in a future day. Matt. 2: 6; Rev. 2: 27; Rev. 12: 5; Rev. 19: 15. It is from the root ποιμήν, 'a shepherd,' and may be translated 'to shepherd,' as implying care or oversight as well as feeding.

In John 21: 15-17, both βόσκω and ποιμαίνω occur, though the force of this is lost in the A.V. In these verses we should read "Feed my lambs;" "Shepherd my sheep;" " Feed my sheep." It has sometimes been asked (since 'to shepherd' implies more than 'to feed') why the Lord went back in the last case to βόσκω. Perhaps it may refer to the tendency of professed shepherds to be occupied with the flock without really leading the sheep to the true pasture provided for them in Christ, and consequent failure to *feed* them.

29. LIGHT. LAMP. CANDLE.

The words φῶς, φέγγος, φωστήρ, λύχνος, and λαμπάς are all translated 'light.' Originally φῶς was the light of the sun, and φέγγος the light of the moon and planets (reflection): so in the N.T. φῶς is used for the light of the sun, Rev. 22: 5, and φέγγος for the light of the moon. Matt. 24: 29; Mark 13: 24. This latter word occurs but once more, in Luke 11: 33, for the light of a candle or lamp, where however recent editors read φῶς.

φῶς stands in the first rank and is used for "God is light," 1 John 1: 5; for "the light" and the "true light" when Christ appeared on earth,

John 1: 4-9; "the light of the world," John 8: 12. This word is employed from Matthew to Revelation. It is the true opposite to darkness.

φωστήρ occurs but twice in the N.T., Phil. 2: 15; Rev. 21: 11; and in the LXX is found only in Gen. 1: 14, 16, besides two or three times in the Apocrypha — the use being confined to the heavenly luminaries, sun, moon, and stars. This gives a beautiful force to the N.T. passages. In Phil. 2: 14-16 is seen the reproduction of the characteristic traits of Christ in His people here, who are set as children of God, to shine as heavenly luminaries in the world, holding forth the word of life. In Rev. 21, which from Rev. 21: 9 to Rev. 22: 5 carries us on to the display of the church as the bride, the Lamb's wife, in the glory of the kingdom, we find what is true now by the grace of her calling, there brought out in all the perfection of the communicated glory of Christ: "her light (φωστήρ) was like unto a stone most precious, even like a jasper stone," which in Rev. 4: 3 is one of the symbols of divine glory. It is not a question of the light which the heavenly city diffuses, but herself the luminary or diffuser through which the light of the glory is shed down upon the earthly Jerusalem.

λύχνος, besides 'light,' which it never really means, is rendered 'candle:' it is properly 'lamp' — a hand-lamp fed with oil. The connection of the truth in some passages is better seen by a uniform translation: as, for instance, Luke 8: 16, where the 'lamp' is used as an illustration of the testimony of the word by Christ. In Luke 11: 33 it is applied to those who have come in and seen the light as it shone perfectly in Him, and who are now left in His place, with the single eye (the eye being the 'lamp' of the body) as the means by which the whole body is "lightsome, having no part dark," and to be so as when the bright shining of a 'lamp' gives light. Then in Luke 12: 35 the exhortation is that the 'lamp' should be burning. The fitness of this word being used of John the Baptist in John 5: 35, as a 'lamp,' kindled by another for temporary shining, is lost in the A.V., and the difference between him and Christ obliterated, who is in Himself the light (φῶς), of which John was but witness. John 1: 8, 9. Rev. 21: 23 is no exception, for, if the glory of God did lighten (φωτίζω) the heavenly city, the Lamb is the 'lamp' through whom the glory

shines, as even now all the rays of it shine concentrated upon His face for faith (2 Cor. 3: 18): only thus mediately could the divine glory be ever seen.

λαμπάς in the plural is only once translated 'lights,' Acts 20: 8; several times 'lamps,' and once 'torches.' John 18: 3. Perhaps torches would suit in all places. The word occurs five times in the Parable of the Ten Virgins, Matt. 25: 1-8, and it is known that in India and other parts of the East torches are kept burning by oil, so that the same rendering would suit here.

30. TO DO, PRACTISE

The word ποιέω signifies 'to make' or 'to do,' but indicates design and acquired habit of life: it is often applied to 'practising' what is good. Matt. 12: 12; Matt. 19: 16; John 8: 29; but also to the reverse, Matt. 13: 41; Rom. 3: 8. The word πράσσω is applied to what we do naturally, easily, and is frequently connected with what is evil, though not absolutely restricted to this, see Rom. 9: 11. Still the tendency is (where the words are used morally) to employ πο. in a good, and πρ. in an evil sense. In several passages both words occur. "Every one that doeth (πρ.) evil hateth the light . . . but he that practises (πο.) the truth cometh to the light." John 3: 20, 21. These "shall come forth, they that have practised (πο.) good, unto the resurrection of life; and they that have done (πρ.) evil unto the resurrection of judgement," John 5: 29. Paul thought he ought to do (πρ.) many things contrary to the name of Jesus, which he also practised (πο.) in Jerusalem. Acts 26: 9, 10. See both words also in Rom. 2: 3; Rom. 7: 15, 19; Rom. 13: 4.

31. TO DO, WORK, LABOUR.

The word ἐργάζομαι (from ἔργον, 'work') is 'to work,' and supposes activity of service as connected with life, natural or spiritual: thus the Thessalonians were exhorted to work with their own hands for a livelihood. 1 Thess. 4: 11. See also Gal. 6: 10, where there is positive labour expended in doing good to all.

ποιέω, 'to do, practise,' has more the character of conduct. In several passages both words occur. "He that doeth (πο.) truth cometh to the

light, that his deeds may be made manifest, that they are wrought (ἐρ.) in God." John 3: 21. The Jews sought to slay the Lord "because he had done (πο.) these things on the Sabbath day. But Jesus answered them, My Father worketh (ἐρ.) hitherto, and I work (ἐρ.)" John 5: 16, 17. "Then said they unto him, What shall we do (πο.) that we might work (ἐρ.) the works (ἔργα) of God?" John 6: 28. "Whatsoever ye do (πο.), labour (ἐρ.) at it heartily, as to the Lord, and not unto men." Col . 3: 23. "Beloved, thou doest (πο.) faithfully whatsoever thou mayest have wrought (ἐρ.) to the brethren, and those strangers." 3 John 5.

32. ALTAR.

The words βωμός and θυσιαστήριον both signify 'altar,' but it is interesting to notice that while the former is employed when Paul spoke of the heathen altar at Athens (Acts 17: 23, the only occurrence of the word in the N.T.), the latter is always used by him when speaking of the altar of the temple, and also when referring to Christ as the believer's altar in Heb. 13: 10. James also uses the same word when speaking of the altar on which Abraham offered his son Isaac.

The LXX always preserves the same difference in the use of the two words in the canonical books: indeed, it has been judged by scholars that the word θυσιαστήριον was coined by the translators of the LXX for the purpose of making the distinction. It is derived from θυσιάζω 'to sacrifice;' whereas βωμός signifies simply 'a raised place.'

33. PATIENCE. LONG-SUFFERING. FORBEARANCE.

It is important to distinguish between ὑπομονή and μακροθυμία, -έω. Both are rendered 'patience' and 'long-suffering'; the latter once 'bear long,' and once 'suffer long.' They are found together in Col. 1: 11 and in 2 Cor. 6: 4, 6, where ὑπομονή is given as the first mark of what commends the "servants of God," as it is the first sign of apostolic power in 2 Cor. 12: 12. They are together in reverse order, 2 Tim. 3: 10, in the apostle's manner of life. James 5: 11 speaks of the 'patience' (ὑπ.) of Job, and in James 5: 10 of the prophets as an example of 'long-suffering' (μα.), 'patience' A.V.

ὑπομονή (from ὑπομένω 'to sustain') is once rendered 'enduring,' 2 Cor. 1: 6; 'patient continuance,' Rom. 2: 7; and this fully enters into the thought of the word: it is a 'patient endurance,' that does not succumb under trial and suffering. See Luke 8: 15; Luke 21: 19 (comp. Ps. 39: 7, where "what wait I for" is ὑπομονή in the LXX, 38: 8); Rev. 13: 10; Rev. 14: 12, and in the expression "he that endureth to the end," Matt. 10: 22 and Matt. 24: 13 (the verb); see also Rom. 5: 3, 4; James 1: 3, 4; Heb. 10: 36; Heb. 12: 1. In Rom. 15: 5 it is traced to its divine source for us; and, though never applied to God directly, because there could be no such testing or pressure in regard to Him, the Lord Jesus in the place He has taken as Man is our perfect example in it, Heb. 12: 2, 3 (the verb), who 'endured' the cross, and the contradiction of sinners against Himself; with which may be compared 2 Thess. 3: 5 and Rev. 3: 10.

μακροθυμία is from μακρόθυμος, 'long-suffering.' What has been observed as to God in connection with ὑπομονή just serves to bring out the distinction between this word and μακροθυμία, which if a trait of grace in the saint, is most fully an attribute of God. The distinction has been put thus by Archbishop Trench: "μακροθυμία will be found to express patience in respect of persons, ὑπομονή in respect of things;" and scriptural usage, it is believed, confirms this. From Ex. 34: 6 μακρόθυμος is constantly used of God in the LXX: for μακροθυμία, in the N.T. in the same way, see Rom. 2: 4; Rom. 9: 22; 1 Tim. 1: 16; 1 Peter 3: 20; 2 Peter 3: 15; it is the verb μακροθυμέω in 2 Peter 3: 9 'is long-suffering,' and Luke 18: 7 'bear long.' We may see much of the force of μακρόθυμος in Prov. 15: 18; Prov. 16: 32, where in the LXX it answers to our "slow to anger," though the patient restraint of spirit expressed in the word is not confined to anger. For μακροθυμέω see Matt. 18: 26, 29; James 5: 7, 7, 8, 10 ('be patient' and 'have patience' in A.V.); and more generally 1 Cor. 13: 4; 1 Thess. 5: 14 ('be patient,' A.V.). For μακροθυμία, similarly, see 2 Tim. 4: 2; Heb. 6: 12 ('patience'). In Eph. 4: 2 and Col. 3: 12, 13, it is followed by ἀνέχομαι "forbearing one another," which would be its manifestation. Expressing then 'a long holding out of the mind before it gives room to action or passion,' it is applied to God, in His forbearance towards those who provoke Him.

ἀνοχή, 'forbearance,' the substantive, is only found in Rom. 2: 4;

Rom. 3: 25; but the verb ἀνέχομαι, as we have seen, occurs in Eph. 4: 2; Col. 3: 13, and in some other places, generally rendered 'suffer' in the sense of 'bearing with.' (It is a compound of this word with κακός that is used in 2 Tim. 2: 24 only — 'patient of ills and wrongs.') But as a substantive it has a little more defined sense, being according to classic usage an armistice or suspension of hostilities, and hence of a temporary character. Its fitness will then be seen in Rom. 3: 25, 26 to express the difference between the 'passing-over' of sins in the forbearance (ἀνοχή) of God before the cross, and the 'justification' of the believer as the result of its finished work. (See πάρεσις and ἄφεσις, No. 10.)

ἐπιεικής (from ἐπι and εἰκω, 'to yield') is another word translated 'patient' in A.V. in 1 Tim. 3: 3 — associated there with ἄμαχος 'not a brawler,' or 'not addicted to contention,' as in Titus 3: 2, where it is 'gentle,' also James 3: 17 and 1 Peter 2: 18. In Phil. 4: 5 (in a substantive form) it is 'moderation.' See also 2 Cor. 10: 1 for the noun, 'gentleness,' and Acts 24: 4 'clemency.' Difficult to represent by any one word in English, it is 'equity' in contrast to the strict letter of the law, hence readiness to waive all rigour and severity even as to just legal redress (as Bishop Ellicot expresses it); it is the opposite of standing upon one's rights, 'mild,' 'gentle.' As compared with πραότης (for which see No. 34) in the expression "meekness (πρα.) and gentleness (ἐπι.) of Christ," 2 Cor. 10: 1; the first would be more the state of the inner mind, the second must necessarily express itself in relation to others. ἐπιεικής is used by the LXX in Ps. 86: 5 (Ps. 85, LXX) of the Lord for what answers to our 'ready to forgive.'

34. MEEKNESS. QUIETNESS.

The words πραος (πραῦς) and πραότης (πραῦτης), always rendered 'meek' and 'meekness,' is a characteristic of those who inherit the earth, Matt. 5: 5; and, part of the fruit of the Spirit in the Christian, Gal. 5: 23 — it is seen in its perfection in the blessed Lord in the place He took as man. Matt. 11: 29; 2 Cor. 10: 1. It is the spirit and bearing of the pious in relation to men (Titus 3: 2), as lowliness marks them in relation to God. It is in meekness that the engrafted word is received, James 1: 21 — a contrast to the pride and wrath of

man, James 1: 20.

The 'meekness of wisdom' will be one mark of the behaviour of the wise, James 3: 13. It is associated with lowliness and long-suffering in Eph. 4: 2; Col. 3: 12. See it in varied exercise in Gal. 6: 1; 2 Tim. 2: 25; 1 Cor. 4: 21; 1 Peter 3: 15. In 1 Peter 3: 4, 5 it is part of the incorruptible ornament of the wife, of great price before God, in her subjection to her husband.

ἡσύχιος, 'quiet,' occurs with πραῦς in 1 Peter 3: 4, to which the end of 1 Peter 3: 6 may refer: it is translated 'peaceable' in 1 Tim. 2: 2. From it comes ἡσυχία, expressing the general idea of 'quietness,' as that which is enjoined upon the woman in 1 Tim. 2: 11, 12 of the same chapter (rather than 'silence' A.V.) See also 2 Thess. 3: 12, where it is in contrast to officious meddling with other people's matters.

ἤρεμος (perhaps from ἡμερος, 'gentle') is only found in 1 Tim. 2: 2, 'quiet' or 'tranquil.'

35. REVELATION. APPEARING. MANIFESTATION.

The words ἀποκάλυψις, ἐπιφάνεια, and φανέρωσις have somewhat similar meanings: the first and second are translated 'appearing,' and the first and third 'manifestation.'

ἀποκάλυψις (from ἀποκαλύπτω, 'to remove a covering, reveal') is the title of the Book of Revelation, and this gives the character of the word. The Apocalypse is not exactly a prophecy, but a *revelation*: it was not to be sealed up, as the prophecy of Daniel, and a blessing is pronounced on him that readeth and them that hear and keep the things written. The word is mostly translated 'revelation.' In Luke 2: 32 the A.V. has "a light to lighten the Gentiles," but a more exact rendering is "a light for revelation of the Gentiles." In 1 Cor. 1: 7 it is rendered 'coming' and in 1 Peter 1: 7 'appearing,' but 'revelation' would be better in both places.

ἐπιφάνεια (from ἐπιφαίνομαι, 'to come into light, appear') occurs six times in Paul's writings and refers to the appearing of "our great God and Saviour Jesus Christ," 2 Thess. 2: 8; 1 Tim. 6: 14; 2 Tim. 4: 1,

8; Titus 2: 13. In the first passage it is rendered 'brightness' in the A.V., but this is not its meaning. It might be translated 'appearance (or, appearing) of His coming' with earlier English versions. In 2 Tim. 1: 10 it is applied to Christ's first appearing; in the other passages to His appearing in glory, hence not to the moment when the raised and changed saints will meet Him in the air (1 Thess. 4: 15, 18) before He appears. Note, that in 2 Tim. 4: 1, the judgement of living and dead is not said to be "at his appearing and his kingdom" as in A.V.; but that, according to the correct reading, the last clause is a second ground of the apostle's charge to Timothy, "and by his appearing and his kingdom." The force of the word is rather 'appearance' than 'revelation.'

φανέρωσις (from φανερόω, 'to make manifest') occurs but twice in the N.T. and is not applied to the appearing of Christ, but to what is manifested in the Christian. In 1 Cor. 12: 7 it is the "manifestation of the Spirit," and in 2 Cor. 4: 2 the "manifestation of the truth."

The verb (φανερόω) occurs often: God was manifested in the flesh, 1 Tim. 3: 16; "when the Christ is manifested who is our life, then shall ye also be manifested with him in glory." Col. 3: 4. Again, in 1 Peter 5: 4: "when the chief Shepherd is manifested, ye shall receive the unfading crown of glory." See also 1 John 2: 28, and 1 John 3: 2. It is applied to the saints in Col. 3: 4, where it is in contrast with their life being hidden (as now) with Christ in God; but, flowing out of the same wonderful identification with Him, when He is manifested they shall be manifested with Him in glory: thus the word has its force by contrast with the being previously hidden, though known to exist.

In Heb. 9: 26 it is His first coming, "hath he been manifested": noting in connection with this passage that the A.V. has the same rendering, 'appear,' for two other words; at Heb. 9: 24 for ἐμφανισθῆναι (ἐμφανίζω), where Bengel notes the fitness of the original word in respect to God — 'he appears before the face of God for us;' and in Heb. 9: 28 for ὀφθήσεται (ὄπτομαι), *lit.*, 'he shall be seen' — leaving open, as so many other passages in the epistle, a double application — to the saints now at His coming for us, and to Israel at His appearing in glory.

36. OUGHT. MUST.

The words $\delta\epsilon\tilde{\iota}$, $\acute{\omicron}\phi\epsilon\acute{\iota}\lambda\epsilon\iota$ ($\acute{\omicron}\phi\epsilon\acute{\iota}\lambda\omega$) and $\chi\rho\acute{\eta}$ are all translated 'ought,' with other variations as to the first two. But there is a difference in their signification. Bengel says $\acute{\omicron}\phi\epsilon\acute{\iota}\lambda\omega$ denotes 'obligation;' $\delta\epsilon\tilde{\iota}$, 'necessity.' $\acute{\omicron}\phi\epsilon\acute{\iota}\lambda\omega$ is to be under moral obligation, bound by duty, one ought, etc., and specially in personal aspects. See Eph. 5: 28; 2 Cor. 12: 11, 14; Acts 17: 29; Rom. 15: 1; 1 John 2: 6; 1 John 3: 16; 1 John 4: 11. Compare Luke 11: 4 'indebted,' Matt. 18: 28, 30. $\acute{\omicron}\phi\epsilon\acute{\iota}\lambda\omega$ (with its compounds) is with one exception the word for 'owing,' and what is owed, Philemon 18; Rom. 8: 8; Rom. 15: 27, 27, translated 'debtor' and 'duty.' In Luke 17: 10 it is "that which was our duty": Heb. 2: 17, "it behoved him": 2 Thess. 1: 3; 2 Thess. 2: 13, "are bound."

$\delta\epsilon\tilde{\iota}$ is more general, denoting any kind of necessity, as that which lies in the nature of the case, or specially that which arises by divine appointment, and this gives it a greater strength: 'must' is its most frequent rendering. See 2 Tim. 2: 6; Luke 22: 7; John 3: 7, 14, 30; John 4: 4 ('must needs'), John 4: 24; Acts 16: 30; 1 Cor. 15: 53; Heb. 9: 26; Heb. 11: 6; Mark 14: 31 ('should,' 'should have to'); Acts 5: 29 'ought.' These may illustrate the general use, and the following passages, out of many, the necessity established by the will and word of God: Matt. 16: 21; Matt. 17: 10; Matt. 24: 6; Matt. 26: 54; Luke 2: 49; Luke 4: 43; Luke 22: 37; Luke 24: 7, 26 ('ought'), Luke 24: 44; John 9: 4; John 20: 9; Acts 1: 16, 22 (21); Acts 3: 21; Acts 4: 12; Acts 9: 16; Acts 14: 22; Acts 23: 11; Acts 27: 24; 1 Cor. 15: 25; 2 Cor. 5: 10; 1 Tim. 3: 7; Rev. 1: 1.

$\chi\rho\acute{\eta}$ occurs but once, James 3: 10; coming from the root of $\chi\rho\acute{\alpha}\omega$, 'to deliver an oracle,' 'to be fated,' it passes into the sense of what is necessary, what behoves or is fitting (or the reverse with $\omicron\nu$, negative, as in James 3: 10). Compared with the other words, it is rather a necessity of time or circumstance, and has not the same moral force. Compare the kindred verb $\chi\rho\acute{\eta}\zeta\omega$ (from $\chi\rho\epsilon\acute{\iota}\alpha$, 'need, necessity'): 'to have need of,' Matt. 6: 32; Rom. 16: 2; 'need,' Luke 11: 8; 2 Cor. 3: 1.

37. SLOW. SLOTHFUL. IDLE.

The words βραδύς, νωθρός, and ἀργός have similar meanings. βραδύς occurs but three times in the N.T.; it differs from the other words in that it is used in a good as well as a bad sense, having only reference to time: 'slow,' in the sense of tardy. The Lord said, "O fools, and slow of heart to believe all that the prophets have spoken," Luke 24: 25; but in James 1: 19 the exhortation is "be swift to hear, slow to speak, slow to wrath."

νωθρός seems to imply more habitual slothfulness. It occurs but twice in the N.T. The Hebrew saints were "dull of hearing" when they ought by diligence to have been teachers, Heb. 5: 11; and are exhorted not to be 'slothful,' but followers of those that inherit the promises. Heb. 6: 12. It occurs once in the LXX: it is not fit that one diligent in business should attend on slothful men, Prov. 22: 29.

ἀργός (perhaps from ἀεργός, *a neg.*, and ἔργον, 'work') differs from the above in that it is applied to things as well as to persons, and involves blameworthiness. In Matt. 12: 36, "every 'idle' word that men shall speak" will have to be accounted for. It is translated 'idle' in Matt. 20: 3, 6, 6; 1 Tim. 5: 13, 13. In Titus 1: 12 the Cretans are said to be 'slow bellies,' or 'lazy gluttons.' In 2 Peter 1: 8, in "using all diligence they would be "neither idle nor unfruitful."

In the LXX ἀργός occurs in 1 Kings 6: 7 (11), applied to the stones for the temple, but in what sense is not clear, unless it be that there was no more work to be done upon them. Sir C. Brenton translates 'rough hewn stones.'

38. MURDERER. MANSLAYER. ASSASSIN.

The words φονεύς, ἀνθρωποκτόνος, and σικάριος are all translated 'murderer.' φονεύω, the kindred verb to φονεύς (from φόνος, 'murder') is employed in the LXX in the commandment "Thou shalt not kill," and is repeated in the N.T. This shows that it embraces 'murder' in general, and those guilty of it are 'murderers,' Matt. 22: 7; 1 Peter 4: 15. Barabbas was a murderer, and the people of Israel were the murderers of Jesus. Acts 3: 14; Acts 7: 52; Acts 28: 4.

ἀνθρωποκτόνος (from ἄνθρωπος, 'man,' and κτείνω, 'to slay' agrees more with our word 'man-slayer,' and is applied when murder may not have been committed. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15. The devil "was a murderer [mansleer, Wickliffe] from the beginning." John 8: 44. This word serves to bring into contrast the slaying of MAN, and eternal life for man through our Lord Jesus Christ.

σικάριος (the Latin *sicarius*) is so called from *sica*, a short dagger or poniard. There was a secret society called Sicarii, the members of which carried daggers under their garments, and killed any who opposed them. Perhaps 'assassin' is the best equivalent. It occurs only in Acts 21: 38.

39. WAR. FIGHTING.

The words πόλεμος and μάχη are translated 'fight,' or 'fighting.' They both occur in James 4: 1; "From whence come wars (πό.) and fightings (μά.)?" and in the next verse occur the verbs to which these words belong: "Ye fight (μάχομαι) and war (πολεμέω)." These passages show the distinction between the words, and they may be said to correspond to the English words 'war' (πόλεμος), and actual fighting (μάχη, compare the Hebrew *makkah*, slaughter), though the war may be moral, and the fighting be by word of mouth, as "strifes of words" (λογομαχία), 1 Tim. 6: 4, and the "strivings (μά.) about the law," Titus 3: 9. Besides the above quoted passages the word μάχη occurs only in 2 Cor. 7: 5; 2 Tim. 2: 23.

πόλεμος is found nine times in the Revelation: in Rev. 9: 7, 9; Rev. 16: 14; Rev. 20: 8, it is in the A.V. translated 'battle;' and in Rev. 11: 7; Rev. 12: 7, 17; Rev. 13: 7; Rev. 19: 19, it is 'war.' It would be more correct to render it 'war' in all the places, while μάχη is rather the actual shock of 'battle.'

40. FOUNDED. STEADFAST.

The words τεθεμελιωμένος (θεμελιόω) and ἑδραῖος have similar meanings. They both occur in Col. 1: 23; "grounded (τε) and settled (ἑδ)," or "founded and firm." τεθεμελιωμένος (from θεμέλιος, 'a

foundation') suggests the idea of being 'secured to the foundation:' thus in Matt. 7: 25; Luke 6: 48, it is "founded on a rock." In Heb. 1: 10 the Lord "founded the earth;" Eph. 3: 17, "rooted and founded in love;" and 1 Peter 5: 10, "make you perfect, strengthen, 'found' you."

ἑδραῖος (from ἔδρα 'a seat or sitting') has more the thought of being 'stable, firm, within.' Besides Col. 1: 23 it occurs only in 1 Cor. 7: 37, "he that stands firm in his heart;" and in 1 Cor. 15: 58, "my beloved brethren, be ye firm."

41. COMMON. UNCLEAN. DEFILED. PROFANE.

The words βέβηλος and κοινός, though of kindred meaning, have different applications. They both seem to have started with the signification 'common.' βέβηλος is connected with βηλός, 'a threshold,' which may be trodden on by all comers and be defiled. It stands in contrast to a consecrated spot or shrine, which is enclosed and guarded from desecration. In the LXX it once occurs in the sense of 'common:' common bread in contrast to the showbread in the tabernacle, 1 Sam. 21: 4. In the N.T. it is always 'profane' in the A.V. It represents those for whom the law was made, 1 Tim. 1: 9; three times it characterises babblings or vain talking, 1 Tim. 4: 7; 1 Tim. 6: 20; 2 Tim. 2: 16; and in Heb. 12: 16 it describes Esau as a profane person.

κοινός also is used in the LXX for 'common,' but more in the sense of fellowship: thus "Let us have a common purse," Prov. 1: 14; a bad man does nothing for the common weal, Prov. 15: 23. It is also employed to signify a 'wide or open' house, as if accessible to all, Prov. 21: 9; Prov. 25: 24. The word is used only in these senses in the LXX.

In the N.T. also it occurs in the sense of having "all things common," Acts 2: 44; Acts 4: 32; "the common faith," Titus 1: 4; and the "common salvation," Jude 3. It may mean 'unclean' in reference to animals forbidden by the law as food, or to Gentiles in contrast with Jews, Acts 10: 14, 28; they were not sanctified. It is rendered 'unclean' in respect to food, Rom. 14: 14; of unwashed hands it is 'defiled,' Mark 7: 2; and an apostate virtually treats the blood of Christ as a 'common' thing ('unholy' A.V.), Heb. 10: 29.

It will be seen, as regards profanity or uncleanness, that βέβηλος refers to what is moral, whereas κοινός descends more to what is ceremonial.

An interesting instance of the use of these words occurs in the charge made against Paul of defiling the temple by bringing in Greeks. The Jews use the verb of κοινός, but Tertullus before the Roman governor uses the verb of βέβηλος, Acts 21: 28; Acts 24: 6.

42. EVIL. WICKED.

Both πονηρός and φαῦλος are translated 'evil,' but their application in scripture is different, though they may seem to blend. φαῦλος occurs but four times, referring to doing evil, John 3: 20; John 5: 29; and to the character of what is done as being evil. Titus 2: 8; James 3: 16.

πονηρός (from πόηος, 'labour, sorrow') often refers to the evil nature of the one acting, and the active working out of it. Thus Satan is called that 'wicked' one. Matt. 13: 19, 38; Eph. 6: 16; 1 John 2: 13, 14; 1 John 3: 12. The demons are evil spirits. Luke 7: 21; Luke 8: 2; Acts 19: 12-16. The same word is used in reference to the man living in sin in the church at Corinth — "put away . . . that wicked person." 1 Cor. 5: 13.

κακός, with its many compounds, is a common word for evil and (like πονηρός) may apply to the nature or character of those who commit evil. Matt. 21: 41; Matt. 24: 48; Phil. 3: 2; Rev. 2: 2; as well as to their acts and principles, Mark 7: 21; 1 Cor. 15: 33; Col. 3: 5; Rom. 1: 30; Rom. 8: 3; 2 Cor. 13: 7; though not always with this moral force: see Acts 16: 28; Acts 28: 5; 'harm'; and Luke 16: 25, 'evil things.'

πονηρός would in Latin be *industriâ malus, malignus*. So the enemy of souls is emphatically, ὁ πονηρός, "the evil one." κακός in Latin is *malus, improbus*, etc., and is used in a very general way, opposed to both καλός and ἀγαθός, 'good:' 3 John 11. Both κακός and πονηρός occur in Rev. 16: 2; "noisome (κα.) and grievous (πο.);" and their nouns κακία and πονηρία, "malice and wickedness." 1 Cor. 5: 8.

43. BUILDER. MAKER. ARTIFICER,

The two words to be considered are τεκνίτης and δημιουργός, and principally in their signification in Heb. 11: 10, where of Abraham it is said "he looked for a city which hath foundations, whose builder and maker is God." The words 'builder' and 'maker' are somewhat indefinite as applied to a city.

The word δημιουργός, 'a worker for the people,' hence 'a skilled workman,' (from δῆμος, 'a people,' and ἔργον, 'work') translated 'maker,' does not occur again in the N.T. nor is it found in the LXX except in 2 Mac. 4: 1, where it is used symbolically for a 'worker' of evil. Outside of scripture it has been used for the 'Maker of the world,' and of almost everything else. We never speak of making a city: builder or constructor gives the true sense.

τεκνίτης (from τέχνη, 'art') translated 'builder,' occurs also in Acts 19: 24, 38, for the 'artificers' (craftsmen, A.V.) who made the silver shrines of the temple at Ephesus; and in Rev. 18: 22, alluding to no artificer of any art being found in spiritual Babylon. This seems to give the key to the signification of τεκνίτης in Heb. 11: 10; the arts would embrace the planning of a city, descending to the bricklayers and masons, who also have to learn the art of their several employments.

The same word is used by the LXX in 1 Chr. 22: 15; 1 Chr. 29: 5, for the artificers who worked with the masons in building the temple. Our word 'artificer' is now commonly confined in its application to workmen, but its meaning is 'one who uses art,' quite agreeing with the signification of τεκνίτης, 'one who does or handles a thing by the rules of art' (Liddell and Scott), which applies as much to the higher branches of the arts as to the lower. Delitzsch explains τεκνίτης as 'having laid down its plan;' and δημιουργός as 'having framed it accordingly,' that is, the city. Bengel has 'contriver and founder;' Alford, 'architect and master-builder'; J. N. Darby, 'artificer and constructor.'

44. PEOPLE. NATIONS. GENTILES.

The words λαός, ἔθνος, δῆμος, and ὄχλος are all translated 'people.'

λαός, 'a people,' is employed often in the LXX to point out God's chosen people Israel, in contrast to the nations around them, for which ἔθνος is used. Thus in Ex. 15: 13, 14, "Thou hast led forth by thy mercy the people (λαός), whom thou hast redeemed. . . . The nations (ἔθνη) heard and were afraid." Moses said, "Both I and thy people (λαός) shall be glorified beyond all the nations (ἔθνη) as many as are upon the earth." Ex. 33: 16. When Israel is spoken of as a nation, then ἔθνος is used, see Ex. 33: 13.

In the N.T. ἔθνος is twice rendered 'people': Acts 8: 9, referring to the Samaritans, who could not well be called a nation, and who differed from the Gentiles; and Rom. 10: 19, which is a quotation from Deut. 32: 21. In the plural it is commonly translated 'Gentiles' as a proper name, and 'nation' or 'nations' as an appellative; in a few instances 'heathen,' but it would be better 'nations.'

λαός occurs often in the N.T. and is always translated 'people,' probably with the same general idea, as in the O.T.: see Titus 2: 14.

δῆμος occurs only in Acts 12: 22; Acts 17: 5; Acts 19: 30, 33. It answers to the Latin *populus*, free citizens, and is thus employed in these passages.

ὄχλος is the contrast to this, and refers more to the unorganised multitude. It is five times translated 'press' and many times 'multitude' for the people who thronged around the Lord. It is also often translated 'people.'

45. PAIN. TRAVAIL. LABOUR. WEARINESS.

The words κόπος, πόνος, μόχθος, and ὠδίν have similar meanings, but there are different ideas connected with them. ὠδίν occurs but four times in the N.T. It refers literally to the pangs of a woman in child-birth, in which sense it occurs in 1 Thess. 5: 3; twice it refers to the pangs that will seize the wicked when God's judgements are poured out upon the earth, Matt. 24: 8; Mark 13: 8; and once in reference to the pains of death endured by the Lord. Acts 2: 24.

μόχθος (from μογέω, 'to labour, be in distress') occurs three times in the N.T. It has been judged to refer to the toil which is the lot of man

in this world of sin, answering to "in the sweat of thy face shalt thou eat bread." This seems to be confirmed by Paul's twice using it in reference to his labours (travail, A.V.), having to work night and day in addition to his apostolic work. 1 Thess. 2: 9; 2 Thess. 3: 8. In 2 Cor. 11: 27 it is joined with κόπος, where Paul describes his life of labour and toil ("weariness [κό.] and painfulness [μό.]" A.V.), as well as the dangers he passed through.

πόνος (from πένομαι, 'to labour') occurs three times in the N.T., twice referring to the 'distress' that will attend the pouring out of God's judgements, and once to when there will be no distress or pain. Rev. 16: 10, 11; Rev. 21: 4. (Some editors read πόνος in Col. 4: 13 instead of ζῆλος.) The word is used by the LXX for the rigorous bondage of the Israelites in Egypt. Ex. 2: 11. It seems to express the extremity of distress.

-κόπος (from κόπτω, 'to strike') occurs often in the N.T. In the A.V. it is translated 'weariness' in 2 Cor. 11: 27; 'trouble' and 'labour' often. Perhaps the weariness of labour and trouble marks this word.

In the LXX three of the above words are attributed to Job's wife in her despair under the dealings of Satan. "The pangs (ὠδίνες) and pains (πόνοι) of my womb which I bore in vain with sorrows (μόχθων)" — having lost her sons and daughters. Job. 2: 9.

46. BLAMELESS. UNBLAMEABLE. UNREPROVEABLE. WITHOUT SPOT.

Various Greek words are thus translated and with other similar meanings, but the renderings in the A.V. are not uniform: thus ἄμωμος, which occurs but seven times in the N.T., is translated in six different ways. ἄμωμος (from α, neg. and μωμος, 'spot') signifies 'without spot or blemish'; and in this sense it is employed in the LXX three times, in Num. 6: 14 respecting the offerings: the animals must be without blemish. From this it came to be used in a moral sense. It occurs in Col. 1: 22 along with ἀνέγκλητος: "to present you holy and blameable (ἄμ.) and unimpeachable (ἀν.) before him."

ἀμώμητος is a kindred word and has the same signification. It occurs but twice, namely, Phil. 2: 15 and 2 Peter 3: 14: in the latter it

is accompanied by ἄσπιλος, "be diligent . . . without spot (ἄσ.) and unblameable (ἀμ.)"

ἄμεμπτος (from α, *neg.* and μέμφομαι, 'to blame,') signifies 'without blame.' Paul in his former life had nothing to accuse himself of as to the righteousness of the law. Phil. 3: 6; Zacharias and his wife were irreproachable, Luke 1: 6; the saints also should be irreproachable. Phil. 2: 15; 1 Thess. 3: 13. Had the first covenant been 'faultless' there had been no place for a second. Heb. 8: 7.

ἀνέγκλητος (from α, *neg.* and ἐγκαλέω, 'to accuse'), beside Col. 1: 22 mentioned above, occurs only in 1 Tim. 3: 10; Titus 1: 6, 7, where elders and deacons should be unimpeachable; and in 1 Cor. 1: 8, where the Lord Jesus will confirm the saints unimpeachable in His own day. There will be no room for any possible accusation.

ἀνεπίληπτος (from α, *neg.* and ἐπίληπτος, 'blameable') occurs only in 1 Tim. 3: 2; 1 Tim. 5: 7, translated 'blameless' in the A.V.; and in 1 Tim. 6: 14, 'unrebukeable.' Archbishop Trench suggests 'irreprehensible' for this word, which rendering was given in the Rheims Edition in 1 Tim. 3: 2. It implies that there is nothing that an enemy can lay hold of.

47. TO HAVE COMPASSION, SYMPATHY, FORBEARANCE.

Both συμπαθέω and μετριοπαθέω are translated 'have compassion,' but there is a marked difference between the words. μετριοπαθέω (from μετριοπαθής, 'moderate in passions') occurs but once in the N.T., Heb. 5: 2, referring to the Levitical priest, who "exercised forbearance" (the true meaning of the word: 'reasonably bear with' *margin*) on the ignorant and the erring, being himself clothed with infirmity. Hence if 'compassion' is admissible, it is as on the ignorant and erring.

συμπαθέω (from σύν, 'with,' and πάσχω, 'to suffer') is to have sympathy *with* others who are suffering. The blessed Lord, having been tempted in all points apart from sin, can sympathise, not with sin, but with the infirmities of the saints (have 'a fellow-feeling,' as Bengel expresses it), Heb. 4: 15. Paul was able to say that the

believing Hebrews sympathised with him in his bonds, Heb. 10: 34; and all are exhorted to be sympathising ('have compassion' A.V., συμπαθής), full of brotherly love, etc. 1 Peter 3: 8. The thought of compassion, not sympathy, can be connected with God: Christ can sympathise because, having become man, He has passed through trials: He has a fellow-feeling.

Neither of the words occurs in the LXX *Vat.*, but the *Alex.* codex has συμπαθής in Job 29: 25. Job says 'I sat chief, and dwelt as a king in the midst of warriors, as one comforting fellow-mourners:' he was as one *with* them.

48. TO KNOW, PERCEIVE, UNDERSTAND.

By these and other renderings in the A.V. several words in the original are expressed, with no attempt to distinguish them. This may not be always possible in an English version, yet the differences are not unimportant.

γινώσκω (with its substantive γνῶσις), ἐπιγινώσκω (with its substantive ἐπίγνωσις), οἶδα, and ἐπίσταμαι are the ordinary Greek words. The first two are found together in 1 Cor. 13; in 1 Cor. 13: 8 there is a knowledge (γνῶσις) that shall vanish away, for it is explained (1 Cor. 13: 9) "we know (γιν.) in part," so different is this knowledge in its present fragmentary character from what will be "when that which is perfect is come" (1 Cor. 13: 10); which leads to the contrast of 1 Cor. 13: 12 "now I know (γιν.) in part, but then shall I fully know (ἐπιγιν.) even as also I am fully known (ἐπιγιν.)." The difference between the two words is the intensive character given to γνῶσις, 'knowledge' (or its verb) by the preposition ἐπί which is added to it, making it 'a deeper and more intimate knowledge, and acquaintance.' Yet only in one passage in the A.V. is this recognised, 2 Cor. 6: 9, where ἐπιγινώσκω is rendered 'well-known.' But the following passages in which the compound ἐπίγνωσις or ἐπιγινώσκω is found will confirm the distinctive force of it: Rom. 3: 20; Rom. 10: 2; Eph. 1: 17; Eph. 4: 13; Phil. 1: 9; Col. 1: 6, 9, 10; Col. 2: 2 ('acknowledgement' A.V.); Col. 3: 10; 1 Tim. 2: 4; 1 Tim. 4: 3; Titus 1: 1; 2 Peter 1: 2, 3, 8; comp. Matt. 11: 27.

In some passages the compound word, specially in the verb, gives

the meaning of 'certain personal knowledge, and the consequent recognition of the truth of a thing,' 'recognising because we know;' see Matt. 7: 16, 20; Matt. 14: 35 ('had knowledge of Him' A.V.); Mark 5: 30; Mark 6: 33, 54; Luke 1: 4, 22 ('perceived' A.V., so Luke 5: 22; Mark 2: 8); Luke 24: 16, 31; Acts 4: 13 ('took knowledge of' A.V. so Acts 24: 8); Rom. 1: 32; 1 Cor. 14: 37 ('acknowledge' A.V. so 1 Cor. 16: 18; 2 Cor. 1: 13); 2 Cor. 13: 5. This may help as to the use of ἐπίγνωσις in such passages as Rom. 1: 28 (compare the simple form of the word γνωστός in Rom. 1: 19 as to how the certain knowledge was to be had); 2 Tim. 2: 25; 2 Tim. 3: 7; Heb. 10: 26.

γινώσκω and οἶδα are found together, John 3: 10, 11; John 8: 55; John 21: 17; Heb. 8: 11; 1 John 2: 29; 1 John 5: 19, 20, with the same rendering of the different words used. γινώσκω is 'to come to know' and is used of knowledge acquired and communicated objectively, a true apprehension of external impressions; as compared with οἶδα which (from ἰδεῖν, 'to see with the mind's eye') is inward consciousness, knowledge of in one's own mind (hence a derivative of it signifies 'conscience') it is the more inclusive term. We read, Heb. 8: 11, that there will be no need to say "know (γιν.) the Lord, for all shall know (οἶδα) me" — of consciousness in oneself, internal knowledge. So 1 John 2: 29 "if ye know (οἶδα)" — knowledge realised inwardly — "that he is righteous, ye know (γιν.)" — have the knowledge from without by witness borne — "that every one that doeth righteousness is born of him." In 1 John 5: 20 "we know" is the inwardly realised (οἶδα) as in 1 John 5: 18, 19, while the second 'know' is the knowledge we have come to by the Son of God having come. In John 3: 10 it was such acquired knowledge (γιν.) as a teacher of Israel ought to have had, while John 3: 11 is that of the Lord Jesus and those He associated with Him, "we speak that we do know (οἶδα);" with the same difference at John 8: 55 — between the Jews who had no objective knowledge (γιν.) of God, and the knowledge of the Lord (οἶδα three times repeated in the verse). 1 Cor. 8: 1; "we know" — conscious knowledge (οἶδα) that all have knowledge (γιν.) — objective; similarly (γιν.) of that which "puffs up." In 1 Cor. 8: 2 "think that he knoweth" of the ordinary text is οἶδα, but ἐγνωκέναι (from γιν.) is better attested, as twice in the last clause — "he knows nothing,"

namely objectively, "as he ought to know (γιν.)" — so 1 Cor. 8: 3: in 1 Cor. 8: 4 "we know" is inward conscious knowledge (οἶδα), 1 Cor. 8: 10 what a man has learned, acquired (γιν.)

For οἶδα see Matt. 12: 25 (Matt. 12: 15 is γινούσ, 'having known it'); Mark 1: 34; demons had the inward conscious knowledge of who He was. 1 Cor. 2: 11 shows its force clearly (note that in the second clause the reading γινώσκω of knowing the things of God seems best attested). 1 Cor. 13: 2, know inwardly in my mind (οἶδα), (stronger than if γιν. had been used); 2 Cor. 12 all through. In Eph. 5: 5 the true reading ἵστε (from οἶδα) γινώσκοντες brings both words interestingly together — the objectively acquired knowledge had passed into internal conscious knowledge — what they were well aware of, knowing — a process that as to the use of the words could not be reversed. In 2 Tim. 1: 15, the apostle had no need to inform Timothy because of conscious knowledge, οἶδα. Compare 2 Tim. 3: 1 where in "this know (γιν.) also" he communicates what could not have been otherwise known. 2 Tim. 1: 12 was his own inward realisation (οἶδα) as 2 Tim. 3: 14 was Timothy's (οἶδα).

ἐπίσταμαι primarily 'to know' with such a knowledge as is gained by proximity to the thing known, being also used for fixing the mind or thoughts on something; it is thus the knowledge gained by experience — as that of an expert (ἐπιστήμων, an adjective formed from it, found only in James 3: 13, is rendered "endued with knowledge"). The verb is found in Mark 14: 68 ('understand' A.V.) where it is associated with οἶδα in Peter's denial of the Lord. It occurs often in the Acts. Acts 18: 25; Acts 19: 25; Acts 20: 18; Acts 26: 26; also in Jude 10, there is what they know not (had no conscious knowledge of οἶδα) and know naturally, ἐπίστ. In Acts 19: 15 it is found with γινώσκω, "Jesus I know, and Paul I am acquainted with (ἐπίστ.)." See for the same word 1 Tim. 6: 4; Heb. 11: 8; Abraham had no knowledge as of experience of where he was going, nor we of what shall be on the morrow. James 4: 14.

συνίημι is another word found for 'understand,' being indeed always so rendered in the A.V. save Mark 6: 52 'considered' and 2 Cor. 10: 12 'be wise' (though γινώσκω and οἶδα are also occasionally translated 'understand'). συνίημι (from σύν and ἵημι) is 'to bring or

set together' (even originally in a hostile sense), it becomes metaphorically the expression of the soul's innate capacity to do so, connecting the outward object with the inward sense; it is to weigh, consider attentively, and so comprehend the meaning of a thing. See Matt. 13: 13, 14 and parallel passages, also Matt. 13: 19, 23, 51; Mark 7: 14; Mark 8: 17, 21; Luke 24: 45; Acts 7: 25. Outside the Gospels and Acts it is only found at Rom. 3: 11; Rom. 15: 21; Eph. 5: 17 and 2 Cor. 10: 12; in the last text "are not intelligent" would better preserve the sense. The corresponding substantive σύνεσις, 'intelligence' or 'understanding,' occurs in Eph. 3: 4, "my knowledge in the mystery;" Col. 1: 9, "spiritual understanding;" also Col. 2: 2; 2 Tim. 2: 7; and elsewhere, 'understanding.'